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AUTHORISED REPORT

OF THE

CHURCH CONGRESS

HELD AT

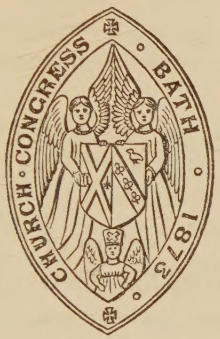
BATH,

OCTOBER 7TH, 8TH, 9TH, AND 10TH, 1873.

AUTHORISED REPORT

OF THE

CHURCH CONGRESS



HELD AT BATH,

OCTOBER 7th, 8th, 9th, & 1

1873.

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PREFACE.

The objects and general course of procedure of the Church Congress are now sufficiently well-known and approved to need neither explanation nor defence. Thirteen successful meetings may be considered to have placed these beyond dispute. It is only necessary, therefore, to record here whatever may be distinctive of the Bath Meeting.

The invitation to the Congress was the result of a Public Meeting, summoned by the Mayor of Bath. An Executive Committee was afterwards chosen, consisting of forty-two clerical and forty-two lay-members, taken not only from the diocese of Bath and Wells, but also from the two adjoining dioceses of Gloucester and Bristol, and of Salisbury. Out of this Executive Committee were selected two Sub-Committees, one of which—the Subjects Sub-Committee—was entrusted with the task of drawing up the Programme, and was composed of twenty clergymen and ten laymen; while the other, to which was committed the business of Reception and Finance, was composed of five clergymen and thirteen laymen.

On this latter Sub-Committee, besides the usual work implied in its title, devolved also the arduous task of providing a room adequate for the occasion. None such existed in Bath. It was, therefore, determined that a temporary Hall should be built. An ample site was liberally placed at the disposal of the Committee, free of charge, by Dr. Hensley; and a wooden building of graceful proportions, which proved to be excellently adapted for its purpose, was erected on it, after the design and under the superintendence of Mr. J. E. Gill, Architect. It was calculated to seat 2,500 persons; but, as on several occasions every inch of standing-room was occupied as well, it is probable that there were sometimes between 3,000 and 4,000 persons within it. All these were accommodated on the floor; and, as far as can be ascertained, every speaker of ordinary power and distinctness was heard by the whole of that vast multitude. It was obvious from the first, that such an undertaking must

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prove very costly, and the Committee accordingly felt reluctantly obliged, not only to institute a Guarantee Fund, but to raise the price of the ticket from five shillings to seven shillings and sixpence. The Members of Congress have shown by general acquiescence their sense of the reasonableness of this latter step, and it has unhappily received a complete justification by the result. Even with this addition to their resources, and with a larger sale of tickets than has occurred at any previous Congress, the Committee have been unable, as will be seen by the Balance Sheet at the end of the Report, to meet their liabilities without calling upon the guarantors for a moiety of their promised aid.

In all other respects the Congress is generally admitted to have been eminently successful. All schools in the Church were not only fairly but strongly represented; and the different opinions which were thus brought into collision, were for the most part temperately asserted by the speakers, and courteously received by the vast audience, which, during four entire days, listened with unflagging attention.

The total number of tickets sold exceeded that of any previous Congress. The particulars are as follows:—

Members' Tickets	3,219
Associates' ditto	1,141
Evening ditto	1,429
Platform and Gallery Tickets at Working Men's Meeting . . .	558
	6,347

About 4,000 free tickets to the Working Men's Meeting were issued partly through the clergy and employers of labour, and partly through the Church Work Department of the Church of England Young Men's Association. The speakers at this meeting confined themselves to previously selected subjects of practical importance to the class addressed; and the result of this arrangement was found to be extremely satisfactory.

An important step has been taken at Bath, which will, it is hoped, prove to be of great future benefit. The Congress has hitherto had only a local and intermittent existence. It has died at one place and revived at another. In the interval between two meetings it has had no existence whatever. Several attempts to remedy this have been made from time to time, but without suc-

cess. At Bath, however, a series of resolutions were passed (which will be found in the Report of the final meeting), one of which appoints a Standing Committee, consisting of the Presidents and Secretaries of past Congresses, together with a small number of selected names, to represent the Congress in the intervals between the meetings, and to give such assistance and advice as may be required to the Local Committees. Time and experience can alone determine the practical effect of such a measure; but it is at any rate an attempt to supply the one great want of a continuous existence, and a point of central reference for the Congress. All communications intended for this Standing Committee should be addressed to the Permanent Secretary, the Venerable Archdeacon of Ely, the College, Ely.

The Committee have only, in conclusion, the pleasing task of recording their thanks to all those whose co-operation in various ways has enabled them to conduct their difficult work to a successful issue.

These are due to the Right Reverend President for the courteous and impartial firmness with which he directed the discussions of the Congress; to the Lord Bishop of Derry, for his most eloquent sermon; to all the readers and speakers, who have bestowed on the Congress so much of valuable time and thought; to the Vice-Chairman of Committees, the Reverend Prebendary Kemble, for the unceasing toil and unfailing temper he displayed in the exercise of this office, as well as for the use of the nobly-restored Abbey Church for the inaugural service; to the Honorary Secretaries, on whom has necessarily fallen a large share of labour and responsibility; to the Mayor of Bath for the official countenance which he extended to the Congress, and the brilliant reception which he gave to its members at the close; and to the Guarantors, for their cheerful discharge of obligations which came upon them somewhat unexpectedly.

For the careful editing of this Report the Committee are indebted to the Rev. Dr. Henderson, of Leeds, who has brought to his task the valuable experience acquired in the preceding year.

Their work is now ended, and the Committee have only to retire from office with the expression of a hope that their successors in future Congresses may achieve, in the numbers attending and in the spirit displayed, not less success than that which has rewarded their own efforts at Bath.

CHURCH CONGRESS, 1873.

THIRTEENTH ANNUAL MEETING,

HELD IN BATH,

On Tuesday, Wednesday, Thursday, and Friday, Oct. 7th, 8th, 9th, & 10th.

Patron.

THE RIGHT HON. AND MOST REV. THE LORD ARCHBISHOP OF CANTERBURY.

President.

THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF BATH AND WELLS.

Vice-Presidents.

THE RIGHT HON. AND MOST REV. THE LORD ARCHBISHOP OF YORK.

CLERGY.

The Lord Archbishop of Armagh
The Lord Bishop of London
The Lord Bishop of Bangor
The Lord Bishop of Carlisle
The Lord Bishop of Chichester
The Lord Bishop of Ely
The Lord Bishop of Gloucester and Bristol
The Lord Bishop of Hereford
The Lord Bishop of Lincoln
The Lord Bishop of Manchester
The Lord Bishop of Oxford
The Lord Bishop of Peterborough
The Lord Bishop of S. Asaph
The Lord Bishop of Worcester
The Lord Bishop of Meath
The Lord Bishop of Kilmore
The Lord Bishop of Limerick
The Lord Bishop of Ossory and Ferns
The Lord Bishop of Tuam
The Lord Bishop of Moray and Ross
The Lord Bishop of Aberdeen
The Lord Bishop of Edinburgh
The Lord Bishop of Glasgow
Right Rev. Bishop Chapman

The Very Rev. the Dean of S. Paul's
The Very Rev. the Dean of Winchester
The Very Rev. the Dean of Bangor
The Very Rev. the Dean of Wells
The Very Rev. the Dean of Chester
The Very Rev. the Dean of Exeter
The Very Rev. the Dean of Salisbury
The Very Rev. the Dean of S. Asaph
The Ven. Archdeacon of Bath
The Ven. Archdeacon of Wells
The Ven. Archdeacon of Gloucester
The Ven. Archdeacon of Sarum
The Ven. Archdeacon of Dorset
The Ven. Archdeacon of Wilts
The Ven. Archdeacon of Exeter
The Ven. Archdeacon of Cornwall
The Ven. Archdeacon of Totnes
The Ven. Archdeacon of Barnstaple
The Ven. Archdeacon of Bristol
The Ven. Archdeacon Thorpe
The Ven. Archdeacon of Ely*
The Rev. Canon Beadon
The Rev. Canon Girdlestone
The Rev. Canon Meade

* (Permanent Secretary to the Church Congress.)

LAITY.

THE MAYOR OF BATH.

The Lord Lieutenant of the County of Somerset
The Duke of Cleveland
The Marquis of Bath
Earl of Carnarvon
Earl of Harrowby
Earl of Devon
Earl Manvers
Earl Nelson
Lord Redesdale
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Rt. Hon. Sir S. H. Northcote, Bart., M.P.
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Chas. Raikes, Esq., C.S.I.
Col. Inigo Jones
F. H. Dickinson, Esq.
E. A. Freeman, Esq.
W. Somerville, Esq.
T. Gambier Parry, Esq.

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Vice-Chairman: The Rev. Prebendary KEMBLE.
Treasurer: D. H. CLUTTERBUCK, Esq.

CLERGY.

The Right Rev. Bishop Anderson
Ven. Archdeacon Randall
Rev. Canon Bernard
Rev. Canon Norris
Rev. Preb. Ainslie
Rev. Preb. Bond
Rev. Preb. Clark
Rev. Canon Cooper
Rev. Preb. Earle
Rev. Preb. Fagan
Rev. Preb. Horner
Rev. Preb. Jones
Rev. Preb. Kemble
Rev. Canon Mather
Rev. Preb. Milward
Rev. Preb. Neville
Rev. Preb. Palairet
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Rev. Preb. Stephenson
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Mr. W. Parham
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Mr. John Rainey
Mr. J. S. Turner

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Ven. Archdeacon Randall
Rev. Canon Bernard
Rev. Canon Mather
Rev. Prebendary Clark
Rev. Prebendary Earle
Rev. Prebendary Fagan
Rev. Prebendary Horner
Rev. Prebendary Kemble
Rev. Prebendary Neville
Rev. Prebendary Sir J. E. Philipps
Rev. Prebendary Stephenson
Rev. Prebendary Tate
Rev. Alexander Douglas
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Mr. J. S. Turner

Rev. Prebendary Buckle,
Rev. T. P. Methuen,
Colonel Wyndham Baker,
John Johnston, Esq.,
Wm. Daubeny, Esq.,
} *Hon. Secretaries.*

Acting Secretary:—Thomas Ponsonby, Congress Office, Assembly Rooms, Bath.

PROGRAMME.

The Congress will be preceded by a Service at the Abbey Church, on Tuesday, October 7th. The Sermon will be preached by the Lord Bishop of Derry. The Service will commence punctually at 11 a.m. Admission by Congress Ticket only, until ten minutes before Service; after which the Church will be open to the public.

The Meetings of Congress will be held in the Congress Hall, Julian Road, and in the Assembly Rooms. After the papers and addresses of the appointed speakers and readers, there will be free and open debate, under the following regulations:—

(1.)—None but members of the Church of England, or of Churches in communion with it, will be permitted to address the Congress, and no person will be permitted to speak twice on the same subject.

(2.)—All questions of order of proceedings will be in the discretion of the President, or Presiding Chairman, whose decision will be final.

(3.)—Any member desirous of addressing the Congress on the subject before the meeting, must give his card to the Secretary in attendance, and await the call of the Chairman.

(4.)—Every speaker shall address the Chair only, and confine himself strictly to the subject under discussion.

(5.)—No question arising out of any paper or subject shall be put to the vote.

Prayers and Hymns to be used at the Meetings.

PRAYERS.

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. AMEN.

O God, forasmuch as without Thee we are not able to please Thee: mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. AMEN.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church: that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. AMEN.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. AMEN.

HYMNS.

I.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of Thy grace:
Keep far our foes; give peace at home:
Where Thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee of both, to be but One;
That, through the ages all along,
Thy praise may be our endless song.

II.

HOLY, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity

Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy, there is none beside Thee,
Perfect in power, in love and purity.

Holy, holy, holy, Lord God Almighty?
All Thy works shall praise Thy name in earth and sky and sea;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

III.

THOU, whose Almighty word
Chaos and darkness heard,
And took their flight:
Hear us, we humbly pray;
And, where the Gospel's day
Sheds not its glorious ray,
Let there be light!

Thou, who didst come to bring,
On Thy redeeming wing,
Healing and Sight,
Health to the sick in mind,
Sight to the inly blind,
Oh, now to all mankind
Let there be light!

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight!
Move on the waters' face
Bearing the Lamp of grace,
And in earth's darkest place
Let there be light!

Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might,
Boundless as ocean's tide
Rolling in fullest pride,
Through the earth, far and wide,
Let there be light!

IV.

THE roseate hues of early dawn,
The brightness of the day,
The crimson of the sunset sky,
How fast they fade away!
Oh! for the pearly gates of heaven!
Oh! for the golden floor!
Oh! for the Sun of Righteousness
That setteth nevermore!

The highest hopes we cherish here,
How fast they tire and faint;
How many a spot defiles the robe
That wraps an earthly saint!
Oh! for a heart that never sins!
Oh! for a soul washed white!
Oh! for a voice to praise our King,
Nor weary day or night!

Here faith is ours, and heavenly hope,
And grace to lead us higher:
But there are perfectness and peace
Beyond our best desire,
Oh! by Thy love and anguish, Lord!
Oh! by Thy life laid down!
Oh! that we fall not from Thy grace,
Nor cast away our crown!

V.

O WORSHIP the King
All glorious above;
O gratefully sing
His power and His love:
Our Shield and Defender,
The Ancient of Days,
Pavilioned in splendour,
And girded with praise.

O tell of His might,
O sing of His grace,
Whose robe is the light,
Whose canopy space:
His chariots of wrath
Deep thunder-clouds form,
And dark is His path
On the wings of the storm.

Thy bountiful care
What tongue can recite?
It breathes in the air,
It shines in the light;
It streams from the hills,
It descends to the plain,
And sweetly distils
In the dew and the rain.

Frail children of dust,
And feeble as frail,
In Thee do we trust,
Nor find Thee to fail;
Thy mercies, how tender,
How firm to the end!
Our Maker, Defender,
Redeemer, and Friend!

VI.

GLORIOUS things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Form'd thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's wall surrounded,
Thou mayst smile at all thy foes.

See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint while such a river
Ever flows their thirst to assuage:
Grace, which, like the Lord the giver,
Never fails from age to age?

VII.

ALL praise to Thee my God, this night,
For all the blessings of the light:
Keep me, oh keep me, King of kings,
Beneath Thine own Almighty wings!

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed!
To die, that this vile body may
Rise glorious at the awful day!

O may my soul on Thee repose;
And may sweet sleep mine eyelids close:
Sleep that may me more vig'rous make,
To serve my God when I awake!

Praise God, from whom all blessings flow,
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost

ORDER OF MEETINGS.

The Names marked with an asterisk in each subject are of *Readers*, limited to *Twenty* Minutes each: those unmarked are of *Speakers*, limited to *Fifteen* Minutes each. All other Speakers are limited to *Ten* Minutes each.

TUESDAY, OCTOBER 7TH.

Morning Prayer in the Abbey, at 11 a.m., with a Sermon by the BISHOP OF DERRY.

In the Congress Hall, at 2 p.m.:—

Inaugural Address by the President, the BISHOP OF BATH AND WELLS.

The Church's Duty in regard to Strikes and Labour	*Bishop of OXFORD. *Rev. LLEWELYN DAVIES. Right Hon. S. CAVE, M.P. Canon GIRDLESTONE.

In the Congress Hall, at 7 p.m.

Lay Helpers, Men and Women. The work they at present do and might do for the Church of Christ at home and abroad	*Rev. W. CADMAN. *Rev. H. D. NIHILL. Mr. GABRIEL POOLE. Rev. J. MOORHOUSE. Rev. Sir J. E. PHILIPPS.

In the Assembly Rooms, at 7 p.m.

Christian Almsgiving in its relation to Pauperism and to the existing conditions of Society ...	*Earl NELSON. *Rev. Dr. HANNAH. Sir J. KENNAWAY, M.P. Mr. ALSAGER HILL.

WEDNESDAY.

In the Congress Hall, at 10 a.m.

Foreign Missions: their sources of Support, Methods of Management, and Prospects of Success	*Right Hon. Sir BARTLE FRERE. *Rev. E. C. STUART. Mr. C. RAIKES, C.S.I. Rev. Dr. F. HESSEY. Mr. J. E. GORST.

In the Assembly Rooms, at 10 a.m.

Supply and Preparation of Candidates for Holy Orders	*Dean of CHESTER. *Canon ASHWELL. *Prebendary CHURCH. *Canon KING. Rev. Dr. BOULTBEE.

In the Congress Hall, at 2.30 p.m.

Union of Church and State: its National Importance, and its bearing on the Community at large	*Dean of EXETER. *Rt. Hon. Sir S. H. NORTHCOTE, M.P. Mr. G. HARWOOD. Rev. Dr. A. T. LEE. Mr. T. HUGHES, M.P.

In the Assembly Rooms, at 2.30 p.m.

The Duty of the Church in regard to the Temperance Movement	*Canon ELLISON. *Prebendary MORSE. Rev. ERSKINE CLARKE. Rev. R. M. GRIER. Rev. Dr. FRASER.

In the Congress Hall, at 8 p.m.

WORKING MEN'S MEETING.—(Admission by Special Tickets only.)

In the Assembly Rooms, at 7 p.m.

The present need and the best means of quickening interest in Theological Thought	*Canon LIGHTFOOT. *Rev. P. G. MEDD. *Professor PLUMPTRE. Prebendary EARLE. Rev. Dr. F. W. FARRAR.

THURSDAY.

In the Congress Hall, at 10 *a.m.*

Increase of the Episcopate, and Church Organisation in Synods, Conferences, and Parochial Councils ... ...
- *Rev. J. Griffith.
- *Mr. F. H. Dickinson.
- Canon Barry.
- Sir George Young.
- Rev. E. N. Dumbleton.

In the Assembly Rooms, at 10 *a.m.*

Appropriation of Seats as affecting a National Church ... ...
- *Rev. Archer Gurney.
- *Rev. R. C. Billing.
- Mr. Octavius Hills.
- Rev. J. S. Jones.
- Mr. Melvill Green.

In the Congress Hall, at 2.30 *p.m.*

Cathedrals and Chapters: their proper work and influence ... ...
- *Canon Selwyn.
- *Mr. E. A. Freeman.
- Mr. R. Neville Grenville, M.P.
- Canon Norris.
- Mr. Beresford Hope, M.P.

In the Congress Hall, at 7 *p.m.*

The means of bringing the Influence of the Church to bear upon the masses of the People ... ...
- *Bishop Ryan.
- Rev. W. D. Maclagan.
- Bishop of Manchester.
- Rev. Flavel Cook.
- Alderman Bennett.
- Rev. F. F. Goe.

In the Assembly Rooms, at 7 *p.m.*

Church Endowment, with Special Reference to recent Legislation ... ...
- *Archdeacon Hamilton.
- *Prebendary Fagan.
- Mr. J. G. Talbot, M.P.
- Prebendary Ainslie.
- Mr. T. Collins, M.P.

FRIDAY.

In the Congress Hall, at 10 *a.m.*

The Life of Godliness: intellectual, devotional, practical ... ...
- *Rev. E. Garbett.
- Rev. R. M. Benson.
- Rev. Sir Emilius Bayley.
- Rev. W. H. Hutchings.
- Canon Walsham How.

In the Congress Hall, at 2.30 *p.m.*

The Religious wants and claims of Children, and the methods of providing for them before and after Confirmation ... ...
- *Rev. R. W. Randall.
- *Mr. Eugene Stock.
- Bishop of Nelson.
- Rev. Montague Noel.
- Rev. J. F. Kitto.

In the Congress Hall, at 7 *p.m.*

Church Music ... ... *Mr. J. Barnby.

In the Assembly Rooms, at 8.30 *p.m.*

The Reception of the Mayor and Mayoress.—Final Meeting.

MISCELLANEOUS INFORMATION.

TICKETS, admitting Ladies or Gentlemen (but not transferable), may be had on application to the Acting Secretary at the Offices, Assembly Rooms, Bath. Applications by letter must be accompanied by a remittance. P.O. Orders should be made payable to Thomas Ponsonby. Stamps cannot be received in payment, unless the amount of exchange, viz., 3 per cent., be allowed, so that, where stamps are forwarded, they must amount to 7s. 9d. for a Member's Ticket, or 3s. 2d. for an Associate's.

The Committee regret that the necessity of building a Hall for the occasion, coupled with the general advance in prices, has compelled them to raise the price of the Tickets.

The Tickets are—

(1.)—Members' Tickets, 7s. 6d. each, admitting to all the Meetings of the week, except that of the Working Men, on Wednesday Evening. Holders of these Tickets are invited by His Worship the Mayor and Mayoress of Bath to meet them at a Reception in the Assembly Rooms, on Friday Evening, October 10th, at 8.30 p.m.

(2.)—Associates' Tickets, 3s. each, admitting to all the Meetings of one Day and Evening only, except Friday Evening. The day must be specified in applying for Tickets.

(3.)—Evening Tickets, 1s. each, admitting to a Meeting of one Evening only, which evening must also be specified. On Friday Evening the Tickets will be 2s. A limited number of these Tickets will be issued.

N.B.—None of these Tickets admit to the Meeting in the Congress Hall on Wednesday Evening, which is specially intended for Working Men. A limited number of seats, however, will be reserved, for which Tickets will be issued at 2s. 6d. each.

Refreshments will be provided at the Assembly Rooms. Luncheons and Dinners *à la carte* or at fixed prices. Other refreshments according to a regular tariff.

A Reception Room, supplied with Newspapers and Writing Materials and Letter Boxes, will be provided at the Assembly Rooms. The Literary Institution near the Abbey will also, by the courtesy of the Committee, be open to Members of Congress.

Registration of Visitors.—A book for this purpose is kept at the Congress Office, and it is particularly requested that Visitors will, on their arrival, inform the Secretaries of their address during their stay in the town or neighbourhood.

The Congress Report will be published, 5s. in paper, 6s. in cloth. Subscribers' names received during the Congress at the Office, Assembly Rooms, Bath.

Some local information on the subject of Cab Fares, which has no general interest, is here omitted.

For the convenience of Members, a list of Services at the following Churches, as announced by the different Incumbents, is subjoined.

1873.—Church Services during Congress Week, October 7th, 8th, 9th, and 10th.

ABBEY CHURCH.—Morning, 7.45 a.m., Shortened Service daily; with Holy Communion on Tuesday and Thursday; with Litany on Wednesday and Friday. Evening, 7.30 p.m., with Sermon on Tuesday, Wednesday, Thursday.

ST. ANDREW'S.—Morning, 7.45 a.m., Shortened Service on Tuesday and Thursday; Litany and Holy Communion on Wednesday and Friday.

CHRIST CHURCH.—Morning, 8.0 a.m., Morning Prayer on Wednesday and Friday; Holy Communion on Tuesday and Thursday. Evening, 5 p.m., daily.

ST. MARY'S, BATHWICK.—Morning, 8.0 a.m., Matins daily. Evening, 5 p.m., daily.

ST. JOHN THE BAPTIST, BATHWICK.—Morning, 7 and 7.45 a.m., Holy Communion daily (except Saturday, at 8 a.m.); 8.30 a.m., Matins; 1.45 p.m., Litany on Wednesday and Friday. Evening, 5.15 p.m., daily (except on Wednesday at 7.30 p.m., with Sermon).

All Letters to be addressed "The Acting Secretary, Church Congress, Assembly Rooms, Bath."

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THE SERMON

PREACHED IN THE ABBEY CHURCH OF BATH,

On Tuesday, October 7th, 1873.

BY THE

RIGHT REV. THE LORD BISHOP OF DERRY AND RAPHOE.

THE SERMON

BY THE

Right Rev. the LORD BISHOP OF DERRY AND RAPHOE.

"Come, and let us build up the wall of Jerusalem."—Nehemiah ii. 17.
"So the wall was finished in fifty and two days."—vi. 15.
"The joy of Jerusalem was heard even afar off."—xii. 43.

This great gathering of English Churchmen, which I address with an almost overwhelming sense of manifold unworthiness, is professedly a gathering of spiritual builders, of builders who have not a temple to re-edify—that is done!—but who have a wall to repair. I propose to speak to you this morning of the successive Decadences, Revivals, and Triumphs, which appear to be the conditions of the Church's chequered life. And it seems to me that the Book of Nehemiah may form no unfitting centre for our thoughts, and supply no unsuitable lessons for our work.

I. It may be well for us, in the first place, steadfastly to contemplate the fact of Declension, of possible Degeneration from a Divine type.

Of this we have two great instances in Israel and in the Church.

1. In Israel.—Under the Old Dispensation, Israel, in the Divine intention, signified those in whom a great idea was realised. For that meaning we go back to the life of Jacob; to that earnest wrestling through the dim hours until the ascension of the eastern morning. Something mysterious happened to the lonely man. His youth, his old nature, died out, and was calcined in the fires of a Divine agony; and from the ashes rose up a new man, with a new nature and a new name, passing on, after the darkness, with light in his heart, and sunshine upon his face. Hence Israel, for seers and apostles, signified those true wrestlers with God, knit together before Him in perfect unity.

This ideal unity was never lost sight of.

Thus, in the days of Ahab, Israel might seem to have been most hopelessly divided. Yet Elijah upon Carmel took twelve stones to

build an altar in the name of the Lord. The sacred historian adds, with solemn emphasis—"Twelve stones, according to the number of the tribes of Jacob, unto whom the word of the Lord came, saying, 'Israel shall be thy name.'" Yes, twelve stones and twelve tribes. For the altar upon the mountain was a witness to man of the Divine idea. In the light from God's presence which broke upon it, schism was forgotten. History melted away like an unwholesome dream. The design of God came out unbroken.

Such ideal of Israel was seen by St. Paul, as it had been by Elijah. Does he not speak of "the Israel of God?"

2. A parallel instance of declension from a Divine type we have in the Church.

Once, and once only, the Church stood realised in fact as she is in her Lord's thought. When the drops of the Pentecostal baptism were still upon her brow, she appeared, in the sight of men and angels, the one home of regenerate souls who had gladly received the word; perfect in doctrine, perfect in communion, perfect in her sacramental life, perfect in her continual prayers. Since then, no one part of the Church has fully answered to her Divine model. That which most loudly claims to have done so has most signally failed. To impartial observers "the Papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof." The great historian of the rise and progress of Christian Rome adopts for his own the sentence in which a Pagan writer describes the purpose of his history of heathen Rome—"How, when, and by what means all the known world became subject to Rome." Christian Rome has shaped herself after the type of her Imperial predecessor, rather than after the type of Pentecost. And, wherever we turn, since the day when St. Paul addressed Churches contaminated by evil as Churches still—"the Churches of Galatia"—some element is in abeyance or suspension, is weakened or corrupted. We are often tempted to find an analogy between the Church's life in history, and the life of man as it is described, with a noble sadness, by our thoughtful poet:—

> Heav'n lies about him in his infancy;
> Shades of the prison-house begin to close
> Upon the growing boy;
> But he beholds the light and whence it flows,
> He sees it in his joy.
> At length the man perceives it die away,
> And fade into the light of common day.

Yet the analogy after all is only superficially true. The Church has ever her hours of awakened vision, and her moments of joy renewed; she is beholding a light, not of fancied "other days," but ever flowing freshly from Christ, Who gives her light. There has never yet been a time so dark, when there were not souls to own that there were gleams around them which were not of the "common day." Heaven lies about the Church's maturity no less than it lay about her infancy.

I have thought it well to put before you, as strongly and clearly as I could at the outset, that decadence, partial and temporary decadence at all events, seems to be a condition of the Church's existence here below. Earth is strewn with the shattered wrecks of heaven's ideals. It is well. The disappointments of history teach us to look forward and upward.

This great gathering of clergy and laity confesses to what I have said for our English Church. What are most of the subjects upon our list for discussion but acknowledgments that this or that work is imperfectly wrought—this or that power impaired—this or that portion of the wall of our Jerusalem waiting to be restored or rebuilt? O that a voice might go forth from among us with power to hearts too long divided—"Come, and let us build up the wall of Jerusalem."

II. I now turn to the Book of Nehemiah.

Christians who reverence the Bible will not smile at the old belief that the very names, Ezra and Nehemiah—"Help" and "God is consolation"—have a divine significance for His Church. And if the names, much more the things narrated, which (as St. Jerome says) have a shell and kernel, a rind and pith.

Think of the Ruin and Restoration which Nehemiah witnessed.

1. The Ruin.—It is deeply interesting to observe that, in the account of Nehemiah's survey of Jerusalem by night, we have his own language. Here, and throughout—as a most competent critic remarks—"whenever the first person can fairly be used, it *is* used."

The temple, indeed, had been rebuilt long before. But its solemnities were exposed to insult and danger, on account of the defenceless state of the city. You may notice that the repair in the third chapter began with the part of the wall nearest to the Temple. There happened to have arrived at Jerusalem a solitary man, the cup-bearer of Artaxerxes. Having rested after his long

journey three days, he "arose in the night, he, and some few men with him." To none, even of these few, had he "told what God had put in his heart to do at Jerusalem." For resolutions which affect the Church's life are formed by men whom the Spirit teaches to be silent, until the time has come for action. So Nehemiah rode out by night, while the stars were shining into the well of Gihon and Solomon's Pool. Then, after ascending the valley of Kedron, he re-entered by the valley gate, and returned home. During his ride, he had seen by fitful gleams the tumbled masses of masonry close beside the course carefully trodden by his horse—for the rubbish choked the path, "so that there was no place for the beast under him to pass." Again and again he came to gates consumed with fire, which, as the Assyrian sculptures show us, was invariably done with captured cities. What his thoughts were we are not fully told. But of one thing we may be sure. It was not only as a patriot that he felt bitter sorrow. As long as those walls were broken down, the purposes of God must be unfulfilled, and the footsteps of His Anointed must linger. For the mysterious weeks were to be counted from "the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince." Haunted by this voice of prophecy;—by that other oracle of the Book of Jeremiah, which was so evidently familiar to him,—"The city shall be built from the tower of Hananeel unto the gate of the corner"—he announces his purpose—"Come and let us build up the wall of Jerusalem."

2. And now of the Restoration so marvellously effected, we have space to say little. In the third chapter, we have the individuals and families who performed the work; we have the portion of wall or gate specified, on which they were employed; we have the forty-two stations of restoration, which ancient expositors loved to connect with the forty-two stations of the pilgrim-march in the desert.

III. Brethren and friends, if we look at these things with some of the master-minds of the earlier Church; if we pierce through the shell of history, and find at the core the law of the Church's life; we may trace here two things.

First, a type of all God's true repairers.

Second, lessons for all such repairs.

1. A type of true restorers.

Think of our English Church alone!

Ridley, at Cambridge, musing in his walks over St. Paul's

Epistles. Wesley, in days when our pulpits were too much filled with "apes of Epictetus," brooding over the Gospel of grace, and the sweetness of the name of Jesus. Simeon, maturing the views which stirred so many stagnant parishes, and gave a fresh spring to missionary work. In the last few years, Aitken, often spending six hours in prayer within his Church upon the Cornish cliff, and then going out with his soul on fire to speak to sinners of redeeming love, and calling forth a race of Mission preachers who, please God, will never fail. What are these, and many others, but Christian Nehemiahs? Such men began with prayer their survey, in solitude and silence, of the wall which was broken down. They ended by crying with a voice that went forth with the winds, and swept round the battlements, and entered with the power of God the Holy Ghost into hundreds of spirits—"Come, and let us build up the wall of Jerusalem."

Nor let me pass on without distinct reference to another band of restorers in our English Church;—to another work of repair—think what men will of some of its agents—after all deductions for error, or extravagance, the widest, and, to all appearance, likely to be the most abiding which England has known since the Reformation.

It is but a few weeks more than forty years since the first of the "Tracts for the Times" issued from the press in 1833. The movement was, no doubt, heralded by precursors in some departments of general literature, and aided by certain tendencies of the age. But the fact was, that a handful of recluse students—principally of one University—sent out, in no very attractive form, words that passed across the sea, and found an echo wherever the English tongue is spoken. One of the writers has said that the very authors were literally "frightened." What has happened in virtue of that movement? I speak not now of souls led to God, of some labouring in crowded alleys, and others seeking, or finding, the martyr's crown in distant islands. But, judged by more material and obvious tests, who can calculate the sums spent upon churches and schools; in girdling the world with our Episcopate; in covering the land, from end to end, with the symbols of a reverent Christianity? Who can say how much is owing to it of the increased strength of the Church, even politically, "throned" as it is in the hearts of millions? Such are some of the obvious, outward, material consequences of the Oxford movement of repair.

Oh! that God may raise up for us wise and faithful master-builders to consolidate the work, to teach the workers to use materials that are not fantastic or unsound! Oh! for voices sweet and strong, like his, who so often, like Nehemiah, mused, as he rode, upon the restoration of Jerusalem; who dropped from his horse upon the Surrey sward, passing, in a second, in the twinkling of an eye, from the shadow of English trees and the quiet of the summer afternoon, to the great, deep swelling of the angels' song; whose last public words were—"I hate and abhor the attempt to Romanise the Church of England!"

2. Let us now see if we cannot find, in the history of the Restoration under Nehemiah, principles which may guide us in our own.

I can only refer to two:—First, that the builders worked under arms.

Secondly, that they worked under the harmonious co-operation of priesthood and laity; we might almost say, in modern language, of Church and State.

A.—The builders worked under arms—"Half of them working in the work; half of them holding the spear from the rising of the morning until the stars appeared."

And those who, at this crisis, would do a real work of spiritual restoration in the English Church, must "every one have his sword girded by his side, and so build."

More especially now that Romanism is one undeniable danger, those who seek three great ends—a more reverent worship, a ministry fuller of individual consolation, and a tenderer devotion—must, even while they build, be equipped and vigilant against a hostile influence.

Let me speak calmly; if I offend any brother I am sorry.

(*a*) They must guard against a ritual of imitation, and, I will add, a ritual of sentiment.

To those who consider that the effect produced by a Romanised ritual is necessarily edifying and elevating, let me quote the words in which an observer—gifted at once with the most vivid imagination, and the acutest psychological insight—sums up the impression produced by the grandest ceremonial of Rome in her most august temple:—

"These ceremonies, so often repeated, have become a sort of mechanical exercise to the majority of those concerned in them.

The younger priests despatch the grandest services with an activity and dexterity which are anything but imposing. The ancient ecclesiastical costumes accord ill with the modern air of their wearers; while certain of the ancient usages produce anything but a serious impression. The vague, the unknown, the mysterious, which agree so well with religion, are utterly dissipated and frittered away by the sort of minute attention which must be given to the manner in which each acquits himself in his function. A ritual, brilliant or majestic in its exterior forms, is certainly fitted to fill the soul with the loftiest sentiments. But care must be taken that such services do not degenerate into a spectacle, where men play a part, each in the presence of others;—where a man must learn with painful nicety what to do, and when to do it; when he must genuflect, when rise again, and the like. The regularity of Court ceremonial, introduced into a church, fetters that free elevation of the heart, which alone can give to sinful man the hope of drawing nearer to his God."

In speaking of sentimental ritual, I use sentiment in the sense of ostentatious display of private emotion. The very definition of the word is the condemnation of the thing in our public worship. In parishes it gives rise to perpetual uneasiness, arising from a want of finality. For sentimental ritual, having its spring in subjective consciousness, seems never to have said its last word. Oh that many earnest builders would spare us from fancy-work in their building!

Equally far from us be the unreasonable suspicion which scents Romanism in every flower, and sees it in every surpliced choir, and which elsewhere, where it is strong enough to be tyrannical, has expressed itself in prohibitions at once puerile and cruel.

(*b*) And, as our spiritual restorers, in their laudable zeal for reverence and beauty in external worship, should work armed against the influences which tend to produce such evils: so should they be vigilant to resist other, and far subtler, invasions of principles hostile to the spirit of the English Reformation.

Let me give two instances.

i. We are too often told by enthusiastic restorers of the Church's spiritual life, that we must have among us habitual private confession and absolution, and systematic spiritual guidance.

Now, I am prepared to abide, I trust even to shame and loss, by the teaching of the Church and the Prayer-book as it is. I hold

with Mason, who says—"We have not only a public absolution in our Church, but a private one also. For there are many who want particular comfort. And, therefore, we use a private absolution in visitation of the sick, and so often as the broken hearts and wounded consciences of particular persons do require it."

But if any desire to go further—to change confession from a medicine for the morbid into a food for all—they are aiming at that which the genius of Teutonic Christianity, the character of the English people, and of the English Reformation, render an impossibility.

I cannot believe that any Christian institution is at once necessary and impossible. But, let me ask earnest men, whether that which they aim at may not, in its essence, be obtained in an easier way?

We are told that, in all our congregations, there are men very sinful and very miserable, the wounds of whose souls we never touch with the random finger of our ordinary ministrations. May not this be our own fault?

The great authority upon "the English ministry," whom I quoted lately, reckons absolution by preaching among the absolutions belonging to the priesthood, and involved in its great commission.

Is it not well, then, for those who think so highly of absolution to practise it in that form in which it is possible? That is, to declare very plainly the terms of pardon under the covenant of Grace. There are full surely, in our congregations, souls which know awful temptations, startling falls. Between them and us there hangs a veil undrawn. There are those who understand the lowest depth of wailing in the penitential Psalms, upon whom "God's hand is heavy day and night, and their moisture like the drought in summer." A holy law broken, a life marred, a darkness that can be felt gathering round them—what shall they do? Better far than prying into the minutest fibre of the motives; better far than anatomising and weighing every scruple of the sin, and calling upon a man "without omniscience to act the part of the Omniscient;" better far than producing for another human eye an exact and complete photograph of the soul (though that, like a photograph of form and face, is often an humbling sight); better far than this, a large-hearted trust in an unbounded and Divine love. Salvation does not come from completeness of self-

analysis; its conditions are conscience feeling a burden, and faith laying it upon a Saviour. Where the priest has absolved by preaching, the penitent may make individual to himself the absolutions of the Daily and Communion Services. For morbid consciences, for single transgressions, there are more private dealings. "Whatsoever is more than these cometh of evil."

ii. A second point, in which our builders need to wear the sword while they repair the wall, concerns the form of the devotions which they may introduce or recommend. Can we doubt that the attempt to naturalise certain devotions of foreign growth has interrupted, rather than promoted, the restoration of the English Church?

Let me instance that of which so much has lately been heard; and which at one time there were symptoms of an attempt to acclimatise here—the worship of the Sacred Heart.

Let us be just and careful.

If by the Heart of Jesus be meant a symbol of His love, the meeting point of the human affection of Him Who said, "I am meek and lowly in heart," if we use it like the author of "The Imitation of Christ" when he says, "If you had once entered into the Heart of Jesus, and tasted of His love;" if there be devout spirits who can feel with the mystic tenderness of one who said, "Therefore was Thy Heart wounded that by Thy visible wounds we might see the invisible wound of Thy love;" so far as this forms the substance and spirit of the devotion we would speak of it reverently, or not at all. But, alas! this is not all. The advocates of the worship bitterly ask those whom they brand as "haters of the Heart of Jesus," "whether water flowed from a symbolical heart, whether a symbolical heart was pierced with the soldier's spear?" So that the worship of the Heart, in itself, as a corporeal part of the Flesh of Christ, is far different. We will not, indeed, charge it with idolatry. The rudest peasant, we may well hope, who worships the Heart as the Heart of Jesus, worships in some way the Person of Christ. But the worship historically rests upon a revelation alleged to have been made to Marguerite Marie Alacoque. It assumes as its rational basis the physiological doctrine that the heart is the physical seat and centre of the emotive affections. Above all, it is boldly asserted by rhetorical theologians, that "the devotion of the Sacred Heart is in these days the very test of orthodoxy upon

the Incarnation, and that they who deny that the Sacred Heart of Jesus is an object of Divine worship, deny the Incarnation." Yet this materialistic worship rends and divides the totality of the Person of the God-Man, and arbitrarily treats a physical portion as if it were the Divine whole. Let all restorers among us, then, be true to our Church's temperate spirit; while they gather in from the "keeper of the King's forest timber to make beams for the gates, and for the wall of the city, and for the house that they enter into," let them see to it that none of the girders which they use for the repair—however fair-seeming in practice or in devotion—be hollowed and honeycombed by insects within, and so fall suddenly one day, their rottenness going up in dust.

B.—This work of restoration under Nehemiah was carried out with the most perfect assent of Ezra, the priest and scribe, and Nehemiah, the layman—priesthood and laity combined in the restoration. If the first of the stations of repair is occupied by Eliashib and his brethren the priests, the last is filled by the goldsmiths and the merchants. It is hardly going too far to say that we have in it a type of the union of the Church and the State. God forbid that any of you should act, or speak, as if you scorned that crowning mercy of God which you enjoy in a national establishment of religion, with its wide liberty and noble toleration. Herein he who addresses you speaks from the fulness of his heart.

Our Irish Establishment failed mainly from political circumstances over which we had no control, and with which we have no concern here. But there were other causes of its failure, which have an interest for you. Circumstances have unhappily proved that the majority of our laity were either ignorant of or dissatisfied with the formularies and principles of their own Church; well content indeed to take them with larger emoluments, not otherwise. I do not mean to say that we were not improving when the blow fell. I do not mean to conceal that extravagances upon this side of the Channel in ritual and doctrine have caused a recoil upon the other side.

Let not any believe that they will buy a wider liberty at the great price of Disestablishment, or a more vigorous life, or a clearer perception of the position of the clergy and the duties of the laity. The liberty of voluntary Churches! Weigh on the one side the patient equality of law courts; on the other the democratic synods, the kings whom God "sets over a Church in His wrath." The life of disestablished Churches! Fussiness is not necessarily

spirituality. Noise is not necessarily life. "The rusty hinges of the door are not alive because they creak."

IV. We have spoken of the Decadence and the Restoration. Let us not forget the Triumph.

There had been discouragement from without and from within.

Discouragement from without.

Plenty of that. When the Church's builders are up and doing, Sanballat will not be silent. Tobiah's bitter epigram will not be wanting.

Discouragement from within.

The workers and their chiefs are full of a profound conviction of their own and their nation's sinfulness. The ninth chapter never rises to Hallelujah. Through the long sad day of dust and sackcloth—through the six penitential hours, three of reading and three of confession, there is but one short liturgic burst, which begins the service, and dies away in a Miserere. The whole life of God's elder Church is set to a wail.

But, after all discouragement, the day of triumph dawns upon those waiting hearts. The strength of the Lord had been their joy. The joy of the Lord became their strength!

Read in the twelfth chapter the dedication of the wall, how Nehemiah brought up the Princes, and appointed two companies and two processions, who went forth in different directions, and, when their circuit was ended, stopped opposite to each other, at the house of God. Remarkable fact! The starting point for each was the gate of the valley, through which Nehemiah had ridden by night. The same for the bright procession, with the roll and burst of the 147th Psalm, as for the sorrow among the ruins of Jerusalem.

Is it not even so in the Church? Time after time Christ's servant sees some part of the wall in ruin—probably "over against his own house"—for the Christian's strong sense of duty is not a strong sense of the duty of other people, but of his own. He thinks over it. He lays it before his Lord at Holy Communion. He gives to it, in the toils of life, in the midst of society, some of those brief ejaculatory prayers which are ever rising heavenward, like sighs, in the pages of the crowded history of Nehemiah. At last he cries to God, "Here am I! send me;" to man, "Come, and let us build up the wall."

Toil there will be for every true builder. Discouragement there must be. Go out, and ask what people think of a great revival of

religion, a great restoration of the Church, in England. The man of culture will say—"People must have an Aberglaube. Your childish figment of a personal, and therefore limited, God; your innocent dream of a heaven, like a comfortable English home of the middle class, prolonged for ever and ever: your antiquated notion of a Jesus, who was more than a human teacher, who was born of a Virgin's womb, and walked through an air that was thick with miracles, and in very deed went up from Olivet, and is now in the Heaven of Heavens; as well your Aberglaube as any other." The fashionable sceptic of the last century exclaimed that "there were no religious combustibles in the temper of the times; Popery and Protestantism seemed at a stand. The modes of Christianity were exhausted, and could not furnish novelty enough to fix attention." The sceptic of this age is bitterer than Horace Walpole. He asks, with Strauss, that the shadow of the Church may no longer fall across his path at all; that he may not be forced to have any relation with it, civil or spiritual; that to one like Frederick, who proclaims to every individual liberty to go to heaven his own way, he may answer, "Pardon me—I do not want to go to heaven at all;" that he may be emancipated not only from the old Catholic Church with its creeds and dogma, but from the so-called undogmatic Free Churches, which, after the Church has been overthrown, give dreary lectures on the bare and levelled site. Speak to some men of *science* of a revival of religion—Religion! why, the very elements of religion—prayer, the soul, immortality, God—have passed away, and left no wreck behind. All the quackeries of Christian consolation are exposed. Man stands in the enormous machine of the universe, amid the whirl and hiss of its jagged wheels, amid the crash and thud of its iron hammers; not secure but that upon any movement he may be smitten down by that giant stroke, or carded in agony upon those tremendous teeth; perfectly certain that there is no Divine love to help him—nothing to sustain him in the long torture of existence but his own innate strength. Cultivated, scientific man, is fast becoming passionless intellect. Religion resides in the affections, imagination, emotions, conscience. These are to be utterly extirpated; and religion must wither away in its very roots before the Positive Philosophy.

Yes! in many a tone the epigram is uttered that burns and stings. "What of these feeble Jews, these clerics and clerically-minded laymen? Will they revive the stones which modern

thought has overthrown or pulverised? Not to speak of the colossal strength of organised German science, the light brush of the fox of French criticism shall even break down their miserable walls of dogma!" Yet, for all that, God's people "have a mind to work." The Church will be repaired. One day, God's summer light shall strike upon the topmost row. Christ, the Divine Healer, will own the work of restoration by miracles of love at the Sheep Gate and the Pool of Siloam. The wall shall stand, uncrumbled by the assaults of unbelief, unscathed by the fires of criticism, untouched by the tooth of time. The songs that were murmured in the night among the ruins by voices half choked with sobs shall be exchanged for hymns, wafted upwards by the music of silver trumpets, and chanted by the long processions circling round the walls.

No miracle is recorded of Nehemiah's restoration; and it is all the more precious for us. Yet how marvellous was the rapidity with which the renewal was accomplished. So with that other and greater work of building up God's Temple of Restored Humanity from the ruins of the Fall, wrought out between Good Friday and Whitsuntide. "The work was finished in fifty and two days." Give us a year for a day, and who shall say what God may have wrought for England?

Yes! Nehemiah's journey in darkness and sorrow was not more different from the festal processions, sweeping on with light and song, when the visionary's dream among the moonlit ruins stood palpably in majestic stone, than the beginnings of our work here and now from the joy that waits us—perhaps even here—certainly in the city that is above. 'Tis a book where all spiritual restorers may have their names written. There is a work that does not end when the worker's weary hands are folded, and the thinker's busy brain is still. The manifestation of the Spirit is given to each to profit others.

Woman has her honoured place in our restoration. Is it not written—"Shallum repaired, he and his daughters?" Sister, deaconess, district-visitor, parish helper—all are wanted.

Let it not be said of our men of intellectual culture—"Their nobles put not their neck to the work of the Lord."

Thoughtful Christians, laymen especially, are called upon to grapple with social and economical questions, which are as urgent for us as the question of "the hundredth part" (or twelve per cent. interest) was for Nehemiah's contemporaries—such as the

Church's duty in relation to strikes and labour, to the organisation of charity, to the temperance movement.

Christian men, in our Universities, are specially needed to repair the part of the wall "over against their house."

Some of them are required to adjust the boundary lines between science and faith; to show us that law is not a chain coiled round the Living God, but rather a thread which He holds.

Others are needed to quicken interest in theological thought by helping men to a more living knowledge of the Bible. Others should devote themselves to the centre of all Christian thought—the theology of the Incarnation—the dogma enshrined in the transparent depths of the angel's word—"The Holy Ghost shall come upon thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

The age is impatient of miracle; it is patient of fact. To minds impatient of isolated miracles such a theology will show the central, unquestionable miracle, Jesus Himself—that is, one from the cradle to the grave, walking in a spotless purity, through all temptation wearing a conscience without a scar; treading the great deep of human life, and never wetting His feet with the spray;—equally at home with saints in the glory of the Mount, and with men writhing in misery at its base; elect to wipe away the tears of humanity, to bear it undwarfed and undimmed to the heavenly places,—yet to Whom we can go when the shame burns in the cheek, and the sweat stands upon the brow. Men will recognise in this a new Humanity formed by a new contact with the Creative Power. The theology of the Incarnation will prove itself by enabling men to understand what is otherwise a tangled mass of contradictions—the life and character of Jesus.

To our age, which appeals to fact, such a theology will go on to unfold the fact of the spiritual life—of which faith tells us that its beginning is in Baptism, its light the written Word, its breath prayer, its food the Holy Communion.

Away with the cant which would make theology destructive of the beauty of religion. As well assert that a knowledge of botany destroys the beauty of a flower.

Listen not to those who speak of it as if it were like the bent grass fastened to its place, describing for ever the same monotonous segments of circles, according to the wind. The words of the God-Man have illimitable applications.

Talk not of the obscurity of Christian dogma. If such there be, it is not the vulgar and deceitful obscurity of the fog; it is the glorious obscurity of the long deep distances of the lustrous sky.

Others, again, are wanted to teach the ignorant; to give warmth to souls that

"Sleep, like caterpillars sheathed in ice;"

to waft some notes of Gospel pardon and peace beyond their present limits; to tell metallic natures, as hard as the gold which their fingers clutch, that, "it shall not profit a man to gain the whole world, and lose his own soul."

All the children of the Church are bound to show something in word or work of the beauty of Christ; to develop in themselves and others "the life of godliness, intellectual, devotional, practical;" and so to "build up the wall of Jerusalem."

One part of Jeremiah's prophecy has been fulfilled in Nehemiah's restoration. "Behold the days come that the city shall be built from the tower of Hananeel to the gate of the corner." The other sweeter and higher music shall not be lost for ever. Not only shall the desolation and stagnation of some neglected parish; the sin and misery of some squalid alley, where men do the works of Satan, with a beast's heart or a devil's, pass away. The very type of leprosy; the very image of death and hell; the very spot where the carcasses rot, defiling God's earth; the very emblem of the obstinate clinging sin, that even the altar fires cannot purge away: the very fields whose name teaches that they are outside, Gareb and Goath and the rest shall be taken into the broadening circuit of the Holy City. The joy that quivers faintly in the pages of Nehemiah, throbs to the music of the Gospel. Faint chimes, struck before the time, and dying away upon the breeze, waken again, and clash out upon the bells of the Apocalypse. The sealing of the covenant passes into the sealing of God's servants upon the forehead. The joy of which Nehemiah speaks is transformed into the higher joy, when all those who have worked for "the Jerusalem which now is" shall be gathered into "the Jerusalem which is above;" when after the decays of time all builders and restorers—from Apostles on—having cried on earth, "Remember me, O God, and spare me according to the greatness of Thy mercy," shall enter into the joy of their Lord, and keep the Eternal Feast of Tabernacles in "Jerusalem the Golden."

THIRTEENTH ANNUAL MEETING

OF THE

CHURCH CONGRESS,

HELD IN BATH.

TUESDAY AFTERNOON, 7th OCTOBER, 1873.

The Right Reverend the Lord Bishop of Bath and Wells took the Chair as President of the Congress, in the Congress Hall, at 2 p.m., and delivered the following

INAUGURAL ADDRESS.

My Brethren in the Common Faith,—

Allow me first to offer you, in the name of the whole diocese, a cordial welcome to this beautiful city, the Queen of the West. The purpose for which we are assembled here to-day is a very different one from that to which Bath owes the beauty of her buildings and the celebrity of her name. I fancy that nothing would more have astonished Beau Nash and his contemporaries than a gathering of several thousand people at Bath, not to dance, or to play, or to lounge in the Pump-room, but to take Christian and brotherly counsel together on grave matters connected with the Church, and the maintenance and increase of her influence in our land. But in another point of view, also, the meeting of the Church Congress in Bath suggests a striking contrast with its past annals. Bath has a religious as well as a fashionable history, and that history also is written on the walls of her churches and chapels. We can see from them, what we know from written sources, and even from the memories of the elder among us, that the Proprietary Chapel system once flourished here in all its vigour. Preaching-houses to which people flocked to hear and to criticise their favourite preachers; eloquent preachers without the ballast of parochial responsibilities; congregational isolation from the system of the Church; nominal Churchmanship without any distinct holding of Church principles or Church doctrines; most imperfect conceptions of the ideal of worship on earth as analogous to and preparatory for worship in heaven;—these were the characteristics of the religious world of that day, and pre-eminently so of that of Bath. A Church

Congress then would have been almost an impossibility. But now we see a manifest change. The growth of a sound Church feeling is sweeping away the chapels; the parochial system is occupying their ground; and such grand restorations as that of the Abbey Church, where we worshipped this morning, and where we have been listening with so much pleasure to the eloquent sermon of the Bishop of Derry, and the erection of such new churches as that of St. Andrew, and I might add St. John the Baptist, too, show that the personal piety of a past generation is being complemented by that spirit of Christian patriotism which leads men to unite in the Church Congress. And I think there is something very pleasant and very stirring to the spirit, too, here, in the midst of the old haunts of frivolity, and in sight of the monuments of the imperfect Churchmanship of bygone generations, to be gathered together in such goodly numbers to consult together for the good of that Church which God has planted in our dear old England.

In looking at Church questions generally, they seem at once to divide themselves into two classes—1. Those which relate to the constitution and inner life of the Church herself. 2. Those which relate to the Church's contact with the world around her. We may state the matter thus. When our Lord founded His Church He invested her with certain privileges, He intrusted to her certain doctrines, He gave her certain powers. All these exist and would have existed, for the use and comfort of her members, had there been no outward world at all. They make up what may be called the spiritualities of the Church: her life, and functions, and possessions, as far as she moves in a spiritual and heavenly sphere, as far as she has to do immediately with God and with her own members, as they are one in Christ Jesus. With these spiritualities, as a rule, the Congress does not meddle. Questions connected with them, questions of doctrine, ritual, and discipline, do not come within its ken. We are all here as dutiful children of our dear mother, the Church. We are all ready ὁμοθυμαδὸν and ἐν ἑνὶ στόματι to acknowledge our duty to her, to profess our love to her, to declare our willingness to work, and our readiness to die for her. And if any of us differ in our interpretation of her bidding, we hush up our differences, and during Congress week, at least, are a united family of loving and devoted children.

We cherish the hope that these few days of union and brotherly intercourse will leave some sweet influence behind, and that the notes of harmony and love will linger so pleasantly in our minds that we shall not willingly awaken again the harsh din of discord and strife.

But when our Lord founded His Church He did not carry her off with Him to heaven, and He did not set her in a wilderness, far from the contact and out of the reach of men. He planted her right in the midst of the busy world,—touching the world and the men in it on every side—in all but her inner life, intermingled with and interpenetrated by the men of the world, the institutions of the world, the things of the world. She herself, heavenly in her spiritual life, yet earthy, earthen, and earthly in her external organisation, has a close relation to the world without. Need I add, seeing that she is the Church of the Lord Jesus Christ, that she has a work to do and a duty to perform for the benefit of that world? She has the secret of how to calm troubles,

and heal wounds, and dry up the floods of tears, which are ever rife in this world of sin and sorrow. She has the kindly spirit, the anxious, watchful eye, the upspringing fountain of active good-will, which seeks out all the miseries, all the discomforts, all the failures incident to this mortal life, for the express purpose of relieving or removing them. There is not a want nor a sorrow of suffering humanity but what the Church feels it to be her calling to minister to. She would leaven all society, all government, all commerce, all science, all literature with the principles of truth, benevolence, mercy, justice, fairness, purity; and with reverence for God and His Holy word. She would even shift and adjust the machinery of her own organisation (as far as she lawfully may) so as best to adapt it to the shifting and changing condition of human society, in politics, in knowledge, in wealth, and in civilisation.

Well, then, the class of questions with which I will not say exclusively, but principally, the Church Congress has to do, are those which relate to the efficiency of the Church in her contact with the outward world. Most of the questions to be discussed here are of that character. How shall the Church act with regard to the differences between masters and men, the conflicts between capital and labour? How shall the Church multiply her working hands by calling in the aid of the laity? How shall she spread the knowledge of Jesus Christ in heathen, Mahommedan, and Jewish communities? What ought to be the relation of the Church to the Sovereign, to the Legislature, to the laws, and to the people of the land? All these questions, you will perceive, relate to the efficiency of the Church in her contact with the world. And so, too, the important subjects of Christian almsgiving, of training for the ministry, of endowments, of Church organisation, of cathedrals and Chapters, of bringing the Church's influence to bear upon the masses of the people, and upon their besetting sins, have all at least one side looking directly on the Church's responsibilities in regard to the world in which her Lord has planted her.

It is our hope that in the multitude of counsellors, gathered together from all parts to discuss these questions, will be found wisdom. If God by His Holy Spirit has imparted to any of our brethren some special gift of knowledge on any of these subjects, now is the opportunity to cast his gift into the Church's common treasury, and by the grace given unto him to benefit us and the whole Church. I need not, I am sure, exhort the speakers to remember that the high aim of the Church Congress is to help the whole brotherhood to discharge more efficiently those practical duties for the welfare of mankind with which our Lord has charged His Church. We who are your hearers shall listen with the desire of hearing something profitable, and with the fixed purpose of carrying into practice any useful suggestions we may receive, from whatever quarter they may come.

The rules as regards the time allotted to each reader and speaker are now so well known that I need not rehearse them. In the interests of the free debate which is to follow the more set addresses, it will be necessary to keep stricter time than our railways have done of late.

On one other point of order I must say one word: I mean in regard to expressing approbation or disapprobation of the sentiments of the different speakers. My own opinion is that it is too much to expect of

any large public assembly like the present that they should sit in solemn silence, like a Quakers' meeting, while subjects in which they take the deepest interest are being discussed. If there is not some way of letting off the steam the boiler will burst. When the mind is deeply stirred the emotions must find a vent. All, therefore, that I ask of the meeting is—first, never under any excitement to forget that they are Christian gentlemen, and are in the presence of Christian ladies, and not to take any method of expressing their feelings inconsistent with Christian courtesy; and, secondly, not to impede the progress of the debate by frequent or protracted interruptions. Having said thus much, I leave the matter in your hands, trusting the honour and dignity of the Congress to your fair and generous treatment. I have been requested to bring two matters to the consideration of the Congress. One, the complaint of a gentleman, living in London, who gives me his name, though he does not wish it to be published, of the lack of pastoral visits on the part of the clergy in towns to the middle classes, of which he is a member. The other, a protest from the Rev. Theoph. Bennett against the rise in price of the Congress tickets.

I will ask one of the secretaries to read it—if the Congress wish it—when I sit down.

And now, my brethren, I cannot conclude without adverting to the terrible loss which this Congress and the whole Church have sustained by the removal from among us of Samuel Wilberforce. He would have been here to-day to charm us with his eloquence, to instruct us by his wisdom, to animate us by his influence, but God has called him elsewhere. His absence leaves an awful gap in our company, a terrible blank in our proceedings. His marvellous fertility of thought, and singular power of giving clear and vigorous expression to his thought, his sparkling wit and fascinating good humour, his wonderful readiness and copiousness of resource in action or in debate, made him unique as a contributor to the success of a Church Congress. He will never take part in one again on this side the grave. But he has left us the example of his untiring energy, of his self-devotion to the service of God—aye, and of his unalterable attachment to the Church of which he, like his father before him, was so distinguished an ornament, to urge us into activity in the Church's service. He has left us a warning, too, more startling and more solemn than we ever received before, that there is but a step between us and death, and that we must not lose our opportunities, or put off till to-morrow what can be done to-day. God sanctify the example, and carry the warning home to all our hearts!

An opportunity will be given to the members of this Congress to pay the tribute of reverence and affection to our dear and lamented friend on Thursday next, immediately after our morning sitting. A meeting of the Wilberforce Memorial Fund will be held here at that hour. But I could not wait till then without adverting to the death of the man whom I admired, and the friend whom I loved, in the midst of this concourse of Churchmen, to most of whom, no doubt, he was known, and who all feel the greatness of his loss.

And now, brethren, I have said all that it seems to me needful to say. May God's blessing be upon our meeting, and may His Church be edified and strengthened by the words that shall be spoken!

THE CHURCH'S DUTY IN REGARD TO STRIKES AND LABOUR.

PAPERS.

The Right Reverend the Lord Bishop of Oxford.

My Lord Bishop, and Members of the Church Congress,—I shall best employ the few minutes at my disposal if I enter at once on that part of our subject with which my own duties have made me familiar,—the movement amongst agricultural labourers, as it affects their relation to the Church. I am the more ready to confine myself to this, because it is in respect to this—and to this only—that the Church and the clergy have been seriously blamed. Through the whole field of labour there has been of late years agitation and unsettlement; but in general the causes of the difficulty have been looked for where they would naturally be found. Mill hands have turned out; shipwrights and colliers have had their protracted, and sometimes distressing, strikes; but they have never blamed the Church, or held the Clergy accountable for their absence from the fray. Come to our midland counties, the cradle of the agricultural labourers' movement, and you will hear a loud and passionate complaint. Meetings have been held in hundreds of parishes, at which abuse of the clergy has been the prominent topic of discourse. Week after week you will see delivered at each railway station the packets of newspapers by which this abuse is propagated: Sunday after Sunday you may notice knots of labouring men gathered at a gateway, or in the corner of a field, round one who is reading the newspaper to his fellows. It is no mild censure of their neighbours which these listeners hear. They are told that the clergy are guilty of intolerable crimes,—that they are the poor man's oppressors, and deadly foes. Column after column is filled with abuse, eked out indeed by absurd and fantastic statements, old Romish calumnies against the Reformation, or modern reproaches against the slave-holding agents of the Church Missionary Society,—yet not the less injurious, when addressed to such audiences, nor the less painful for the objects of them to bear. For my own part, I cannot regard with equanimity the existence of bitterness and malignity around me, even though I may not be the only object of attack. I am not satisfied to be "exposed to public infamy and scorn," as an "Episcopal scoundrel," guilty of crimes "the Newgate Calendar cannot equal," because the libeller has screened himself from justice by including with me twenty-seven other innocent persons in his unmanly assault.

But what, you will ask, have the crimes of Cranmer, or the errors, theological and social, of Bishops and other clergymen in later times, to do with agricultural labourers' wages and work? What indeed? If all the charges against the clergy were as true as most of them can be proved to be false, the labourer would be not a whit the better for their recital. A moment's reflection will convince you that these denunciations do not come from labourers, nor are designed to help them. When you know that the authors of them are, in almost every case, preachers of that new kind of religion which seems, above all things, to make its professors good haters of religionists more wealthy or more educated than them-

selves, you may judge perhaps what its real intention is. There are some labourers—I wish there were more—who are sharp enough to see through it too.

The truth is, that the one attraction to the agricultural labourer in the present movement is the promise it holds out to him of larger wages than he has hitherto received. Setting aside, then, all calling of names, and bad language in general, the proposition sought to be established is, that it is the duty of the Church to endeavour to regulate the wages of agricultural labour. I say, to regulate; for it would be absurd to contend that it is the duty of the Church to get wages raised to a proper standard, if she has not the corresponding power of ascertaining what that standard is. I answer, then, that it is not the duty of the Church, or of the clergy, to fix the rate of wages; in the first place, because they have not the requisite knowledge; secondly, because neither the payers nor the receivers of wages have consented to abide by their decision; thirdly, because the attempt would be contrary to the very nature of the Church of Christ.

1. The clergy have not, and cannot have, the knowledge which should be possessed by any one who attempts to regulate wages. Wise men have doubted whether Parliaments, or Ministers of State, or even political economists, can attempt to regulate them without very disastrous results. The attempt involves—to mention only a single cause of error—the ridiculous assumption that all labour, the labour of the idle and of the diligent, of the skilful and of the stupid, is of equal worth, and that it can be remunerated by an uniform sum. What it is worth while in each particular case for the employer to give,—what it is worth while for the employed to accept,—the employer and the employed alone can know. Even in regard to general considerations, such as the state of markets, the demand for labour, the rate of profits, the price of provisions, and the like, it is probable that the persons immediately interested will arrive at a sound conclusion after fewer mistakes than outsiders will necessarily make. The mistakes, at all events, will have been their own: other men's blunders will not have been imposed upon them against their will. I do not mean, of course, that clergymen and other educated persons should not communicate to their neighbours that knowledge of principles which the study of history and general cultivation have given them. It is in the application, however, of these principles to the determination of particular disputes about wages that the main difficulty lies. For this application the clergy, as such, have not the knowledge required.

2. But, further, if they had it, neither party to the dispute has consented to be bound by their decision. Many of the disputants are not even members of the Church. Both employer and employed, it is true, are quite ready to make the most of ecclesiastical support, when they can get it; but I have never heard of a case in which it was agreed to accept a clergyman's decision about wages, amongst those who were likely to lose by his award. I can think of few positions more ridiculous than that of an arbitrator, elaborating rules and conditions in respect to a controversy which has not been referred to him, and which are to be binding on either side only so far as that side can turn them to its own account.

3. To regulate wages is not the proper business of the Church of Christ. A strike is in truth a dispute about the division of money between rival claimants. There were two such claimants eighteen centuries ago, of whom one desired our Lord's interference on his behalf. Perhaps he was in the right; one of the two must have been right; and the Master knew which of the two it was. But he refused to interfere. "Man, who made me a judge or a divider over you?" was His only reply. That religious men, and even ministers of religion, must in some relations of life administer temporal affairs, is unavoidable; and it is not always easy to decide exactly what functions are unsuitable to a Christian or to a minister of Christ. But it is clear, I think, that a clergyman, *as a clergyman*, has not the duty of deciding disputes about money. It is not a little remarkable that the persons who most loudly blame some clergymen for giving their aid in the administration of the law, when they are called upon by authority to do so, should also blame clergymen in general for not taking upon themselves the equally secular, and far more difficult, office of regulating wages, so as to "divide the inheritance" among the disputants around them.

I come to the conclusion, then, that it is not the duty of the Church, or of the clergy, to attempt to fix the standard of agricultural wages. But this conclusion tells both ways. If it is not their business to try to raise wages, neither certainly is it their duty to attempt to keep them down. Why they should desire to keep them down,—what interest they have in doing it, I cannot conceive. The clergy are accused—for the most part falsely accused—of having made the attempt. Where they have made it, I do not hesitate to say that they have been wrong. They have no business to interfere on either side of this dispute. A labourers' union and a farmers' union stand on the same footing—neither of them is illegal; under certain circumstances either, or both, of them may become necessary, where the more excellent way of private friendly arrangement has failed. Great evils, no doubt, attend upon such unions: but then there are very often great evils, out of which the necessity for the formation of them has grown. This is true, especially in agriculture. On the one hand, poverty and hard living have been the portion of the farm labourer in a degree to which the factory and mine have long been strangers. On the other hand, if the farmer is deprived of his men at the dictation of their union, just when all the golden crops are waiting for the reaper's toil, he is in a more ruinous danger than any to which manufacturing capital is exposed. For the labourer to escape from destitution, for the farmer to avert ruinous loss, combination may be sometimes needful. The country clergyman has no more right in such cases to censure either class for combining than his clerical brother in Lancashire has to denounce the operatives' strike, or the manufacturers' lock-out. A strict impartiality is his wisest,—nay, his only justifiable course.

I might have dwelt on this negative account of the matter, if time had permitted it, so as to answer some superficial objections, to which it is open. But you would justly blame me, if I treated of the Church's duty only on its negative side. If it were not for the cruel and unjust reproaches to which her clergy have been exposed, I could willingly have altogether passed it by. To us who love the Church with all our hearts, who know her high prerogatives, her rich variety of spiritual gifts, her

vast capacities for influencing and blessing mankind, it would sound like treason to say that, in presence of agitation and distress, a cold, impartial neutrality is her only duty, and the measure of her work. Remember, then, what the Church, considered as a society of Christian men, has to do in the world. The new commandment, which distinguishes her from all other societies, is the law of love. Her employment is to train all her members in that sense of loving brotherhood which constrains them to seek one another's good. It should be matter of grief and shame to the rest of the family if any brother is destitute of the endowments which give grace to human life,—still more if he is crushed by burdens unworthy of his condition as a Christian, and derogatory to the image of God in which he has been created anew. Thus regarded, the state of our agricultural labourers in many parts of the country must be, to serious and true-hearted Churchmen, a cause of distress. Speaking generally of these districts—there are great and happy exceptions—I say that we have not done enough for these men as fellow-Christians ; we have not brought them up to the moral and spiritual standard of the Christian life ; they are dull in their perception of truth, sometimes coarse in manners, too often unfeeling in their domestic relations, and incapable of understanding the peace and sacredness of a Christian home. We have shown them less kindness than good men ought to show to their brethren in Christ.

I know that kindness is just what our revilers most strenuously reject. A plague on your kindness, they say ; we do not want your compassion and your benevolence ; give the men higher wages, for they have a right to them ; keep your charity to yourselves. I might remark on the absurd confusion of thought which this language betrays :—as though any advance of wages beyond what the employer is compelled to give were not in reality just as much a benevolence as a dole of old garments or of broken meat ;—but I pass this by. I wish to show that the Church has a duty to discharge to the labourer, but quite a different duty from that which she is said to have left undone. Her duty is to make him as a fellow-Christian, a better, braver, nobler, more intelligent, more civilised, more tender-hearted man. In doing this, no doubt, she will at the same time, and incidentally, give him the power to work more skilfully, to earn higher wages, and to rise in the world. Even so she will help him better than other helpers can. Nothing can aid him more to rise in the world than good education ; and so far as the labourer up to this time has been so aided, he has been mainly indebted to the Church's care. Look at the statistics of the Duke of Newcastle's Commission, and you will see that clergymen have given voluntarily to education just double what has been contributed by any other class in the country, however rich or great. But this is beside the point. It is not the proper business of the Church, or of the clergy, as I contend, to make men rise in the world. The new preachers, I know, have another gospel : they tell the labourers in effect that all happiness depends on money, that every man has an equal right to this happiness, and that the possessor of a larger share than that of his neighbours is an oppressor and plunderer, whom they may call to account. Life, on this theory, is nothing but a struggle for equality of income ; society ceases to exist ; all that remains is an array of hostile classes, contending for a

new division of the public spoil. Capital against labour, employers against employed,—each for himself,—every man against his neighbour, is the prospect held up before the eyes of the bewildered labourer as the picture of the good time coming, which his new friends hope to usher in. If they had visited, as I have visited in other days, the dwellings of artisans earning three times the highest wages of agricultural labour, and seen them destitute of the commonest furniture, and dependent after a few weeks' sickness on casual charity, they could scarcely tell him as confidently as they do that high wages are the sum of human happiness, and that there is no higher virtue in a poor man than that of discontent.

The Church has quite another theory of life. She teaches that all her members are workers together for the common good, bound to consider one another's welfare in the progress of their united toil. In this view of things she does but anticipate what, I think, will sooner or later be the conclusion of economical science,—that labour must have some recognised share in the profits which are earned by its help. The problem is one of exceeding difficulty, I admit; but it has long appeared to me that no other answer to the demands of the working man will dispose of his claim. That co-operation in producing should have some corresponding partnership in ingathering seems to have something of natural equity to plead. In this way, at all events, and perhaps in no other, the workman is brought to an experimental acquaintance with the connection between wages and profits, and the possibilities of enlargement, of which either fund is really susceptible. The co-operative principle in political economy has some analogies with the principles of Christian fellowship, which have not yet been examined, as they will be, I think, at no distant time.

The Church, however, has higher aims than those of the economist. She holds it a sin to oppress the hireling in his wages, not because the man has some indefinite right to more money, but because it is part of Christian charity to show him brotherly kindness, and to help him on his way. The master's duty is not done when the wages have been paid: he owes offices of charity, kindly treatment, friendly consideration and respect. The Church, I fear, has not always taught these duties as plainly as she ought to have taught them: perhaps we should not have come to our present pass if she had. Her training of the youth of the whole upper class has been deficient in that very important part of it, which makes the rich humble, and instructs the superior to be considerate and kind. For the education of that portion of the community, out of which employers of labour are mostly taken, she has until lately done next to nothing. I trace no small part of the present antagonism between labour and capital, of which we hear so much, to personal estrangement between man and man. I have seen the contractor for a great work pass through groups of his labourers, without a greeting on his part, with no other salutation on theirs than a scowl. I have heard men addressed in the field and in the farm-yard with a want of courtesy which sets the command to "honour all men" at naught, and makes the exhortation to "love the brotherhood" an unmeaning phrase. This want of respectful treatment is too often an indication of more substantial neglect. The sick labourer is not visited, the

worn-out servant is left to fade away without sympathy or care. On the other hand, the labourer has little care for his employer's interest, and will not bestir himself at the most serious crisis in his behalf. It is a complaint on all sides that work is less honestly and less thoroughly done than of yore—that it is less easy to find a trustworthy workman who takes a pride in the result of his labour or his skill. This state of things must needs be made worse by the preaching of the new gospel of discontent. For it denies the truth of the Christian doctrine of mutual dependence and reciprocal obligation. It aims at making every man absolutely independent of every other; it proposes to abolish charity, and to confront the selfish exaggeration of the rights of property with which we are sadly familiar, not by the inculcation of a gentler and nobler spirit, but by the defiant assertion of other alleged rights as selfish and as hard. It would remove even what we have left among us of kindliness and consideration, by depriving education of its highest influences, by teaching the young employer to give his people nothing that is not in the bond, and instructing the young labourer to shun humility and modesty of deportment as degrading faults.

I desire to see the Church awaken to a keener sense of her duty in opposition to these mischievous errors. Her duty is to hold fast by her old principles of education, but to use them in preparing the next generation for its new difficulties, with more loving activity and a much more widely diffused operation. Instead of consenting to withdraw from it all moral and religious elements, she must insist in keeping them as the elements of highest worth. They tell me that this is but talk, that there is less virtue in all these influences than in an extra shilling a week. What they say is false. The world is moved by moral and spiritual influences: no other forces can be compared with these. By the power of great examples and noble lives: by eloquence and earnestness of speech: by loyalty to great institutions, and reverence for places of ancient renown: by poetry and proverb, wise sayings, and well-remembered songs: by traditions of home and early childhood, of schools and colleges in opening life: by chance conversations, and by seeds of reasoning that have rested and taken root in the soul: by a thousand subtle influences which no rate of wages or profits can measure, and which no money can command: by personal kindnesses, which draw the sting from the sense of inferiority in rank: above all, by the drawing of man's heart to God, by stirrings of conscience, by forces which bend the will, form the character, and change the life: by all these the course of the world is moved, and will be moved to the end. This is the Church's territory, the sphere of her action, while all the antagonisms of capital and labour are raging around. The clergy must address themselves to their work in this field with a determination to get at the hearts of the people around them; we want warmer sympathies,—personal duties pressed home closer to each man's conscience, the duties of each class in society urged with Apostolic plainness in these later days. Were this done with simplicity and faithfulness, no question about the Church's duty in relation to strikes and labour would need to be asked, nor such poor statements of it as mine be uttered in a Church Congress again.

The Rev. J. Llewelyn Davies, M.A., Rector of Christ Church, St. Marylebone.

In considering how I might best contribute to the profitable discussion of the subject before us, it has seemed to me that I could not do better than address myself directly to certain *prejudices* which I suppose to prevail on the labour question amongst the classes represented by a Church Congress. I have no authority to offer pastoral counsels; nor have I earned, like some who will follow me, a right to give information or advice by anything I have done for the working classes. I am here to speak as a clergyman who has always sought to know how labour questions look when regarded from the side of the working people as well as from the point of view of the classes above them, and who has thus become convinced that the repugnance excited by the popular unionist movement is due rather to class prejudices than to well-informed Christian instincts. One most important part of the Church's duty is to clear its mind of such prejudices. It is not easy to lay down rules as to what clergymen or lay Churchmen should *do* with reference to workmen's unions or strikes: the right course of action must in part be determined by local reasons, and will vary much in different circumstances and for different persons; but the main point is the right mental attitude, the Christian direction of the sympathies. And this can only be attained by getting rid of disturbing misconceptions.

I assume that many of us feel a repugnance, compounded of various elements, towards organised labour combinations. This feeling does not exclude warm personal kindliness towards the poor. It is needless to vindicate the charitable disposition of the upper classes in this country, and of the clergy in particular, towards all who need their help. The clergy may not always be prudent in their charities, but that they have the well-being of the poor at heart, and do not spare themselves in efforts to do them kindness, is scarcely denied by any one, and is best known to those who know both the clergy and the poor most thoroughly. But when working men begin to associate themselves together for the sake of securing higher or more regular wages, the movement is regarded by those above them with varying degrees and shades of disapprobation.

Yet it is surely very natural that working men should combine. As single persons they are not powerful. It would be difficult, perhaps, to find any class of grown men throughout the world with less of individual strength and personal resource, more dependent upon those above them, than the unorganised English masses. Like other weak units, working men gain strength by combining. Whilst they are helpless, we all feel compassionate towards them. But as soon as the first filaments of organisation begin to thread the units together, we are alarmed and displeased. Why? Is there any reason in heaven or on earth why the strength of union should be denied to those precisely who most need it?

But these unions of working men, it is alleged, will proceed to *dictate* as to the terms of their labour. And that they should do this is

assumed to be something quite contrary to the order of nature. Employers, I have observed, consider that they have taken an impregnable position, when they have declared that they will not submit to *dictation* on the part of their workmen. But surely this is absurd, unless it be gravely maintained that a working man ought to accept any wages which it may please his employer to give him. In a free contract, the word *dictate* is out of place, unless we apply it to every one who states positively the price he means to pay or to receive. "But we include in the term dictation," it will be said, "the open or implied threat of a *strike*." I admit that it belongs to the very idea of a labour-union to have in reserve the threat of a strike. And strikes are not things to be regarded with a light heart. But the notions which have invested a strike with a character of sombre wickedness are for the most part unfounded. A strike may be perfectly legitimate. And without the reserve power of striking occasionally exercised, wages would hardly keep up to their fair level. This resource is analogous to that of going to war, or of inflicting severe punishment in schools. We are all agreed that the fewer wars the better,—the less of punishment the better. But it would never do to proclaim that nothing would induce us to go to war or to chastise a rebellious boy. And similarly, working men might as well make unconditional submission to their employers at once as engage never to strike. A great strike like that of the South Wales colliers has effects extending far beyond its own area. Employers have recently yielded to an immense number of demands on the part of the various trades throughout the country, partly from a sense of fairness, but often only because they have been taught what may follow the refusal of a reasonable demand. The working classes, however, are so well aware of the suffering caused by strikes, that it has become a fixed policy with the unions to discourage them as much as possible, and to seek to settle differences in all cases by arbitration.

As to the outrages which the general imagination associates with strikes, no doubt in the times when the working classes were unjustly oppressed by laws now repealed their cause was stained by some great crimes. But these offences have been much exaggerated, and they have become of late years, I venture to say, inconsiderable and rare. The patience and moderation and abstinence from crime which characterised the great South Wales strike, managed by responsible union leaders, have been acknowledged to be most remarkable. It is to be hoped that strikes will be almost entirely superseded by negotiation and arbitration; but when they do occur, they will undoubtedly be attended by some risk of offences belonging to the category of intimidation. But all are agreed that these ought to be put down by the law; not by laws aimed expressly at working men's unions, but by the general law of the land, which guarantees the protection of every Englishman, in person and property, from outrage. Daylight and legality are the best security against the evils which haunt conspiracies.

We sometimes persuade ourselves that it is in the interest of the poor that we denounce the organised societies of working men. We think it hard that the energetic workman should not get the utmost benefit to be wrung out of unlimited competition; we grieve for the dependent classes who suffer in a strike without being voluntary parties to it; we

are indignant on behalf of those who are called names and hustled for coming to fill the places of men on strike. These feelings are creditable; but they are apt to be expressed most forcibly by those who must be conscious of a class sympathy with employers. I think I shall meet with a candid assent if I express an opinion that the prevailing sentiment amongst those who dislike organised labour societies is that of unwillingness that the common people should acquire power in the community. I do not know indeed how an alteration of the social equilibrium could fail to excite some resistance in the classes called upon to surrender a portion of their predominance. Such resistance is natural. But in the Church mind we may surely expect something from the inspiration which is the heritage of the Church of Christ. Is it for us, who learn and teach from the New Testament, to give sympathy and aid to the better off in keeping the worse off out of power? Can we by any stretch of imagination conceive of St. James or St. Paul taking the side of the upper classes against the lower? It is the glory of the Christian Church to have favoured the abolition of slavery, the emancipation of serfs. The Church of to-day would be degenerate and disloyal if it were to commit itself to the policy of keeping the labourer as dependent and helpless as possible.

I have thus far been dealing with prejudices against unions, whether of artisans or agricultural labourers. But there are those who profess that they recognise fully the right of working men to combine for the sake of bettering their condition, in respect of wages or otherwise, and that they have no objection to the existence of such associations, but who protest vehemently against the intervention of strangers stirring up strife between the labourers and their employers. They express their indignation and scorn by stigmatising these interlopers as *paid agitators*. It is not surprising that those who are angry with the whole movement should be particularly exasperated by the paid agitators; for the movement owes much to those who may be not incorrectly so described. This is epecially true of the agricultural agitation. Poor labourers, scattered over wide districts in which the civic impulse is almost starved, not knowing too much of what is going on in the world, with no habits of enterprise, are not very likely to organise themselves into associations without receiving some guidance and stimulation from without. It is conceivable that the necessary help might have been given by resident squires or clergymen, and that paid agency might thus have been rendered superfluous. But not many squires or clergymen have laboured in this cause; and a great part of the indispensable speech-making and organising has been done by men who have been labourers themselves, and who have not been so fortunate as to be able to give time and work for nothing. But what is the sin or the reproach of being a paid agitator? Why should not the propagandism of the unionist cause be done to some extent by salaried agents? Say it is a shameful cause, and you may treat the mercenary advocacy of it as odious; but we are supposing it now to be a reasonably good cause. And the clergy are the last persons who ought to stir up odium against those who receive maintenance that they may plead for a good cause. To take a more closely analogous case: I see on the programme of this Congress the name of a perfectly respectable clergyman, who, I venture to predict, will be

received here with more than tolerance, but who, if an adversary goaded by his successful eloquence were to call him a paid agitator, would hardly deny the impeachment. The Secretary of the Church Defence Institution receives, I presume, a salary—a well-earned one, I am sure—for stirring up enthusiasm and organising associations in defence of the possessions and privileges of the Church. The labourer is worthy of his hire, whether he steers the plough along its furrow, or gets up meetings and makes speeches. But how do you think it must strike the labourers when they find that Bishops and clergy consider the man who is paid to agitate in defence of their wealth and privileges worthy of honour, but hold up to scorn those who try to get the poor man's wages raised from 10*s.* or 12*s.* to 15*s.* a week, because—there being nothing else to say against them—they are paid agitators? The responsible agents of the unions are not base hirelings, but men who may give us a new pride in the country from whose lowest ranks they have risen; and it will be well for us, when we wish to think most hopefully of the future, to turn from the spectacle of dukes justifying clerical magistrates in a harsh administration of an anti-popular law, to the Hallidays, the Normansells, the Macdonalds, the Arches, who have impelled and guided the great labour movements of these recent years. Let not all the credit of their sobriety, their practical ability, their patriotism, be given to the men themselves; let us claim part of it for the patient race from which they have sprung, for the ancient institutions which have bred them, even for our aristocracy and our Church.

If any one says—"Yes but,—honourable men though they may be,—they come to separate between class and class and to disturb the existing contentment and peace," I ask, reluctantly, has the recent condition of rural society in many of our counties been so satisfactory that we need be disquieted by any signs which may threaten it with change! Have the country clergy in general reported the existence of cordial good feeling between farmers and labourers? Many will remember a letter which appeared in the *Times* a year or two ago, describing with evident knowledge and fairness the condition and character of the agricultural labourer, written by Mr. Jefferies from a farm near Swindon. Nothing in this letter was more painful than the deliberate statement that in no single instance had the writer known of any symptom of gratitude being felt towards a farmer by a labourer. Undoubtedly, we ought all to desire and promote good feeling between class and class; but it deserves to be considered whether in these days goodwill is not more likely to come into play between the classes we have in view if the labourer is conscious of independence, and makes the best terms he can, than if he considers himself dependent upon the farmer for what it may please the farmer to give him? The clergy are sometimes exhorted to discharge their duty as ministers of peace by testifying that the real interests of the two classes of employers and employed are identical: but much depends upon the way in which this maxim is applied. On the side of employers it may be solemnly laid down that the interests of both classes are bound up together, and *therefore* the labourers must not ask for wages which would make the farmer less prosperous; but on the other side it may just as well be argued that, inasmuch as the interests of both classes are bound up together, employers ought to rejoice that

the labourers should be made as soon as possible a little less poor, a little more hopeful, and, above all, a little more independent.

Whatever may be thought of the prepossessions which I have endeavoured thus briefly to combat, few will doubt that the Church of England greatly needs the help of Divine grace to preserve it from an undue reverence for station and property. It happened to me two or three years ago to be present as a stranger at a diocesan assembly, and to hear an address from one of our most esteemed Bishops on the critical position of the Church, in which he spoke of the desire of some that the State should lay its hand on the property of the Church, and pointed out that such a measure might only be a precursor of an invasion of the rights of property in general; and I remember with sorrow the peculiar earnestness with which the warning was given, and the vehemence of the cheers with which it was received. The jog-trot of the Church goes sadly too much to the tune of "proputty, proputty, proputty." Let us leave the defence of property to statesmen and economists; ministers of Christ have the care of living souls, of men and brothers. It is not for us to teach that exclusive rights are the foundation of the social edifice. We are witnesses of another foundation which stands sure; of the wholesome doctrine that all advantages are held in trust for the good of the less favoured. It is time that we should awake to the old inspiring Church cry of "*Sursum corda!*" Is not God Himself calling this Church of ours, which has so unique a position in the world, with its animating historical traditions, with its every fibre twisted into the complex interests of a great people, to disown the ignoble task of bolstering up the privileges of the fortunate, and to claim the honours of a generous unworldliness, the sacred right of sympathy with the poor and the weak?

The Rev. Prebendary Buckle

Read a letter from the Right Hon. Stephen Cave, M.P. (who had undertaken to deliver the first prepared address), in which he said—"It is with great regret that I find myself unable to leave the house to-day. I am suffering under a severe attack of bronchitis, and I should be quite unable to speak a dozen words."

ADDRESSES.

The Rev. Edward Girdlestone, M.A., Canon of Bristol.

The question before the Congress is large, and the time allotted for each speaker is short. I think it will be wiser, therefore, for me not to attempt to grapple with the whole subject, but rather to limit myself to one particular point, that point being the duty of the clergy of the Church of England, as distinguished from the laity of the Church, towards the agricultural labourer, as distinguished from all other labourers, and specially with reference to strikes and that union without which strikes would be impracticable. It must be generally admitted that, in themselves, strikes and unions are not in any wise illegal. It is only when they are accompanied by violence or interfere with the rights of others that they become illegal. Granted that they are legal, are they calculated to improve the condition of the agricultural labourer? As regards strikes, the result of my experience is that they never take place without inflicting considerable loss and misery

upon all parties concerned in them, and consequently they ought never to be adopted except as a last resource; and I am able to state that this is the teaching and the practice of the Agricultural Labourers' Union. Passing from strikes to union itself, I ask is union likely to be productive of benefit to the agricultural labourer? Union has been acknowledged to be advantageous in every other phase of society. The Queen's Government cannot be carried on without party, and party is union. There is union in the Church of England; there is union in every profession and in every trade. There is union in commerce—they have their Chambers of Commerce. There is union in agriculture, too, for they have their Chambers of Agriculture. And there are Farmers' Clubs and Farmers' Unions now specially got up for the purpose of crushing the Agricultural Labourers' Union. If union be thus acknowledged to be advantageous in every other class of society, why doubt its advantage with reference to that one particular class alone? But it matters not. I take the old common proverb, "The proof of the pudding is in the eating," and I have no hesitation in saying that the Labourers' Union, though it has not existed much more than twelve months, has done more to raise the condition of the agricultural labourer, and more to raise the tone of society in consideration towards him, than all the Royal Commissions that have been issued, or all the discussions that have taken place in the British Association and the Social Science Congress. At any rate, the Agricultural Labourers' Union is *un fait accompli*. It is a matter of fact, and has to be dealt with. The tide has set in—happily, I think, for the agricultural labourer—with a rush. We cannot stop it, and we must endeavour wisely to direct and control it, or it will be likely to flood the country with danger. Then, who are so likely, from their position and character, to exercise this wise direction and control as the clergy of the rural districts. These have each one lived upon the same spot; always resident in their parishes, they are intimate with the agricultural labourers; they are on terms of friendly intercourse with them, and it is the country clergy who, by acts of self-denial very costly to themselves, have done more than any one else for the education of the agricultural labourer's children. It is the country clergy who bring comforts and luxuries, as far as possible to the bedside of the sick amongst the labourers, and it is the country clergy who minister lovingly by the death-beds of the same class; and I have no hesitation in saying that at this moment the clergy of the rural districts command from the labouring classes an amount of affection which it is impossible for me to describe, and they have it in their power to exercise for that class an amount of influence for good it is impossible for anyone to calculate. In point of fact, the rural districts are, I might say, the very stronghold of the Church of England at this moment, and I am myself one of the rural clergy, and have grown grey in that service, and though I may be devoid of every other qualification, at least it cannot be denied that I have had considerable experience in those matters. I therefore humbly, yet earnestly, warn my brethren of the rural clergy that if they continue to oppose this first great awakening of the agricultural classes, the vantage ground which they now occupy, and which the Church of England occupies in the rural districts, will slip beneath their feet, they will lose the influence they now possess: many a heart now open to their spiritual ministrations will be closed against them, and, worse than this, the sheep of their folds, simple-minded men as they are, will readily become the dupes of political agitators and enthusiastic schemers. There are but two reasons which I shall adduce out of many others which doubtless exist why the clergy do not take a different course from that which they are now pursuing. One is, they are afraid of destroying that so called paternal feeling represented as almost universally existing between the owners and occupiers of land on the one side, and the labourers on the other. I am thankful to acknowledge that that paternal feeling does to a certain extent exist, but I ask whether it exists to the extent which has been described. If it did, our rural parishes would not be defaced to the extent they now are by, I will not call them cottages, but the hovels of the labourers. Hovels in which none of us would deign to stable our horses; hovels without ventilation, without drainage, without anything to contribute to the comfort or even th decency of the inhabitants; hovels in which are bred a race of men who, because they are denied domestic

comforts, spend their lives as drunkards in the pothouses, and then are buried in a pauper's grave; hovels in which grow up women from whose cheeks, even when almost children, the maidenly blush of modesty is blanched in consequence of the scenes surrounding them and the want of proper sleeping accommodation. Another deterrent cause is this, that the clergy have amongst them a very prevalent idea that social questions are not within their province. I am glad to think that the placing of this particular question in the forefront of the deliberations of this Congress is more likely than anything else to dispel that delusion. Is it not a delusion? Is there not truth in the old paradox, "that he is no theologian who studies theology alone?"—is it true that the moment we are ordained to be ministers we cease to be men?—is it possible that the religion, the most prominent doctrine in which is the Incarnation, can have nothing to do with men in the flesh? and is it possible that we can be treading closely in the steps of that Heavenly Master who, if not himself a workman, was the son of a workman, and yet be told that we have nothing to do with strikes and workmen? I rather prefer the words of the old Roman—

"Homo sum: humani nihil a me alienum puto;"

or still better the words of the inspired Apostle: "I became all things to all men that I might save some." It is a matter of history that in the time of Henry the Sixth the agricultural labourers were cautioned against eating meat more than once a day, and were forbidden to wear silver ornaments in their girdles. What a contrast is presented to this picture in the condition of our peasantry in the year 1873, and yet the progress of social science and of civilisation, as existing now, is as light to darkness when compared with that remote period. When I call to mind the long number of years during which the rural clergy have possessed power, and position, and influence, such as I have already described, I am bound, as one of those clergy, to acknowledge—though it is humiliating to be obliged to acknowledge it—that we cannot consider ourselves free from blame, and that a large weight of responsibility lies heavily at our doors. Such a state of things could never have arisen if we had consented sometimes to make these social questions the subjects of our addresses from the pulpit, and to exercise influence in social matters upon the owners and the cultivators of the soil. And further, when I think of that great last day, when we must all meet together, rich and poor, learned and unlearned, master and servant, pastor and flock, for my own part I feel, and feel it terribly, that the man whom I shall fear most to meet on that great day is the labourer, who, perhaps, if I had exercised my ministry more faithfully, and had more fearlessly denounced social abuses, might have been spared a life almost always devoid of enjoyment, and often one of crime and of misery, and at length a pauper's grave.

The Right Rev. the President.

I REGRET to state that Mr Brassey, M.P., who had undertaken to speak, is unavoidably absent, being engaged as President of a Section in the Social Science Congress at Norwich. Before calling upon the next speaker, I will take this occasion to allude to some articles which appeared in two successive weeks in the *Spectator* in reference to a sermon which I recently preached at South Brent. The words "agitators" and "paid agitators" there ascribed to me never escaped my lips. The truth is, there was no professional reporter present, and the account was written by an amateur reporter. What I did say was that rich and poor, employer and labourer, were all bound up, as it were, together; that one could not thrive without the other; and that persons who endeavoured to create differences between them were not the friends of either party.

Earl Nelson.

IT is a great responsibility to have to speak to you on such a subject as this with so little preparation; and I am sorry to have to supply the place of Mr. Brassey, whose admirable "Life" of his father, and the deductions he draws from his father's experience with regard

to strikes and labour, would have enabled him to speak with great authority here. He clearly demonstrates that strikes never did and never can permanently raise the price of labour. I think he would tell you that he does not deny the right of all to combine together to improve the position of their class; but we are here to discuss to-day what is the duty of the Church as to Strikes and Labour. I take the Church, in the fullest meaning of the word, to include laity as well as clergy, and I say emphatically that, as a landlord I have intentionally held back from giving any direct support to the labour movement. For I consider it is the duty of landlords, and especially of the clergy also, to take no side with one or the other on this great question. In the first place, the thing never would be worked out unless we let the people work it out for themselves; in the next place, when any great question is first started there must be great heartburnings, great bitterness of feeling, and perhaps harshnesses and unfairnesses on the one side and on the other; but the very excitement of the matter shows that it would be a great disadvantage if the Church lost her power to advise both by making herself a party to the one side or the other. There is, however, a great deal which the thoughtful landlord or clergyman may do. There is a hope that one result may be that disputes of this kind may be regulated by arbitration; but if we do not take a middle course where are the people who can be called upon to arbitrate between the two contending parties? The lessons of Christian patience, brotherly love, and forbearance one with another, which the clergy are bound at such a time to teach to employers and employed, would be all thrown to the winds if we were to follow the advice given us by Canon Girdlestone. The quotation he has just made from Holy Scripture is against himself, for how can the clergyman be "all things to all men" if he identifies himself with one side. There are also some great principles of political economy which in the long run will supply the best solution to this difficulty, and they should be carefully quoted and continuously taught. I have never found the employers of labour grudge a good day's pay for a good day's work, and I see the greatest possible danger to the labourer if they are led to forget that principle. There is a proverb "money won easily goes easily," it is one of the truest of proverbs. And if the labourer in his excitement is led to dethrone the nobility of labour and think he can get money for which he did not do money's worth, he will lower his position, and the wages so received will be nothing but a charity dole, and will make him more dependent than ever, and could not occasion a solid and lasting rise in wages. By leaving men alone many things that are wrong will be righted, but we may do a great deal for the benefit of the labourer by finding him opportunities by which the money he has now the chance of obtaining will be properly husbanded and cared for. There is one thing that will be greatly to the interest of both classes which is very much wanted, and that is some safe means of investment open to the labourer for small sums of money. I know a case near me in which almost everything is done by piecework, so that the younger labourers have had the opportunity, and they have embraced it, of saving money; and the history of ten years of that work is, that out of seven or eight labourers one saved seventy pounds, and the others from forty to twenty. One of them has found an investment and is staying in this country, but the others are gone or are proposing to go to foreign parts, simply because there is no safe and convenient investment here for their small earnings such as they will get in the colonies. We might do a great deal in teaching them thrifty habits, encouraging sound friendly societies, and co-operative stores, and above all by encouraging, as I have been trying to do, small allotments and cow-lands, or, as is done in Scotland, the keep of a cow. I know of labourers who have saved a little from the pig and got a cow, and they continue to be good labourers and still work on the farm. I am quite certain if we thus encourage thrift, if we refrain from taking sides in these party struggles by which we should only lose influence, if we show to the employer the advantage it would be to him to have sober, diligent, and thrifty labourers in his employment, and show to the labourer the advantages of being thrifty and industrious we shall establish the system of a good day's work for a good day's pay, and the Church would do more lasting good in the great work of raising all classes, than by taking any side one way or the other.

DISCUSSION.

Rev. Dr. Wood, Vicar of Cropredy.

My Lord Bishop and Members of the Congress.—I will merely preface to the few remarks which I have the honour of submitting to the Congress these two statements, which, I trust, will carry with them the suffrages of the majority of its members. First, that I conceive it to be perfectly legitimate for any number of men to form a combination for the purpose of regulating the price at which they will sell their own labour, provided always—a most important proviso—that they do not interfere with the freedom of action of others; and next, that admitting, as I do, that many of the arguments by which operatives defend a strike are highly fallacious; and, accepting Mr. Brassey's dictum, that the ultimate rate of wages is not permanently affected by strikes, in which the labourers themselves are the chief sufferers, I still think that the possibility of such a result from their combination is sometimes of great use in helping to adjust the wages rate when it has become exceptionally depressed. I do not conceive, however, that the present question would have been brought before us now, were it not for the unusual movement among the agricultural labourers. In Trades' Union agitations the clergyman, as clergyman, has borne little part. The grievances of the workmen, whatever they may have been, have never been laid at his door; and if he has appeared on the scene at all it has been in his natural capacity of peace maker, or, at least, as the alleviator of actual want. But in the present movement we have attained an unenviable prominence:—

"Quod mare, quæ tellus nostri non plena laboris?"

What newspaper has not been full of the misdeeds of the rural clergy? and yet our part has really been that of the anvil under the sledge-hammers, or of the toad beneath the harrow. No one, it is true, has been able to say of us that we have shown ourselves exceptional oppressors of the poor. The charge would have been too absurd. But what has been asserted again and again is this, that while the Church of England, with her ramifications through every class of society, possesses such power that if she had chosen to use it aright, all the present evils might have been at once redressed; she has not done so, because she possesses no real sympathy for the labourer, but desires, for her own ends, to keep him degraded. To prove this charge, no means are left untried by the chief organ of the movement, the *Labourers' Union Chronicle*. Is the parish priest negligent in his work? He is a lazy drone, and ought to be swept away. Is he active and energetic in visiting? His object is merely to pry into cottages and take an inventory of the contents of the cupboard. Is he a high Churchman? He is told to pack off with his catechisms and his multiplied services. Has he evangelical proclivities? He is warned that Christ came to redress social grievances, not to settle theological questions. And if we meet them point blank with a denial of this, if we remind them that our Blessed Lord refused to decide the disputed inheritance, and His Apostles taught submission, even under the grievous social burdens of their times, we are answered that if that is the Gospel it is no Gospel for them—they take their stand outside it. To quote from a leading article in the *Chronicle*: "Let us create an order of *temporal* preachers,—a *new Church*, teaching of things necessary for the body and the mind (the chief part of the body), and *the soul we may safely leave to take care of itself*, because *soul is the outcome of a healthy mind in a healthy body*." All this is very sad and disheartening. But it is well that the clergy should be aware of it. The labouring classes are not yet alienated from us, but I do not conceal my fear that unless we bestir ourselves, there is great risk lest they should become so. What, then, are we to do? I must be brief. First, then, I say, let us plead guilty, so far as we are guilty, of past neglect to realise our opportunities. We have not all the power with which we are credited, but we have still great *unused* power. If, as has been so well pointed out, we cannot interfere between master and man in the critical question of wages, still less (as I think) join unreservedly in the movement, some of whose principles have been exhibited

to us this afternoon, we may, at least, seek every opportunity of showing that we bear no malice for hard words, and that we are always ready to befriend the poor. Next, when we are taunted with the assumed teaching of our Church, that the labourer, however degraded, must be content with the "state of life into which it has pleased God to call him," let us boldly deny that those words are to be found in our Catechism. Let us not only point out that the "state of life *unto* which it *shall* please God to call" any one of us, is one in which, whatever be its relative position to others, we are each bound to do our duty; but let us try to set up a ladder from the very lowest condition to the very highest, so as to give each, even the humblest, the hope of bettering himself by an honest use of such opportunities as are offered him. I venture to think, my lord, that although the primary duty which the clergy have to discharge is a spiritual and not a secular one, yet we cannot in any way safely disregard the claim which our poor people have upon us, to assist them in whatever may tend to promote that social and moral improvement which is most closely connected with their deepest religious interests. Last, let us remember that the abuse to which we have, as a body, been subjected does not really represent the feelings of the class in whose name it professes to be uttered. It is not the true expression of the labourers' feelings—it is rather that of others who have their own interests to serve, whether they are teachers of Dissenting communities or political agitators. It is only ignorance that causes it to be believed, and it will be our own fault if it is believed by our people. I can truly say that, although in my own parish most of the labourers are members of the Union, I am not aware that, so far, we have lost by it one attendant from church, or one communicant from the Lord's table.

The Rev. Hugh Blagg Smyth, M.A., Vicar of Houghton Regis.

In rising to address the Congress, I shall endeavour to remove from the minds of the clergy that natural feeling of depression to which the Bishop of Oxford has alluded. It has been said that the minds of the labourers are being disturbed by paid agitators who denounce the clergy as hostile to their interests; but I think that agitation arises rather from a bitter and earnest feeling of regret and disappointment, that their oldest and best friends are holding aloof from them in their trouble. This is what the labourers feel and think, and these so-called agitators have done no more than express the general sentiment. It is a mistake to suppose that all the leaders of the Labourers' Union are taken from the lowest stratum. On the contrary, some of them are the most excellent men we have as labourers. Men who are constant in our Sunday-schools, coming there after a hard week's toil, and men of probity and of general respect, are members of the Labourers' Union. And I cannot express the wistful earnestness with which these men came to me at the commencement of the strike, and asked me whether I would not take their side in it. They said that Christ was always the active friend of the poor and the oppressed. I told them that to some extent they were wrong, that though Christ was the friend of the oppressed, and the succourer of the poor, yet there were grievous wrongs in those days, such as domestic slavery, the horrors of war, the inhuman law of debtor and creditor, about which He held His peace, and was content to wait till His Church and His Gospel should operate on the oppressors. I hold that the Church is the Church of all and not the Church of a class or party; but I hold also that the Church and the clergy may take part in any struggle to confer a benefit on a particular part of society. The agricultural labourer has had his wrongs—his is a hard life, with much toil and few pleasures, which leaves him nothing better than a pauper in the end. Can we not do something to help him out of this position? I do not think the Labourers' Union will accomplish this, it may do something, but it will not give the labourer contentment and happiness. The agricultural labourer wants something set before him, some opportunity of rising from the ranks, some hope for himself and

his family. It is very easy to preach contentment to those who are happy and prosperous, but not so easy to persuade men to go on without murmuring in the same hard life of toil and labour as their fathers, and while we point to a higher prize beyond this life, we ought to strive to help and raise them here. There is something (or perhaps there may be something in the future) now there is a prospect of higher wages, in Lord Nelson's suggestion, as to some means by which the labourer may invest his savings; but there is one point in which the clergy may help them very much, and that is, by getting the landowners to let them have small holdings on which the labourer's little capital and his leisure time may be employed. I have, myself, set apart 200 acres in a parish of 4,000 acres, which I have divided into portions of from one to ten acres. It would not be a good thing for a whole parish to be so divided; but to the extent I have described, wherever the plan has been tried it has succeeded. The degradation and privations of poverty are left behind, and it gives the labourer a fair opportunity of raising himself by degrees in the scale of social position.

The Rev. Edward Miller, M.A., Vicar of Butler's Marston.

I should not have ventured to address you if I had not lived in the neighbourhood of the great agricultural strike in the Midland counties, and had been present at a meeting of clergy where this subject was considered. The conclusion we came to was very much the same as that which has been so well expressed by the Bishop of Oxford. But where there are two parts of a question, positive and negative, there is great danger of one overstepping the other; and we should beware of neglecting our positive duties towards either of the two classes concerned in a strike. There is also a great danger as shown by instances in my own neighbourhood that we may carry our interference too far. In one instance where every attempt to bring about a settlement was made by the vicar of the parish, who sympathised with the employers, the adverse party left the Church. In another case a similar effort had the same effect. I should prefer to rest our guidance upon a positive principle which would embrace all the question, and that principle would be sympathy. The Church is the natural repository of all the griefs and troubles of all her members. For that principle may act repressively or incitingly on both sides. For instance, it may be that if the clergyman joins with the poor he may do harm to the employers, if he does not consider the one side as well as the other, and the charges which the employer of labour in country parishes has to meet. The farmer in these days labours under three disadvantages. First, farming has not been lucrative during the last few years, and very few have capital laid up to meet difficulties; secondly, he cannot raise the price of the wares he has to dispose of, for he has to compete with the whole world, and in fact none of us wish that his wares should be raised in price; thirdly, in farming, more perhaps than in any other business, the work cannot be allowed to stop still. Therefore, while we think of the poor we ought not to refuse our sympathy to the farmers. Canon Girdlestone has remarked that wages have risen since the strike began, and no doubt the right of the labourers to combine is no more than the right of every subject in the realm; the clergy, therefore, should be very careful in what way they interfere. But there are several things proposed; one, and a most admirable one it is, that means should be found for utilising the small investments of the poor; another, that small allotments of land should be given up to the labourers, and I shall be surprised if this is not carried out to a much larger extent next year. This plan has already been tried successfully in my neighbourhood in a small way, and is now coming into operation on a larger scale. It appears to me that our duty as Churchmen is to strive to moderate the strong feelings of all classes in the contest. Our duty lies especially in promoting feelings of Christian love; but if we interfere in contests like these, which are the very throes of society, we shall go beyond our province, and get into difficulties which will recoil upon ourselves rather than do good to others.

Mr. Beresford Hope, M.P.

Before coming to the few remarks which I wish to make, I would recall to the meeting the object of this debate. It is not to lay down anything like a doctrine on the part of the Church upon the subject of strikes or the wages of labour, neither ought it to be to lay down any general law as to what the clergy should be bound to do in regard to such questions. We see that there is a distempered state of public feeling, and our business now is, to ascertain what is our duty to those portions of society where that distempered feeling exists. We are brought face to face with a remarkable phenomenon and it is not our business to theorise about it; but to go at once to the roots of the causes which produce it. So I say the duty of the Church towards strikes and labour is to look at the labour and not at the strike side, and to deal with a loving, broad, deep, affectionate sympathy with all parties in the matter—not to make itself the partisan of the labourer nor of the farmer, but to hold the balance between the disputants, and so make itself loved and respected, in proportion as it obviously loves equity and fairness. I always feel afraid when I see any question inflated into what is called "a class question." This operation is often the result not of charity or wisdom, but of laziness and selfishness. Politicians or philosophers are unable or unwilling to investigate and to apportion the respective merits of some controversy, so they huddle it all up as a class question, and then such shallow judgment tickles the self-esteem of those who are already heated in the fray. But, how can this question of labourers' profits be a class question. Have the labourers of Devonshire, of Cumberland, of Staffordshire, or of Kent, the same rights, the same wrongs, the same habits, the same social conditions? They may or they may not; but it is the business of the Church in every parish, and according to the circumstances of that parish, to deal with individual grievances and individual difficulties, and not to fall back upon easy generalities like those of "class questions." If we take a lower point of view, we shall see that this labourers' question never would have attained the position in which we find it if there had not been wrongs and grievances on both sides. We have heard of the struggles of labourers for the means of existence, but may not some of the little farmers and small holders of land, with no better education or social position than those of the labourers they employ, have the same difficulties and the same sufferings? Would it not be, therefore, more fair and charitable to assume that much which seems at the first glance to be wilful oppresssion, is really only the fight for the dear life, for wife's and children's comfort, between two sets of men, equally innocent of any broad rules of economy, and equally conscious of personal hardship? If such be the fact, it would be a great mistake for the clergy to interfere as partisans on the one side or the other, because in so doing they would probably lose the confidence of both, where both equally needed friendly guidance. The case of one parish might be quite different from that of the one which adjoins it, and therefore each case should be dealt with individually. I do not acknowledge the capacity of any union to lay down the law for all, it must be done man by man, case by case, and by good anatomists of the suffering members. Probably five or six farms in a parish may be different from all the others—one farmer may give even too much wages and another not enough. The clergy should use personal sympathy and timely influence to keep things from coming to a head, rather than let them come to a head and then perform an unsuccessful operation of heroic surgery. Lord Nelson spoke favourably of piecework, and has accordingly relieved me from having to make the same recommendation; I live in a county where piecework is more the law of employment than in other parts of England, because in our hop-growing districts it can be most advantageously adopted; and I am, therefore, able to praise it from a well-grounded experience. Canon Girdlestone referred to the "cottage question," and I agree with him that in parts of England the labourers' cottages are sadly wanting in decency. It is the moral duty of employers, no less than their economic advantage, to provide better and more decent cottages. In this duty the clergy have already done good service, and I trust will do more. Let them in season

and out of season preach better cottages to squire and to farmer, and then they may with a safe conscience leave other branches of the labour question to be settled by economists. There is one point with regard to cottages which I should like to press very strongly —let the landlord and not the farmer be the holder of the cottages. A cottage is at best an unremunerative speculation to the man who cares for his own soul, and the farmer will hardly be able to keep them up to a decent Christian level, the temptation being so great to get too much out of them. The landlord, therefore, should not only build but let the cottages, while, of course, in so doing he will exercise the patronage of them for the benefit of the farm. The cottages, when built, should be let to the labourers on the farm, and no grievance be given in that respect to the occupier. Let us landlords take on ourselves the onus of finding cottages, of seeing them kept in good repair, supplied with good water, and with decent accessories, and in return we may claim to exercise a little moral control on what goes on inside. Churchmen, let us take such practical remedies to heart, let us avoid dealing with labour troubles as class questions, but rather view them as personal questions between man and man. Be just to the farmers, be just to the labourers, and let those who have some capital to spare, use it for the benefit of their fellow creatures—not as almsgiving on the one side, demanding subserviency on the other, but as a commercial bargain between Christian partners.

The Venerable Archdeacon Hamilton.

As I live in a county (Northumberland) where we have no unions either of farmers or of labourers, and all are independent and contented, I have been asked by one of the Secretaries to say a few words. Our system is wholly different from that of the Midland counties. We have an annual hiring on each 12th of May, which has had the effect of stopping strikes, and making unions unnecessary. This system enables the employed to bring his skilled labour into the highest market every year, and if there is any rise in wages he gets the advantage of it. As vicar of an agricultural parish, just forty-five miles in its boundaries, I can bear witness that the result is as I have described it, and the labourers are in a position of perfect contentment and perfect independence. I should add that the labourers' houses are built by the landed proprietor; they are for the most part two storeys high, and they are arranged to secure decency, and with a view to the bringing up of a family. The labourer pays no rent, his house is part of his hiring. One portion of the hiring often includes the condition that the farmer shall find the grass for a cow during the summer, and hay during the winter; and the cottages generally have styes for two pigs, and are attached to each farm. With regard to the independence of the labourer, if he has any quarrel with his employer, or feels any dissatisfaction, he defers it all to the 12th of May, when he takes care not to hire himself again to that farmer; or, on the other hand, if the farmer is discontented, he does not ask that labourer to continue in his service Payment is made, partly in money and partly in food, supplied from the farm. (A Voice—"How about the doctor?") The doctor is supplied in many cases by the farmer, frequently by means of Dispensaries, and if a man is ill, his wages are not stopped, and his family has not to apply to the parish. (Another Voice—"What do the sons get?") If a son can manage a pair of horses and a plough, he gets as much as his father. The wages, in money, vary from £18 to £30, and are paid half-yearly. When a man leaves one farm and goes to another on the 12th of May, his new employer sends his cart and horses, and removes the whole family and furniture to the cottage on his own farm.

The Rev. R. M. Grier, M.A., Vicar of Rugeley.

Perhaps I had better say at starting that I am a staunch Conservative, and devotedly attached to the institutions of the country, and that I look upon Trades' Unions as

symptoms of a most unhealthy state of things amongst us. But if they are right, under present circumstances, the Church ought to support them. Now I have some acquaintance with the leaders of the Amalgamated Miners' Union, and I can only say that it is not fair to speak of them as paid agitators who go about setting class against class. I believe them to be men who have been *bonâ-fide* workmen themselves, and are anxious (although perhaps with many mistakes) to do their best to elevate their class morally and socially. I believe they have again and again prevented strikes by leading the men to refer matters of dispute to an arbitrator. I regard Trades' Unions as a testimony to the selfishness of employers. If you go through the Black Country you will see large populations with none of a higher class than themselves living amongst them except hard working clergymen with large families and small incomes. What does a workman know there of the man who employs him? The fact is we have substituted for feudalism the commercial system, under which the employer looks for the largest amount of work for the smallest amount of wages, and we are now astonished that working-men are combining to get the largest possible wages for the smallest amount of work. I am not surprised at all. As for what employers of labour should do, I do not know, but Mr. Cropper, of Kendal, tells a capital story in a tract of his. He travelled one day with a man who looked like a confirmed bachelor, but who turned out to be the father of a large family. The explanation of the matter given by the man was, "Ye see my housekeeper got sae exacting about the wages, and sae troublesome about the labour that I jist married her." Perhaps if capitalists marry labour they will have no further trouble. As for what the clergy may do, I will tell you what has been done in my own parish. The Union met in the public-house when it was first formed. I said to one of the leaders, "Why not meet in the school-room?" He said they would be very glad to do so, but did not come to me for a room because one of my church-wardens was a large employer of labour. However, the churchwarden made no objection, and the Union has been meeting in my school-room ever since; but I myself carefully keep away from their meetings. On one occasion, when the school-room was wanted for some other purpose, I lent them a room in my house, and we had there a large and somewhat noisy demonstration. The consequence is that I am on very good terms with the Unionists. I cannot help feeling that we clergy are not altogether free from blame, and that we ought more persistently to have taught both employers and employed the Christian duty of doing as they would be done by; that a fair day's work should have a fair day's wages, and *vice versa*. Surely we might do a great deal of good by bringing the doctrines of the Gospel of Christ to bear upon these great questions of practical life, by trusting less to the fancied laws of political economy, and more to dealing with our fellow men in accordance with the principles of Christian charity and justice.

The Marquis of Bath.

I wish to say a few words on this subject on which I had no intention of addressing the Congress, but I think it would not be inopportune after what has fallen from some of the previous speakers, that amongst the duties which should be enforced as well on the laity as the clergy by Christianity, is brotherly love and ordinary justice between man and man. For my own part, I do not think it either wise or prudent on the one hand, or just on the other, to stigmatise by the name, or rather by the words, "crushing the labourers," a union among farmers for the purpose of opposing union among labourers—which some speakers if I understood him, described as a movement which might flood the country with desolation unless it was kept under proper control. Neither do I think it right and fair to state in this Congress and for publication words from which it might be inferred that the labourers' cottages throughout the country are such as a farmer would not put his horses into. I unhesitatingly state that while on the one hand all labourers' cottages in the country are not in such a state as we should like to see them; yet the description is neither fair nor true as applied to cottages generally throughout the kingdom. I would also

remind the Congress that if we take the majority of cases, and asked who is the proprietor of the cottages in the worst order, we should find the proprietor was a person nearest approaching in social condition to the labourer himself. I do not for a moment wish to reflect upon those persons, for the probability is that their narrow means and comparative poverty prevent them from putting their cottages in good order, but what I wish to say is that these charges do not refer to cottage owners generally. Then again it is implied that the agricultural labourer, as compared with workmen in towns, is in an inferior position. Whether good or bad, I undertake to say that the agricultural labourer is better lodged and at a cheaper price far than the labourer, mechanic, and workman in towns. There is another point to which I would call attention, and that is the remuneration of labour. Every person who has watched the labour question in this country must be aware that a very great and important change has come over all the relations of labour and capital. Twenty years ago the difficulty was to find work even for the best and most able workman, and to find employment for the best working men was to a certain extent an act of charity. What do we find now? That all over England a good and honest workman is always certain of employment. What was the state of things induced by the former condition? I will not give reasons or impute motives, but whether it was from feelings of charity or benevolence, or to avoid the heavy charges imposed by the Poor-rates, persons connected with land and finding employment for the people were too much in the habit of judging, not the amount of work they received from the labourer, but the necessities and wants of that labourer and his family, and then the old man was paid as much as a young man. The case now is that a young man is able to command the price for his labour, and I am sorry to say he is leaving the country villages and going into the towns, where he can get a higher rate of wages. The higher rate is not always paid in the country to the best and ablest, but perhaps to the less strong and the less efficient labourer. The great object in view would, perhaps, be best attained by piece work, which would increase the amount of labour obtained and the amount of wages paid to the labourer. I also wish to protest most strongly against a good deal that was said by implication against the farmer, for we must bear in mind that on the one hand the farmer has no means of raising the prices of the articles he sells, and that on the other hand he is subject to heavy losses; and also that the smaller farmer is very frequently a man who finds great difficulty in making a livelihood, and who lives, perhaps, not much better than the labourer he employs.

The Venerable Archdeacon Earle.

I should be very sorry if some clergyman did not rise, after so much has been said about the responsibilities of the labourers and of the farmers, and say something about the responsibilities of landowners. Rents have increased very largely of late, and the wave of prosperity ought to reach the labourers whose toil has made the land so much more valuable and fruitful. I should like to see an union, on Christian principles, of Christian Church landlords, who would put clauses and conditions in all their leases which should distinctly touch the condition of the labourers. This might prove the best solution of the difficulty; and if leases were drawn up on the principle of the golden rule—"Do unto others as ye would they should do unto you"—there would be two results, and the one would balance the other—we should have lower rents, and we should have lower poor-rates.

The Rev. William Henry Jones, M.A., Vicar of Mottram-in-Longdendale.

Having had considerable experience, ministerially, among the labouring classes, first in the south of England, and afterwards, and more particularly, in the northern manufactur-

ing districts during the whole period of the Cotton Famine, I have known something of the trials and privations of the labouring classes, and am witness of the kindly and loving feeling towards the clergy and the Church which was brought out by that great time of trial. It was, consequently a disappointment to me to find that a question like this, in regard to which the Bishops and the clergy had been prejudiced in the eyes of the working classes through the incautious speech of a Bishop at an agricultural dinner, was to be introduced by a paper from another Bishop, and that, as we have heard, not from the working man's side of the question, but rather taking up the same Bishop's line of argument, thus conveying the impression that our spiritual rulers have their sympathies enlisted *against*, instead of for, the working classes. And it is *this* that has impelled me to say a word or two upon this question. 1. The Bishop of Oxford, in his introductory paper, began by saying, in reference to the labourers' grievance, that "the clergy have not, and cannot have, the requisite knowledge to enable them to judge in such questions. In reply, I venture to say that, if the clergy have *not* the requisite knowledge they *ought* to have it; that those who, in a former generation were forward to parade their knowledge of Latin and Greek, and quote the "Commentators" (remembering the old joke about Farmer Hodge and the common "tatoes"), ought, in these more enlightened days, to interest themselves in questions which materially concern the temporal welfare of their flocks. 2. The Bishop pleaded, next, that the clergy "had not been referred to" or invited to interfere. I answer, the clergy in the country districts ought not to have waited for such an invitation in a matter which concerned the welfare of the great majority of those who constitute their spiritual charge. 3. The Bishop pleaded, in the third place, in favour of a policy of non-intervention, the example of our Blessed Lord Himself, that He had on one occasion answered an individual complainant in these words: "Who made Me a judge or a divider over you?" In this part of his lordship's argument there was a patent fallacy. It is quite true that our Divine Master, on this and other occasions, refused the office of a judge between individuals. It is equally true that He never failed to expose both character and conduct in regard to classes of men and relationships in life. Witness His denunciation of the Pharisees, for example. And, as with our Blessed Lord, so with His Apostles. St. Paul (as we were reminded in the second lesson on Sunday evening last) dealt out his measure of reproof to *all*, discriminating between the duties (specially) of wives and husbands, of children and parents, of servants and masters; concluding with a special warning to the last, reminding them, pointedly, as the stronger and more powerful class, "Your MASTER also is in heaven; neither is there respect of persons with HIM!"

The Right Rev. the PRESIDENT.

WE have now come to the close of this great meeting, which I hope will leave a deep impression on all sides, that whatever differences of opinion there may be as to the best modes of promoting the interests of the labouring classes, there is but one feeling, even amongst Bishops, a feeling of deep sympathy with our labouring brethren: an earnest desire by advice and co-operation, and by using what influence we possess, to do the best we can for their interests—to raise them not only morally and spiritually, but to give them every chance of rising in the social scale.

TUESDAY EVENING, 7th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Seven o'clock.

LAY-HELPERS, MEN AND WOMEN: THE WORK THEY AT PRESENT DO, AND MIGHT DO, FOR THE CHURCH OF CHRIST AT HOME AND ABROAD.

PAPERS.

The Rev. W. CADMAN, M.A., Rector of Holy Trinity, Marylebone.

As the time is short, and the subject large, I may say at once that I propose to consider it, not theoretically, but historically and practically.

And, in the first place, I would thankfully note that lay help is in entire accordance with the spirit and principles of the Church of England. For the sake of clearness, I observe that by this term I wish to denote that pure and reformed branch of Christ's Visible Church which, I trust, will long continue established in this land—at once Catholic and Protestant, Catholic because holding all the truths, once for all delivered to the saints, and Protestant because not ashamed to protest against all additions to them.

The recognition of the laity, as having duties to perform, is distinctly made in her canons. Those duties are described as consisting, not only in often hearing the Word of God, and oftentimes receiving the Communion of the Body and Blood of Christ, but also in visiting the poor and sick, using all sober and godly conversation, looking after the suppression of sin and wickedness, presenting to the bishops all hinderers of the Word of God to be read, and all defenders of Popish and erroneous doctrine.

There is, then, nothing uncanonical in calling forth the piety and ability of lay churchmen in the active service of the Church.

I am thankful, too, to acknowledge that one's true churchmanship is no longer called in question for sanctioning and employing lay agency. Some of us are old enough to remember the time when lay agency was as much slighted as it is now esteemed. Ask our fathers, and they will tell us who they were who, amidst obloquy and reproach, first employed voluntary lay agents, in connection with Sunday-school instruction, in their parishes, and systematically sent forth district visitors, men and women, to take God's message of peace from house to house, and employed God-fearing men to hold cottage lectures and meetings for religious conversation and prayer; who first devised these and other measures to take the church to the people, when the people would not come to the church. The results were that ignorance was dispelled, zeal was kindled, prejudices vanished, the Church gathered her

wandering children, and her ordinances were ministered with more heartiness, and to greater edification. The question arose, Could such results be multiplied? Was it possible to carry out, on an extensive scale amongst the still neglected thousands of our population, the principles and practices which had been found to work well in individual parishes? The Church Pastoral Aid Society gave the answer; and let me here say that the debt of gratitude has never yet been paid, nor even duly acknowledged, which is owing to that society, as for other benefits to the Church and land so especially for the courage of faith in maintaining the principle and duty of lay agency against very determined and persevering opposition. That opposition was weakened when two of our leading bishops gave their sanction to the Scripture Readers' Association, an association which may be traced to the zeal which was kindled by the grace evidently bestowed upon an agency which, even in a Church Congress, deserves honourable mention—the London City Mission. Opinions may differ, but the fact remains that, notwithstanding determined opposition, lay-helpers, men and women, are now recognised as an agency without which the Church of England cannot do her work, and maintain her position.

The extent to which this agency is now employed is not, perhaps, sufficiently recognised. If I do no more than mention the hundreds of paid agents—men and women—employed by our various societies, it is not that I underrate their value and importance. But my subject leads me rather to speak of voluntary agency. Imagine these lay helpers, such as they now are, removed from the work of our well-organised parishes. What would become of their organisation?

To speak first of the help of Christian females. If it were to cease what would become of our District Visiting Associations, which dispense the mercy that is twice blessed, and which have an influence untold upon cleanliness and sobriety and industrious habits, upon parental authority, filial obedience, and social kindness?

What of our Mothers' Meetings, and of the good words spoken in due season, by which many a weary sister is refreshed, and of the improved decency and comfort, and economy which they occasion in many a humble home? What of the Institutes for Young Women, which afford many who are at work during the day the help and sympathy of Christian sisters, somewhat removed from them in the social scale?

What of the classes in our Sunday-schools, and in some instances in our Ragged schools, where woman's influence is as potent as it is active?

These varied agencies for good may have no local habitation in the shape of cloistered retreats, and no name to grace a poetic legend, and so may not attract much outward observation; but they are not the less real, let not ingratitude lead us to overlook them—they are silently hastening the kingdom of God, and encouraging the hope, notwithstanding many evils, that our salt has not lost its savour, and that the light that is in us is not darkness.

In speaking of female help, it would be wrong to omit all mention of the quiet parsonages of our married clergy. They are the attractive centres of influence in the community around them, and from them issue often many who may be truly described as "religious," because, though clothed in no peculiar garb, and in the holy ministries of Christian love

needing none, they make a clergyman's efficiency double what it would otherwise be, and in some instances increase it tenfold. When clergymen rule their own houses well, no arithmetic can compute the value of the good works of wives and sisters and daughters, which make what would be a moral desert around them rejoice and blossom as the rose.

But what more might I not say of the Christian men, and especially the young men, who are as the clergyman's right hand in all labours for the good of his parish. Suppose all their help withdrawn—where would be his adult classes, his schools, his missionary associations for carrying on God's work at home and abroad; his voluntary street missions to gather children into his schools, his multiplied cottage lectures, or the open-air addresses in connection with special and local missionary efforts in which well-educated Christian men, who can speak well, and have the gift to teach and preach, are willing to take part, and ought, I think, to be welcomed rather than discouraged,—his classes for the devotional study of the Scriptures, for the study of Christian evidences, for the encouragement of science, for guarding against Infidelity, against Anti-Nomianism, Anti-Churchism, Anti-Christianism?

Agencies such as these are more or less actively at work in every well-organised parish. The representation is not correct that all that has been hitherto tried for the evangelisation of populous places is £300 a year, a wife, and a Peel district. Given such a district, shepherded by one who has been truly moved by the Holy Ghost, to take upon him this office and ministry, and his wife and his £300 a year will not be the only items to be taken into account. I have seen the agencies, paid and voluntary, that have been called into operation in such a district—unpromising, almost hopeless in its character. I have heard the testimony given in private by a chief bishop, whose name in a Church Congress will always be held in loving remembrance, as to the results of such agencies. I have seen, on the sad occasion of the decease of the minister's wife, what seemed to be the whole population following her to her burial, and making great lamentation over her. I have known large numbers of young men employed on the Sunday evenings in gathering outcasts under Christian influence, meet their clergyman at an early hour on Monday morning, while the sun was not yet risen, to engage with him in devotional exercises and in the study of God's word. I have read, in trustworthy records, of working men who had learnt to value the Church's ordinances, giving their labour beyond the midnight hour, as masons and carpenters, to build the fabric in which they might meet to worship, and the Church school in which their children might be taught and trained. And these are but samples that might be multiplied a thousandfold of what lay help from men and women has done, and is doing. Tell me are these efforts and their results to be despised or overlooked? Will any one say that nothing of importance is being done for the evangelisation of the masses?

But turn yet in another direction. Think for a moment of our sailors. They are beyond the reach, for the most part, of the ordinary means of instruction and oversight. But we may be thankful to know that over and above the paid agencies of societies which seek to be handmaids of the Church, there are volunteers enlisted, and young men not a few devote their Sunday mornings to visit the ships in our road-

steads, and rivers, and docks, for the purpose of extending the ministrations of the Church. Sailors, too, there are—to their honour be it spoken—who are wont to gather their companions together, conduct short services on board, and thus both at home and on the wide sea, do work for the Church of Christ, which we cannot doubt the heavenly Master will accept.

I have dwelt chiefly upon what I personally know, but it would be easy to gather testimony as to the important position occupied by our catechists and lay agents in this work abroad. A single example is all that I can now quote. But it speaks volumes—I refer to the mission at Metlakatla, conducted by Mr. Duncan. It is a telling instance of the marvellous results of lay help when vitalised by true piety, and rendered with due regard to what should be done decently and in order. Let me not omit here to mention the gratitude due to Indian statesmen and others who have used influence for the truth of the gospel, and have borne witness to the success of Missions, the particulars of which they have taken pains to investigate. The names of living men I may not mention, but I shall not be deemed wrong in referring to the memories of such men as Sir Henry Lawrence and Sir Herbert Edwardes, men who have left an influence behind them which I trust will never die. Nor let us altogether overlook the pious poor, who by their contributions to those Missionary Associations throughout the country, without which, Bishop Wilberforce said—no parochial organisation could be complete, share in efforts successfully made for the advancement of the kingdom of Christ.

Surely all these instances, to which others might be added, go to prove that there is much attempted and something done by lay help in our own branch of the Church of Christ. But do they not suggest also how much more might be done? What a luxury of doing good, for example, is lost by many among our higher middle, and upper classes, who have valuable time at their disposal, but manifest no active and personal interest in the Church's work. How much do our Sunday-schools need it? Would that they would take part with their humbler brethren in the enjoyment of a great privilege—for there are last which shall be first. Recognising in every truly Christian man one of the Royal Priesthood of the King of Kings, the clergy would value his help in some department or other of Christian labour. They are bound indeed to magnify their office, and consequently regret any indication of a desire on the part of their lay brethren to ignore or interfere with the distinctiveness of the ministry. But otherwise, I trust it may go forth from this Congress, that they will be glad and thankful to welcome all whom God so disposes as fellow-helpers in the things concerning His kingdom. Is there not evidence of the existence of this feeling in the fact that an Association of Lay Helpers, directly sanctioned by the Bishop of London, has been for some time employed in various departments of Church work and that distinct bands of Christian men are going forth, under his authority, to bear the message of Christ's love from the West to the East?

I designedly abstain from theorising as to the possible future development of Lay Agency. It would be presumptuous in an individual in my position to do so—when in Diocesan Conferences, committees of

able and experienced men have been appointed to confer on the subject, and have not yet given their testimony. But one or two remarks I may, without presumption or offence, venture to make.

In the first place, let me say, we must not conclude that the active interference of the laity would cure all the evils by which the Church is beset. To hear some men talk, one would suppose that laymen in parochial councils would make every parish a happy family; laymen in Convocation would purge it from all suspicion of pravity; laymen in the pulpit would banish all dulness from sermons. Now, I am not so sure of all this. There are laymen and laymen. Criminous and unorthodox laymen are just as possible as criminous and unorthodox clergymen, and lordship over God's heritage may be attempted by those who resist the authority of Lord Bishops. The fact is that, in order that either laymen or clergy may rightly do the work of the Church, we need a large outpouring of the Holy Spirit. Then, indeed, would our sons and daughters prophesy—old men and young, servants and handmaids, would all find work to do, and do it heartily as to the Lord, and not unto men.

Then, in the second place, I would say, justice requires that if in the Church's work nothing should be done without the laity, so on the other hand the laity should do nothing except in unity and harmonious working with the clergy. The laity are no more the Church without the clergy than the clergy without the laity. I speak as a Churchman, and without ignoring the efforts of those who are not Churchmen, but praying God for His blessing on them, so far as they are in accordance with His will, I earnestly desire the manifestation of a spirit which would lead our Christian laymen to feel that they can work most usefully and most happily when working with the bishops and clergy, and not independently of them. The Church teaches us to pray that the healthful Spirit of God's grace may be sent down upon all bishops and curates, as well as upon all congregations committed to their charge.

I would venture to say, in the next place, that it is of the utmost importance that both clergy and laity should seek to be above suspicion as to their loyalty to the Church whose work they profess to be doing, and as to their firm attachment to the Catholic and Protestant principles of the Reformation. I say this from a strong conviction that one of the greatest hindrances to unity and to the efficiency and extension of the work of the Church, at home and abroad, is supposed complicity or sympathy with a Church which, in these modern days, seems to be moving with accelerated pace on the downhill road of apostacy.

I would observe, lastly, that we have no occasion to wish for the organisations of mediæval times. In the altered state of society they are unadapted to the age in which we live. We do not need them. We have outlived that era. Instrumentalities are now at our doors which need only to be faithfully used. Let the determination be formed to use them. Make every possible opening for lay usefulness, and let every possible encouragement be given to Christian men and women to go in thereat. A place and work must be found for every one whose heart God has touched. Even the tinker or coalheaver, described by Lord Macaulay, whose rude eloquence can rouse and melt hearers who sleep very composedly while the rector preaches on the Apostolic Succession, must be employed as he is willing to be, if not discouraged, in the

Church's work. He is in earnest, he has found peace through real trust in his Saviour, and burns to speak of Him to others. Why force him into the ranks of Dissent? Let him gather with us, and not scatter. Let his incumbent and his bishop encourage him. He that is not against us is on our part.

And one word more. Let such dealing with such an one be a sample of the spirit which animates all who bear rule or have influence in the Church, towards all with whom they have to do. It will be, if the spirit of prayer which we have reason to believe the Lord has already given to His Church be increased more and more. He will give the word, and great will be the company of those who are ready in different ways to publish it. Clergy and laity will vie with each other in seeking to exalt Him whose love constrains them. With these conditions secured, every valley will be exalted and every mountain laid low—difficulties will vanish—the problem of lay help may be safely left to work itself out. *Solvitur ambulando.* Experience is better than theory.

The Rev. H. D. Nihill, B.A., Vicar of St. Michael's, Shoreditch.

In the discussion of a practical question like this, I believe that a spoonful of experience is worth more than a cartload of theory. I propose to contribute my spoonful of experience, and if what I may say should appear to assume too much the character of a personal narrative, it is not because I fancy that my experience is worth more than any other man's, but rather because I conceive that the least ambitious and, at the same time, the most genuine offering that I can lay before this Congress, is that which is purely my own to offer.

My father was a clergyman who devoted much pains and thought to convincing his people that "*the Clergy are not the Church*," and endeavouring to arouse among them some active interest in spiritual work. The constant lament of his old age was that they had never responded to his invitation.

I owe it to the advantage of belonging to a later generation that my own experience has been exactly the reverse.

I simply state a fact—of which I have no right or desire to boast—when I say that ever since I have had charge of a parish, the rule has been that every Communicant has become a Church-worker, in some shape or other, almost from the time of his first Communion.

My business has always been rather to find work for lay-people to do than to find lay people to do the work.

I ask myself why things are thus so different to what they were when I was a child?

Something may be due to the position of the Church which I serve in the crowded East of London.

Something may be due to the fact that all the seats are free and unappropriated, and the Church doors are left unlocked from 6 A.M. to 10 P.M. Who can help working for his own home?

Something may be due to that *esprit de corps* which is produced among any body of people by continual persecution. The frown of displeased authority might, if it stood alone, tend to discourage lay-people in Church work, but where Episcopal displeasure *seems* at least to be always on the same side as popular clamour, its effect is necessarily lost in the blasts of that one howling storm, in resisting which the determined character of the true Christian soldier is produced. Anyhow, in a Church where nobody can ever worship without suffering for it, at home and in the world, it naturally follows that whoever does worship is tolerably in earnest.

But when ample deductions have been made for the action of such like influences, there still remains a vast amount of force and activity to be accounted for, which I should be blind if I did not attribute, and dishonest if I did not avow that I attribute, to that blessed restoration to this land of the fulness of Gospel Truth, which has come in what we call the Catholic Revival of the last thirty years. There is a counterpart to what are called the claims of sacerdotalism, and it consists in a corresponding realisation on the part of the people that they *are* the very members of the living Body of Christ. A belief in the value and dignity of the sacraments which the priest administers induces, in those who receive them, not only a higher standard of personal life, but a more earnest desire to bring others from outside to avail themselves of their benefit. And the value and efficacy of those sacraments being utterly independent of the personal qualities of the priest who administers them, the attractive influence is less fluctuating than when its power depends solely on that other great means of grace so liable to be affected by human infirmity, and yet so often made to appear as the only means of grace which a Church has to offer to a perishing soul—the ordinance of preaching.

Anyhow, I simply do not understand experimentally what is meant by the clergy "letting in the laity" (as it is called) to a share in Church-work. As I have never, in experience, known the monopoly, so I fail to appreciate the arguments for free trade. My experience is, that the more the clergy keep to their proper work, the more heartily do the laity take to theirs, not as a matter of privilege allowed, but of their own right exercised and duty performed.

But the subject of "Lay Helpers, Men and Women," is a very large one, and comes before my mind in three branches at least:

1. The work of Religious Orders.
2. The work of Guilds.
3. The work of individuals less strictly associated together.

First.—As pre-eminent in spiritual condition, in singleness of motive, in heartiness of labour, in extent of operations, and in permanence of effect—comes that devoted life of never-tiring work, which to me is known in the shape of a Sisterhood resident in my parish. I am not here to speak of the blessedness, or holiness, or happiness of the Religious Life. My own belief is that the religious life itself, as a life, is pleasing to Almighty God in them whom he vouchsafes to call thereto, and that, therefore, it is a great blessing to any parish to have a sisterhood resident in it, whether any work is done by that sisterhood or not. But we are limited here to the question of *work*; and I say that the work of the

sisterhood in my parish as lay-work must be set by itself as pre-eminent in every way : pre-eminent in its motive of utter self-sacrifice for the love of God, and its simple faith that the Man of Sorrows is Himself found in those sick and poor of whom He said, "Forasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me :" pre-eminent in its actual reproduction of primitive method, when "all that believed were together, and had all things common ; and sold their possessions and goods, and parted them to all men, as every man had need :" pre-eminent in its union of force, and power of concerted action easily directed to each emergency,—in the elimination from its common life of all those worldly elements which so often mar Church-work—in its independence of common interruptions—in its freedom from distractions ("caring how it may please the Lord")—and in those habits of order and method which become natural to it. My sisterhood is consequently a great engine in my parish for all kinds of lay work. It supports itself and works at its own expense. It takes off the hands of the clergy all relief of the sick and poor. The sisters deal with sick bodies, and make it much easier for us to deal with sick souls. With one hospital in London and another in the country for poor incurables, and with twenty or thirty hungry convalescents to dinner every day, they yet find time and means to conduct the Parochial day and Sunday-schools as a labour of love, so keeping all anxiety both as to School Board and as to Government grants alike at a distance.

And then, in the parish—no case is too infectious for a sister to nurse —no tale of sorrow is too troublesome for a sister to listen to ; no menial office is too humbling for a sister to do ; no method is too intricate for a sister to master. One steady stream of the best kind of lay work is ever flowing from one house in my parish, which will never be matched until I have a religious house of men too, and perhaps not then.

Now, to speak of the more ordinary kinds of lay-work. Our object has been to find recognised work in the Church for everybody—young and old, rich and poor, one with another. Our chief study, therefore, has been variety of work adapted to the variety of character, energy, and power with which we have to deal. And the only limit has been that such variety must be combined with unity. When I came to the parish, I found a number of earnest people all hot for work, and all knocking up against and tumbling over one another. The only thing to contend with was the tendency of half a dozen earnest people to rush to the same case of sickness or distress, each with his own basin of soup, and all getting tired of the one case at the same time. Some simple rules were drawn up of what we call our "Church Society," which everybody fell into at once, and which has worked very happily ever since. The theory of this society is that every Communicant should work in the way that he feels that he can work, and that all varieties or branches of lay work should be linked together in one united society. Each branch makes its own rules, and creates its own organisation—subject to the approval of the council of the whole society. No two branches are allowed to adopt the same work. Each individual may belong to as many branches as he likes. Every member of the society, besides the prayer that he may have to say for the work of his own branch, says daily a prayer in behalf of the whole society, and besides

the subscription which he may have to pay to his own branch, pays also a subscription to the society, the annual amount of which is not fixed, but chosen by each member for himself. The aggregate amount produced by these subscriptions is expended upon grants in aid of whatever branch work is most in need at the end of the financial year. Each branch elects annually a representative as a member of the council—which also includes the clergy, and a secretary and treasurer elected by the whole society. Thus, I have enjoyed the advantage of a Parochial Council since long before Lord Sandon's Bill was dreamt of. It consists of twenty-three members, male and female—their qualification being (i.) that they are *bonâ-fide* Communicants; (ii.) that they are engaged in some actual lay-work; and (iii.) that each member has the confidence, at any rate, of those who elected him or her to represent a branch of Church-work in the council of the society. I consult the council in all matters that concern the people, and we have never known what it is to be at loggerheads. Twice a year we have a general meeting of the whole society, when each branch makes a report of its own work. Thus, whoever does any lay work in my Church and parish, has first to pray for it; secondly, to pay for it; and thirdly, to give account of it periodically before his fellow-workers. The branches of lay work are these:—

1. The Choir.
2. The Confraternity of the Blessed Sacrament, whose work is to assist in maintaining frequent Celebrations, and in every way to sustain the dignity of the Holy Eucharist.
3. The Association for Intercessory Prayer.
4. Sunday-school Teachers.
5. Parochial Visitors. These—beyond being required to make a report of relief given or required in cases of sickness and distress—are left free to do what they like. They may preach or teach, talk or pray, just as they please; and if they need an introduction to the houses in their district, they are furnished with tracts or other means of making friends.
6. A Guild of men, married or unmarried, who are bound together by an easy rule to assist one another in living the life of Christian men in the world, and who devote their leisure time to assisting in various kinds of Church-work.
7. A Penny Bank.
8. Mothers' Meetings.
9. A Temperance Society.
10. A Parochial Lending Library, the promoters of which also circulate sound and healthy periodicals from house to house, and are about to start a Parochial Magazine.
11. A Burial Guild—the principle of which is that whenever one member dies every other member pays *6d.* towards the funeral expenses, and those who are able, render personal assistance in the burial.
12. A Society for providing Church Furniture, and conducting Church Decorations.
13. The Associates of the Sisterhood.
14. A Guild of Boys.
15. A Guild of Girls.

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

16. An Association of Sponsors.
17. The Supporters of the Day Schools.
18. A Systematic Almsgiving Society.
19. A Society for Home and Foreign Missions.

Here, then, are nineteen branches of Church-work, all united in one Society of Communicants, which numbers 105 men and 126 women.

Whatever may be thought of the right of some of these humble organisations to the title of Church-work, it will not be denied that an earnest layman, desiring to make himself useful in a Church that he loves, need not look at the list and have reason to say, "There is nothing there that I can do." There must be square holes for square pegs, and round ones for round. The only difficulty has been to find work suitable for the youngest Communicants in that dangerous period between the child and the man. A boy or girl just confirmed can do very little; but they can do this: they can find for themselves one, or two, or three neglected infants—untaught, and perhaps unbaptized—to whom they can become guardians in spiritual things, leading them up and on till the time of *their* confirmation. This was the idea of our Guilds of the Guardian Angel and the Holy Child, and I know of nothing in the whole course of our lay-work that gives one greater joy than to see the work which these young people thus do of their own accord—often sitting, at odd times, in the open church instructing their little classes, or running round from house to house to fetch them to the children's service.

I have only to add that the rules of the society, and of each branch, are printed, and if any one desires to know more about them, I shall be happy to supply him with a copy of these, or of a full account of the work of the Sisterhood to which I have alluded.

In thus endeavouring simply to describe some of the work that "lay helpers, men and women," are doing before my own eyes, I have, in a measure, answered the second question—viz., What they might do. I have no magnificent theories. We must deal with men and women as we find them. I have no faith in proposals to establish large centres of missionary agency as memorials to great men, or as attached to ancient cathedrals. I do not ask for Episcopal sanction of Religious Orders, till they have proved themselves worthy of it. Religious Orders and Lay Guilds must grow with the hidden strength that God will give them, opposed, and abused, and discouraged while they grow, and only patronised when they have outgrown the need of patronage. You cannot take the forest oak and plant it where you will, you can only sow the acorn, or plant the sapling, and let the storms make it strong in God's good time. But, for the ordinary kind of lay work which I have described, I claim this amount of consideration—viz., that it is nothing but what might exist in every parish in the kingdom, every Communicant doing some sort of Church-work—room for freedom and variety in that work—and every variety of work united by one bond of charity, order, and prayer.

I have two more things to say.

1. There is a demand for more influence to be given to the laity in the management of Parochial affairs. I merely wish to say about that, that the danger in such Church-life as I am familiar with, is not that the

laity should have too little but that they should have too much influence in such matters. I am not afraid of the clergy being over-ruled by the laity; but I am often afraid of the laity being over-ruled by the newspapers. And earnestness in Church-work is one thing; but wisdom and sound judgment in Church questions is quite another. The strength of the Church of England is in the independence of her clergy.

2. It is often represented that the laity suffer from the Ritualistic eccentricities of the clergy. My firm belief is that the clergy suffer a great deal more from the Ritualistic eccentricities of the laity. But however that may be—of this much I am certain—viz., that the rapid advance in Church ceremonial, in which I heartily rejoice, is the act of the laity in its origin, and depends on the laity for its support. I simply could not carry out my ceremonial if the laity did not take their part in it; and perhaps there have been times when I would have discontinued portions of it if the laity would have let me. The Archbishops have recently proclaimed to the world that which we have been saying, without being believed, for many years past. The laity are at the bottom of the mischief of which you complainers complain. If this is true of doctrine, much more is it true of ceremonial. We have all grown tired of clerical prosecutions. Let me suggest that the next prosecution should be tried upon a layman. But if it succeeds, I am afraid I must add, that, so far as I know the temper of the laity, for every layman condemned in costs, ten other laymen will want to repeat his offence next day.

ADDRESSES.

Mr. Randolph Robinson.

I must claim your indulgence because I have been called upon, almost suddenly, to take the place of one who I know was well prepared to address you. (The speaker referred to Mr. Gabriel Poole, who was prevented by illness from fulfilling his engagement.) So much has been said with regard to the work which is done and which may be done by my fellow laymen, that it is quite unnecessary for me to say anything with regard to that; but allusion has been made by the reader of the first paper to an Association which I have had the advantage of belonging to, and being intimately acquainted with for some years, the Association of Lay Helpers, for the diocese of London, and something has been said to-day in the papers and addresses with regard to Union and Co-operation. It may be useful if I give you a short account of what is being done by that Association. Our object is simply "union and co-operation," with the sanction of the Bishop for the work which we do. The Association originally arose out of a resolution of a sub-committee of the Bishop of London's Fund, in the year 1865. The then Bishop of London, Archbishop Tait, took the matter up at the time, and the Association was formed. The original intention was, that the superabundant lay-help which was to be found in the West End of London, should be carried to the East, to meet a want which certainly, notwithstanding what we have just heard, I know still exists in a very large proportion of the crowded parishes of the East End of London. It was found that much could not be done in that way on account of the time it took to get from place to place, and the amount of travelling which was necessary to take people, mainly on the Sunday, to do the work which they were willing to undertake. This institution, as I have said, is purely ecclesiastical. It is a diocesan ecclesiastical administration, with the Bishop at its head. There is a Committee, appointed by the Bishop, of clergy and

laity; we work through rural deaneries, we have district secretaries, and we work in the parishes through the incumbent, we have also parochial correspondents. We differ in one respect from what you have just heard, we have no money qualification whatever. We have no subscription of any kind. The Association embraces all classes, from the late and the present Lord Chancellor of England, down to actual labouring men. Such are our working associates. Our qualification is simply *bonâ-fide* membership of the Church of England—our workers must be *bonâ-fide* communicants, who will do gratuitously some Church work of any kind. Nearly all the kinds mentioned in the papers read are comprised in our work. Our associates are appointed on the recommendation of any incumbent of a parish. We have, besides these, a number of lay readers—gratuitous lay readers—who are admitted by the Bishop, and receive his commission. They are admitted at a service in the Bishop's Chapel, by the delivery to them of the New Testament, and they are then admitted to do the higher branches of work—namely, the holding of services in Mission-rooms, school services, reading the lessons in Church, and other work of the kind. This resolution has been adopted mainly in consequence of a resolution passed at a meeting of the Archbishops and Bishops, at Lambeth, in 1866. We hold various gatherings of our Association. All our members are males. We have not yet been able to include women, although we may do so at some future time. Once a year we meet in St. Paul's Cathedral for Holy Communion at an early hour. We began a few years ago by meeting at a small city Church. A great many of our people are working-men, employed in the city, and at one of our committees it was suggested that some day or other we might wake up the echoes of St. Paul's Cathedral by having an early celebration of Holy Communion there. Some members of the committee thought the thing impossible, but I am happy now to say that for many years we have had a large congregation of men assembled for early Communion in the Cathedral Church of our own diocese, and last time the Bishop was celebrant. We have various meetings in the different districts, at which papers are read and discussions take place. Through the kindness of the Dean and Chapter of St. Paul's we had last winter the use of the morning chapel, where our workers met together in the evening for a service and address, and assembled afterwards in the Chapter House for a social meeting. On the same day that we have our celebration of Holy Communion at St. Paul's Cathedral, we have a service in the nave of Westminster Abbey, to which we admit all the Church-workers of the diocese, both male and female. Sometimes we have between two and three thousand invited lay helpers of the Church of England, at which one of our Bishops has hitherto preached, the Bishop of Oxford on the last occasion. As to our numbers, in the year 1867 we had 90 lay helpers and no lay readers; in 1868 the lay helpers had increased to 383; in 1870 there were 1,300 lay helpers, and 18 lay readers; in 1871 there were 1,391 lay helpers, and 30 lay-readers; and in 1872 we had 2,000 associates, and 48 lay readers. It is impossible here to enter fully into this subject. As a matter of positive experience, I do know myself many parishes in London where, from some cause or other, it appears impossible to get laymen to work. I am speaking, perhaps, a little freely, being a layman myself who have been permitted to do some little work in my time; and I must say there does appear to be a great difficulty still, notwithstanding the two thousand we have in the diocese of London, to get people to work. We have numerous applications for superintendents of Sunday-schools, and for Sunday-school teachers. I myself have been superintendent of Sunday-schools where we could not get teachers. I spoke of co-operation and union, and our Association is established for that. If you could know what I have had said to me over and over again, you would at once understand what I mean, men coming up to me at our meetings and saying, perfectly spontaneously, "I have been looking for this sort of thing for the last twenty years; I have been working alone, and have felt that I have not belonged to anybody, but when I came to you I felt I belonged to a body with which I was about to work in quite a different spirit." This has actually happened to me over and over again. That is what we wish to do. I will tell you one more thing which we have succeeded in doing. We have

succeeded in our Association, both amongst our workers and also on the committee which manage it, in bringing together people of the widest difference of religious thought, who have acted in this matter with perfect unanimity, and the best possible feeling. We have amongst our workers many members of the class which some consider very much advanced. I say nothing with regard to that. We have men who belong to that class, and men who are as far as possible in the extreme in the other; but never have we clashed any more than in the Bishop of London's Fund. I am certain where work is the bond, and it is undertaken from the only true and right spirit, when people come together for hard work no difficulties need arise from those differences which in other circumstances would cause disunion and discord. With regard to the co-operation of the clergy, let us look for a moment at the word co-operation. Working together! We know we are all told we are workers together with God, and I think we have not in that sense entered sufficiently into the meaning of co-operation with the clergy. The laity should not wait to be pressed and asked to come and work. What we do is not for the clergy, it is for our Church and for our God, and we ought to be ready to go and *offer* our services, and when they are accepted we should not imagine that we have been conferring an obligation upon the clergyman by so doing. Just permit me to say on the other side that we ask—we get it in most cases—to be received by the clergy as brethren in their work, and to be cordially trusted by them. One word I may perhaps say, as an old man. It is said we are all bound to do something. May I say one word with regard to a place like that in which we are assembled. Look at the numbers of people who really are trying to kill time, and yet who have not an hour to offer to God for the work which He requires. It is said in London if you want a man to do work go to one who has no time to spare and you get it. It has been said over and over again that we should look and feel when we are going to this work that it is an act of self-dedication to God. It is not only that we are to make what we do an act of self-dedication to God, that our work is not to be taken up lightly and laid aside hastily, but we should remember that every one of us is already actually dedicated to the service of God.

The Rev. Sir James E. Philipps, M.A., Bart., Vicar of Warminster.

In the few words I shall have the privilege of addressing to you this evening, I shall confine myself to one part of the subject; and I think you will all allow, at least my brethren in Christ will allow, I am going to speak of those who are not the least zealous or persevering of our lay helpers—the daughters of the Church. What I shall say will divide itself first into woman's work at home, and then woman's work abroad. First, as to woman's work at home. All parish priests are thankful for the work of district visitors. Much of the work done in a parish, and much of the best work done, is by district visitors and Sunday-school teachers, and very little would be done without their kind aid and zealous co-operation. But we cannot but say, those of us who have large parishes, that this is not all we want. They give us much of what we want, but we want something more. For instance, let any bad fever, let malignant small-pox break out in a parish, and then too commonly—of course there are exceptions—but commonly, fathers and husbands say to these district visitors, "While this small-pox or fever rages, keep away from these houses. You had better just leave your district!" Thus, at the very time the parish-priest wants his hands most strengthened, at the very time he wants all the help he can get, he finds himself suddenly bereft of that which he had. This is too commonly the case; the district visitors do not, and cannot supply all that a parish-priest needs, they cannot supply, for instance, the nursing. The other day, in the diocese in which I have the privilege to serve, there was a parish-priest who was called upon to perform the part of nurse. A man in his parish was laid low with virulent small-pox.

The man died, and who was it that washed him, laid him out, and placed him in the coffin, because no other could be found to perform these last offices? It was the parish-priest. Do not be frightened any of you, please, for I am going to use the word Sisterhood. That is what we want in addition to district-visitors. It is a dreadful bugbear to some, but be patient, please, when you hear the word used. You may make it what you like, mould it, and shape it, and form it under what regulations and restrictions you please; you may have it vowed or not vowed, but I have the courage to proclaim to you that I believe in vows. I stand up for the liberty of women. Why are we to dictate to women what they do, and what they should not do. I conceive that a woman at a certain age has as much a right to take a vow of celibacy as a vow of matrimony. Why not? (A voice: "What age?") That I would rather leave the ladies to settle for themselves. Well, then, I say that in every parish in which the population is numbered by thousands, you want something more than district-visitors. You want a Parochial Sisterhood. I do not say they are to take vows, but I do say the members of this sisterhood should give themselves to the work for life, and their intentions should be to do so. I do not believe work is thoroughly well done, unless we intend to devote our lives to it. I firmly believe that, and so do you. Some people say, Cannot the clergyman's wife do all you want these parochial sisterhoods to do? No, she cannot. She best helps her husband by not engaging in all the works of the parish. She should take a kindly interest in them all, and show her care for them, but she best helps her husband, by looking well to the ways of her own household. The parish-priest's family should be a model one. He has no time to make it so himself, and therefore he must leave it to his wife, and I say she is best employed in looking well to the ways of her own household. Connected with a parochial sisterhood there should be the whole machinery of a parish, a cottage hospital, in some cases a penitentiary, an orphanage, and schools for the upper and middle classes. And now, if you will allow me, I will just say one or two words about women's work abroad. We send out a teacher here and there. We do not send them out as we ought to do in associated bands. For instance, I know the case of a teacher who was sent out by one of our great Missionary Societies. I am not finding fault with the Society, but I say we may improve upon the way in which the work is done. She was placed alone in a large city in Burmah, and when she required all the help of God's ordinances, she was left destitute of them, for the city could only be visited by the missionary once in three months. You must, I say, send out large bands of women if you want your work well done abroad. S. Boniface one of our greatest missionaries, who converted nearly the whole of Germany to the faith of Christ, felt the want of women to teach the women and girls of Germany. He sent home a message to England, asking women's help, to the Abbess of Wimborne, in Dorsetshire, and the result was that Walpurga, the sister of his friend Wunibald, shortly after, together with thirty companions, braved the perils of the sea, and after paying a short visit to the Archbishop, joined her brother in Thuringia. Are we to belive that our sisters now have less zeal and love for Christ now that we enjoy a purer faith? I believe what we want, and what we must have, and what will come, is a Missionary Sisterhood. We must have those who, in intention at least, give themselves to the work for life. I believe the work cannot be done in India, and never will be done, unless you have a Missionary Sisterhood. You may ask, "Where is the material for it?" I see it before me now; and if we are to build up that wall of Jerusalem, of which we heard such eloquent mention this morning, we must use such material as this. Our sisters must join us in carrying the faith of Christ to India. If it is to be told out among the heathen that the Lord is King, you, my sisters in Christ, must assist us in carrying the good and joyous tidings.

DISCUSSION.

The Rev. E. Auriol, M.A., Rector of S. Dunstan's in the West.

You will allow me to say a few words upon this important subject, because I am old enough to remember a very different state of feeling existing in the Church, with reference to Lay-agency, from that which, through the mercy of God, exists at the present time. I perfectly well remember, not more than thirty-six or thirty-seven years ago, when the Church Pastoral Aid Society was established, what a warfare it had to carry on upon this very subject of lay gency, and I heard, on more than one occasion, that most excellent man, the former Archbishop of Canterbury, then Bishop of Chester, Bishop Sumner, most elaborately, but at the time most necessarily, take the Scriptural grounds to prove that it was the duty of every Christian layman and laywoman to whom God had taught by His Holy Spirit the value of His own Truth, to make that truth known far and wide, wherever he or she had the opportunity, and that it was the duty of the clergy to support and maintain them in every possible way in doing that duty. And yet, I remember perfectly well that at that time there was a great shrinking on the part of many of our brethren of the clergy, from allowing such men or such women to be occupied in their parishes. Now, I do feel that it is one proof of a real spiritual revival existing amongst us, that there is a different feeling on the part of the laity as well as the clergy in this respect; and I can only say, for my own part, I do think it is a cause of special thankfulness that there are so many in various parts of the world, and in our large manufacturing and mining districts, and in our smaller parishes, who are giving themselves to the work in the Lord in visiting, and Sunday-school teaching, and making known in various ways and means the glad tidings of salvation. But where the clergyman is responsible for the work which is done in his parish, I do think it behoves him to take care that all who act with him and under his direction should be spiritually-minded persons, that they should understand the great truths of our reformed Church, and that they should understand what it is to show sinners the way of salvation, through the Lord Jesus Christ. I do not attach any importance comparatively to the work of those who undertake to be spiritual teachers who are not really and truly taught spiritually themselves. Then I think the more independent we can leave them to work, the more truly we are carrying out the first principle of lay agency. I confess I have a very great suspicion with respect to that matter of Sisterhoods. I am an old fashioned Churchman, it is true, but still I cannot forget that it is introducing into our reformed Church an element which in other Churches has been found very unsatisfactory, and we have great cause to be watchful against any such introduction amongst ourselves. Let us remember that the great principle upon which laymen are to work is that having received the truth themselves, it is their duty to impart it. Whatever position they may occupy in society they will best work for their Lord by following out that work in immediate connection with the other duties in life to which they may have been called.

Major-General Burrows.

I beg to be permitted to say a few words as to the great advantage of similar associations to those we have heard of to-night, as connected with the Bishop of London's Fund, and to speak of associations, with which I am myself connected, which endeavour to do good by uniting the laymen and laywomen of a large neighbourhood in carrying the Gospel to places where it is not known in its power and fulness. We have been enabled, I trust, to bring about much good result by prevailing upon ladies and gentlemen to visit localities, especially of a higher sort of the poorer classes, where there is, nevertheless, a great deal of ignorance and sin, and who are still without much enlightenment, as well as the

poorest and lowest class. Both classes are, however, reached to some extent. Our desire is, therefore, to bring out work not hitherto done; the male sex, who should be more engaged therein, leaving it too much to females, who, for various reasons, cannot overtake it. Besides that which I represent, other associations have been formed on the same principle, and the endeavour is made in each of them to act as much as possible in combination with the clergy, who usually give much sympathy to the movement. Open-air preaching, speaking to men wherever they can be found, house to house visitation, visiting the sick and infirm, and other similar efforts constitute the work which the members undertake. It is hoped that similar associations of workers may be established throughout the land, as there can be no reason against such a course, but rather every inducement thus to combine and organise for the noble purpose of saving souls. I would venture to urge upon all present, that laymen should come out more boldly than they have hitherto done, not in the way of being independent of the clergy, but by acting more by themselves, and yet in combination with them. They can, therefore, form these associations, gathering together all those who wish to be engaged in any Christian work, and thus affording a centre and rallying point, both in towns and villages, not at present in existence. The missions, which have done and are doing so much good throughout the country, should be specially in places where these associations are at work, as the latter can carry on the efforts which the missions have begun. We have heard of great good done by them, and awakenings in places where there was before much deadness, and the associations would not permit such to languish or fall into improper or unskilful hands. It is encouraging to think how much the work of the laity is recognised in the present day, and that they have come forward in answer thereto, to a great extent; let us then hope that there will be a still greater sense throughout the whole country of the spiritual darkness that prevails, so that corresponding efforts may be made to reach it; for if a close and leisurely examination is made, it will be felt how much there is yet to be done in our towns and villages, as to bringing the Gospel home both to rich and poor; and it is only, in my humble opinion, by the hearty cordial union of clergy and laity that this darkness can be illumined, and the light and liberty of the Truth made fully known. I pray that such may be the blessed result, and that these associations, directed by judicious and prayerful persons, may be extended throughout the whole of the kingdom, favoured as it is with so much freedom and opportunity of doing good. (A voice—"What is the name of the Association to which the gallant General particularly refers?") The Blackheath Association, comprising Greenwich and Deptford, also those at Eastbourne and Hastings.

The Venerable Archdeacon Denison.

I am going to employ my ten minutes in speaking to one point of this great question which has not been touched, for I think it is the business of all men that speak at a meeting or Congress like this, to speak so as to supplement opinions which have been dealt with by the speakers before them. I am going to insist upon one point which I think will appear to a great many of those who listen to me to show that not only is lay-help very much needed, but that it has become in certain classes of cases an absolute necessity Let me state my case. The supply of ordained hands is becoming very small in a certain particular class of cases. It is not that men won't work but that they mayn't. (Hisses, cheers, and loud cries of "shame.")

The President.—Pray do not let us forget the work in which we are engaged. I am sure we are all ready to listen most patiently to every speaker; pray do not interrupt them.

Archdeacon Denison.—I thank you, my lord. I am not going to use anything but the most parliamentary language. The case is this, you see. The priest of a large parish, a large town parish, having his energies, mind, and body, taxed to the utmost, and over the utmost, wants curates. (Cries of "question, shame, &c.") I appeal to the Chairman whether—(great uproar)—a Voice: "don't bring discord into this meeting."

The President.—Will the Archdeacon be kind enough to go on.

Archdeacon Denison.—Yes, directly I can. I am much obliged to you. Well, there are in that man's parish certain observances—(uproar)—I think you may allow me to say —(uproar)—I have interrupted nobody else, and I never do. There are in that parish certain observances about which he does not agree with his diocesan. The diocesan says unless—(great uproar, and cries of "question" and "shame")—My lord I appeal to you.

The President: I cannot help saying I think what the Archdeacon is saying is not to the point, and is not either in good taste or in good feeling, but I am perfectly ready to sit quietly and listen to him, and I do earnestly ask you to do the same.

Archdeacon Denison.—There was no intention in my mind of either violating good taste or good feeling. I was only going to show the meeting there are certain classes of cases in which the necessity of lay help has become imperative, because there is not the power of having ordained help. A clergyman is bound to do certain things. What is he bound to do? (A Voice: "Obey his Bishop!") Yes, in all things lawful. He is bound to administer the sacrament of baptism. He is bound to hear confessions (great uproar).

The President.—Pray let me ask the Congress to hear the speaker.

Archdeacon Denison.—If you cannot use illustrations to prove your meaning, what is the use of speech, and if you cannot listen to truth I am sorry for you—(cries of "sit down" and "question.")—Well, you know it is perfectly possible to communicate everything I had to say by the means of the press—and it will be so communicated, and whether you listen to me or not I do not care three straws. (The Archdeacon then retired amidst great uproar.)

Mr. O. H. Syms.

I am not going to agitate the meeting by appealing to either Low Churchmen or High Churchmen, on "party subjects;" but I am going to put before you what has been agreed upon not only by Low Churchmen but also by the High-Church party. Putting aside the subject of lay helpers, as far as Sunday-school teachers and district visitors are concerned, I wish to advocate an Order of Lay Preachers. I think we might ask how the services are going on in your absence. Something more is needed in your absence; we do not want lay preachers preaching in the churches, but laymen allowed by authority to say such a thing as the Litany in church, and to undertake services and preaching in Mission rooms and even the streets. I do not see why we should be left without a service when our priest goes away because our layman is not allowed to say such a simple thing as the Litany. It is certainly necessary to have such a thing as lay preachers. Very shortly you will be considering what we are to do with the masses of the people, and then you must come to the question as to lay preachers in our large parishes. Look at the thousands of souls who are perishing in all our large towns for lack of knowledge. Our fellow creatures' souls are starving, and there is no one to attend to them, and I think if we had such an organised body as I have mentioned, not merely of this or that party, but just a simple order of lay Churchmen, who shall subscribe to certain articles, for instance, the three creeds, before their Bishop, or the congregation with the Bishop present, and be allowed to go about the country preaching the Gospel, the thing would be done. I do not think a body of that sort should be a paid body. I do not believe this pastoral aid should be paid £60 or £70 a year, and a nice suit of clothes, or should get their living by it. For this kind of work is undertaken for a living sometimes. There are many earnest men ready to undertake such work amongst us, but when it is sought after as a living it is only just followed as a workman who says he'll do so much work for so much money. This body should have no salary, but should live in community, having only a small allowance. Let it be done for the sake of God and the Gospel. There are many who would be toiling in God's vineyard if they but had the opportunity, and I think I may say that Archdeacon Denison would have been glad of such help if he could have had it. Many priests of the present day are in want of such help that I certainly do recommend it to the Bishops of every Diocese, and, although I am nobody myself, still the matter is worth thinking about.

The Right Reverend the Bishop of Nelson.

I suppose that this is a Congress of the whole Church. I understood as much from the selection made on behalf of what I may still call the sister Church of Ireland, which was so well represented this morning, and that you took the advantage of showing your sympathy with it. I sent up my card to-night, because the subject is one which every one connected with the Colonies feels most deeply—I mean the subject of lay-help, and I stand here just for the purpose of reminding both the audience and the speakers that it may be desirable, to bear in mind that we are not to look at these subjects merely from the point of view as residents in England, but as members of the Church throughout the whole world. Your Colonial Church could not have existed in the dimensions it now does without lay-help. Half of our Churches, half of our parishes, were first formed by laymen taking upon themselves to preach the Gospel, and to communicate the glad tidings it contains to their fellow men—those by whom they find themselves surrounded—and half of them are at the present moment kept in a state of efficiency by the help of laymen. I was most thankful to hear the gentleman who preceded me. I think he was the boldest man of those who have spoken, because he was the only one who propounded anything new. I have heard all the other things for the last thirty years, only under different names, perhaps. I have heard of the work done by sisterhoods, for years done by women, although not in peculiar dresses. I protest, from my knowledge of the East End of London, that it is not necessary for their safety or to increase their influence that Christian women should be obliged to wear a peculiar dress. There is no place throughout the whole East of London, not a court in which Christian women could not go without those assistances and be respected for their work's sake. The suggestion which has been thrown out for action here has already been acted upon in the Churches of Australasia; we have at the present time, I am happy to say, on the records of our General Synod entries recognising the inherent privilege and right of the Bishops to licence laymen for visitors, readers, and in special cases for preachers. Is a sermon good because of the person who delivers it? No, but because of what is in it! If you can get a good sermon from a layman, why not have it? Why, when you have such men as Lord Hatherley and the present Lord Chancellor, Sir William Stawell, late Chief Justice of Melbourne, and many other men here and in the colonies, who could influence our young men and our young lawyers so powerfully by addressing them from the pulpit under restrictions, under the rules which have been referred to, under the authority of the Bishop—why should we be deprived of that great body of Bible and Christian knowledge possessed by educated laymen? Why should there not be in every diocese a list of Christian laymen, to whom the churchwardens when there is a vacancy, when the clergyman is ill, can refer in order that they may fill the place by an accredited layman with the imprimatur of the Diocesan upon him, rather than with a helper from some clerical agency, who comes from nobody knows whence, and goes nobody knows where. There is, evidently, a work for Christian laymen to do under these restrictions, and I have no fear, if they are honest men and women, but that it will be found to be a valuable help in difficulty, and meet some of our most pressing wants.

The Venerable Archdeacon Bathurst.

I should not have ventured to address this large assembly if Archdeacon Denison had not specially said that we are to supplement what has been said. We have heard a great deal of women working as an organised body. All praise to them for the work they have done. Bishop Suter seems to suggest that the work may be done well without a peculiar dress. But it is not only for self-defence and safeguard, it is not only for influence, but I maintain that a peculiar dress for women when they are working as our sisters do work

with death facing them night after night, and day after day, is also for help to their own inward hearts, that they may remember how they have given themselves to the work in which they are engaged. I want to say one word about Deaconesses. I believe Deaconesses ought to supply just that organisation which we are craving for. We are the body of Christ, and a Royal priesthood. We are not only to work as individuals, but as members of that body, and sharers of that Royal priesthood. Surely men are not the only part of that body, who must work under organisation, women must do so likewise. As to the nature of the organisation shall it be a self-chosen organisation, or shall it be the organisation of our Blessed Lord and Master which He has appointed for us under our Bishops? I maintain myself that all our Sisterhoods would be far stronger, far safer, and far more blessed in their work if only our Bishops would take them in hand and give them the Episcopal blessing, and they would accept the Episcopal authority. We have our Deaconesses, and as far as the principle is concerned, it has been accepted by twenty Bishops in England. I think that goes far towards removing that slur which was cast upon the Episcopate when we were told that certain things did not receive patronage, till they had so long existed without it, that they did not want it. I maintain that the Bishops have come forward in this matter at the beginning; they have signed resolutions, they have accepted the principle of Deaconesses in twenty dioceses, and I should like to see women coming forward in those dioceses prepared by a system of probation to enter into a life which would be a blessed one for them and for the Church at large. As to the question of vows I know that one who though dead yet speaketh, ever spoke against life vows. He maintained that it was a far higher self-sacrifice on the part of the individual day by day and week by week, voluntarily and heartily to dedicate himself to Christ and His service than to make a step once for all, and thus to throw a snare about himself which God never meant him to throw. Deaconesses live together in communities, Deaconesses have their penitentiaries and orphanages, they go round in their nightly and daily work amongst the sick. There is no single part of woman's work in the Church which a Deaconess cannot and does not undertake. We have them in our own diocese, at Bedford, nursed and cherished by our own dear Bishop of Ely, whom, I am sorry to say, we are going to lose so soon, and our only rejoicing is that he will be replaced by one whose fame is in the Church—Canon Woodford. We shall miss our Bishop in his sympathy with women's work—a sympathy he has always given—we shall miss him in his faithful encouragement of such systems and organisations amongst us, as are truly primitive, truly catholic, and, therefore, truly Christ-like. May the ladies here take home this thought; they want to work for Christ, they do not want to work for self. Let them, therefore, place themselves under the authority which Christ has given them, the authority of their Bishop, and they will go with Christ's blessing to the work, and will come again, and bring their sheaves with them.

The following are the Regulations referred to by the speaker:—

DEACONESSES IN THE CHURCH OF ENGLAND.

PRINCIPLES AND RULES SUGGESTED FOR ADOPTION IN THE CHURCH OF ENGLAND.

I.—General Principles.

(a) Definition of a Deaconess.

A Deaconess is a woman set apart by a Bishop, under that title, for service in the Church.

(b) Relation of a Deaconess to a Bishop.

(1.) No Deaconess, or Deaconess' Institution, shall officially accept or resign work in a Diocese without the express authority of the Bishop of that Diocese, which authority may at any time be withdrawn.

(2.) A Deaconess shall be at liberty to resign her commission as Deaconess, or may be deprived of it by the Bishop of the Diocese in which she is working.

(c) Relation of a Deaconess to an Incumbent.

No Deaconess shall officially accept work in a parish (except it be in some non-

parochial position, as in a hospital or the like) without the express authority of the incumbent of that parish, which authority may at any time be withdrawn.

(d) Relation of a Deaconess to a Deaconess' Institution.

In all matters not connected with the parochial or other system under which she is summoned to work, a Deaconess may, if belonging to a Deaconess' Institution, act in harmony with the general rules of such Institution.

II.—Rules Suggested.

(a) Probation.

It is essential that no one be admitted as Deaconess without careful previous preparation, both technical and religious.

(b) Dress.

A Deaconess shall wear a dress which is at once simple and distinctive.

(c) Religious Knowledge.

It is essential to the efficiency of a Deaconess that she should maintain habits of prayer and meditation, and aim at continual progress in religious knowledge.

(d) Designation and Signature.

It is desirable that a Deaconess should not drop the use of her surname, and with this end in view it is suggested that her official designation should be "*Deaconess A.B.*" (Christian and surname), and her official signature should be "*A. B., Deaconess.*"

P.S.—It is desirable that each Deaconess' Institution should have a body of Associates attached to it for the purpose of general council and co-operation.

Signed by the Archbishops and eighteen Bishops.

A. C. CANTUAR.	F. EXON.
W. EBOR.	C. J. GLOUCESTER & BRISTOL.
J. LONDON.	J. HEREFORD.
S. WINTON (late).	G. A. LICHFIELD.
J. C. BANGOR.	C. LINCOLN.
A. C. BATH AND WELLS.	J. F. OXON.
HARVEY CARLISLE.	W. C. PETERBOROUGH.
W. CHESTER.	T. L. ROCHESTER.
R. D. CHICHESTER.	G. SARUM.
E. H. ELY.	C. ST. DAVIDS.

Copies of this paper can be obtained from the Venerable Archdeacon Bathurst, *Diddington Vicarage, Buckden, Huntingdon.*

The Rev. W. D. Maclagan, M.A., Vicar of Kennington.

After what we have heard from the earlier speakers in our discussion to-night, I think we must all feel deeply thankful to God for the work which is being done at this moment by men and women, as lay helpers in the Church of England. But, I trust, while we feel thankful for that, we shall not forget the enormous amount of work which still remains to be done, and, above all, in the crowded populations of our great cities, and still less, the vast number of Christian men and women, communicants of our Church, who are standing all the day idle while this work is to be done, and in many instances because they say no man has hired them. What a blessing it would be to the Church of England if every one of the communicants in this hall were to resolve to-night, in face of the great work which still remains to be done for God, that they would give no rest to their spirits nor to their parish-priests until they had each of them found some work to do for Christ, in making known the message of salvation to those who are living and dying in ignorance of Him. And what a blessing it would be if each parish-priest, who is here to-night, would resolve, when he goes home to his own parish, to give himself no rest until he had stirred up every one of his communicants to work for God. But, with this great work to be done, and so many ready to do it, what are the conditions under which it may best be accomplished? This is a large subject, and I can only touch upon a few points. First of all and above all it must be done by those whose hearts are truly moved by love for Christ; for all other work than this is comparitively valueless, and will bear but little fruit. We must, therefore, as parish-priests, stir up our communicants to greater love for our Lord. But what is their great work to be? The first and most urgent work is

to preach the Gospel; and I do not hesitate to say here, what has been already said with regard to every man who has felt in himself the power of the Gospel of Christ to salvation —that even every woman whose heart has felt it, is equally bound, in however small a circle it may be, to make known that same truth which has brought peace and light to her own soul. Nor can I forget that in this city of Bath there has been one at least whom God had greatly gifted, and who was greatly blessed by Him in winning many souls to Christ amidst much suspicion and even some obloquy cast upon her. But it is sad, my lord, that in a gathering of about 3,000 Church-people when a question of this kind is discussed, so much of our time should be wasted by speaker after speaker in raising objections and casting suspicions upon the work done by his neighbours. Why should we not all work in our own way? If some of us choose that our women helpers should wear distinctive dresses, and be called Sisters, why should we be found fault with? There is one kind of work allied to this of which I wish to speak. In how many of the country homes of England are there women in the prime of life, full of energy and love for their Lord, who find little scope for their zeal in the handful of houses near their home? What can they do? They cannot go to London and live in lodgings by themselves. They may not have friends in our great towns to give them a home. Why should they not go and live together under one roof, sustaining one another by their Christian sympathy and common prayer, and going out from that centre to work for Christ? Call them Sisters, or what you will; I want the thing and not the name, and I say in our great parishes there is ample room for such work as this. I speak from a happy experience, for, thank God, I have had such an organisation working in my parish for three years. We have no vows—they are free to go home and join their friends whenever they like; but while they work they live in one house, work under a definite rule, and have their common prayers. And again as to our young men who come up and feel themselves lost in the great city of London. Why should not young men live and work together? Why should the suspicion of the name of brotherhood prevent them. There is nothing Romish in this, nothing to be afraid of. It is merely the Communion of Saints; it is merely providing those who are working for our Lord with the strength and comfort of fellowship. And in order that they may prosper in their work and maintain the high tone of their spiritual life we must provide them abundantly with the means of grace. Where your Church is closed from Sunday to Sunday, and your Holy Communion is administered once in a month, I do not see how you can expect your young men to maintain the spiritual life they ought to have, to do efficient work for God. Let us, then, first of all see that our workers have the right motive in their heart. Let us, then, try to secure them for the greatest of all works—making known the message of salvation. Then let us give them all the help we can by gathering them together in common homes. Then let us provide them abundantly with the means of grace in our parish churches. Let us also give them a thorough recognition from the Church itself, and, if possible, obtain for them a blessing from their Bishop. If they cannot have that, let them have it from their parish-priest. The Church of England is a great institution, and is somewhat slow to move. We have been talking for thirty years about an order of lay-deacons. We had better get the thing to work and then think about giving it a name. Why should not every parish-priest establish an order in his own parish? A meeting like this is full of hope. Let us forget all the unhappy incidents of it, and think of the multitude of believing souls who are ready to work for God, if only the way is pointed out. I trust that from this Congress may date a great extension of lay work throughout the Church of England, and a vast increase of labourers where the harvest is so plentiful in our large towns.

Mr. Alderman Bennett, of Manchester..

I have sometimes asked myself how it was possible for a parish priest-in a large town parish of some five or ten thousand souls to conduct the business of his parish. I have often thought he must be entirely overwhelmed with the magnitude of his work, and be ready to sink under it. But, coming as I do from a large commercial city, I look around and see commercial men conducting large businesses, without any difficulty whatever, by the aid of a large staff of workers—salesmen and assistants; and I have said, "Why in the name of common sense could not a parish-priest do something of the same kind with a large staff of lay-helpers?" When a man conducts a business he lays down this principle. He says, "I do not do anything myself in the way of business that I can get any one else to do for me." Therefore he attends simply to the overlooking of that business, leaving the details to be carried out by those whom he employs. This is just the sort of thing I want to see carried out in large parishes by the aid of laymen; and I think the clergyman and parish-priest, when he is about to do any work, even the writing of a letter, or anything else, should say thus to himself, "Is it necessary I should do this. Cannot I get some lay-brother to do it for me?" There are certain duties which can be done by none but clergymen, by none but a priest; but there are certain other duties which may as well be done by a lay-brother as by a man in Holy Orders. I should just like to remind you of what those duties are. I think it is a very great waste of time indeed when a clergyman practises house to house visitation. It is a waste of time, a waste of power, a waste of energy. We have been told to-night that women do such work as that quite as effectually as men, and as parish-priests. Now, if the parish-priest holds himself in readiness to go to any particular house where he may be sent for to give spiritual instruction, such instruction as a woman cannot give, or to celebrate the last offices of the Church to a dying person, that is another thing. He loses then no time; it is pointed out where he is to go, and he goes, and completes that for which he was sent. There are other duties laymen might do in the Church. I would divide the duties of the parish-priest into the clerical and sacerdotal. I do not wish to be misunderstood as to the meaning of the word sacerdotal. I am certain that in a Congress of Churchmen you will understand that there are certain duties that can only be performed by a priest. There are certain other duties which a clergyman usually performs, and which I call clerical duties, and these can be as well done by a layman. Now, we laymen are becoming very jealous indeed of the churches—the noble and grand buildings throughout the country being opened for so short a time on Sunday only, and sometimes scarcely or even at all on a week day. We are beginning to think it is an enormous waste of money to spend so much upon buildings that are used so little, and we shall not I can tell you very much longer be content with the little use that is made of these grand edifices. It appears to me there is a scarcity of clergy, and that that scarcity is likely to be increased rather than diminished. What are we to do? If we are to have Matins and Evensong daily in our churches, is it not too much to ask the parish-priest with so many duties devolving upon him to say or sing Matins or Evensong? I will grant you if we had an unlimited supply of clergy it would not, but with so limited a supply the duty might devolve upon authorised laymen. Again, something has been said of an order of lay preachers. We are perpetually told by Dissenters that preaching is the weakest part of the Church's system, and inasmuch as the strength of a chain is its weakest link the Church of England is weak because of the preaching power we have in it. I do not mean to say if the clergy had time they might not preach as well, if not better, than any dissenting ministers. But I am told over and over again by Dissenters "We like your liturgy, and would gladly go to church, if we could have better preaching." A dissenting minister told me, my lord, not long ago that he was surprised that preaching in the Church of England was as good as it was, for he was employed by his flock to preach two sermons on a Sunday for which he said he got a thousand a year, but he added that it took him all his time from Monday morning to Saturday night to prepare them. But

when those sermons were prepared they were worth listening to. Why should we not have an order of lay preachers? Why should not laymen preach? What is the end of all preaching save to persuade men? I want to know whether educated laymen would not preach as well if not better than many of the clergy, because they would have more time to attend to it? I could go into further topics, but I am afraid my time is up. There are undoubtedly many more duties than those I have alluded to which an educated layman could perform in the Church, and I would advise the clergy present whenever there be any work that they themselves are about to do, but which they feel might be done by laymen, to look round amongst their communicants and parishioners and press them into the service of the Church to assist them in the work.

Mr. W. Edwyn Shipton.

I wish I could speak according to the deep sense I feel of the importance of the subject which is before us for consideration this evening. "Help," in the sense in which it has been brought before this Congress, means the better service of our Lord and Master Jesus Christ. It means greater love to Him, and greater concern for the spiritual needs of the perishing multitudes around us; it means a disposition to deny ourselves, and to take up our cross and follow in the footsteps of Him who loved us and gave Himself for us. We have heard a good deal about help for the Church in regard to organisations and arrangements. May we not be permitted to look at the question of help in the light of individual duty, and of our personal relations to Christ. From this point of view, the matter will come home more closely to the feelings of some who never have had, and never will have, the opportunity of joining any of those communities of which we have heard, or of taking part in any of the organisations which are framed for the better development of the Church's work in the country. There are a large number of persons, true sons of the Church, and true servants of our Divine Master and Lord, who work alone; who yet, because they work alone, have a mission quite as important as any which may be maintained in the presence of others, and by association with others. I have for a great many years been brought into contact with men whose life alone in a great city has subjected them to fierce temptation; while, on the other hand, I have been brought into contact with men whose solitary religious life in the midst of hundreds of their fellow-creatures has afforded them an opportunity for testimony for Christ, which has been of the greatest possible service. With the greatest respect for the views of those who think that Churchmen need to be better organised for work, I venture to plead for a greater recognition of the work doing, and which has yet to be done, by many men who must do their work alone, and who, on occasions like this, should be sustained by the approval and sympathy of their fellow-churchmen. I knew a man who came to me at the end of his first week's work in London, and said "I have been now a week engaged in my work in London, and I have never any one night left the house of business in which I live without being pressed by some servants of the devil to accompany them to some place of infamy, and engage in the service of Satan." I said, "Was there any man who stood on the other side to ask you to go to the house of God?" and he said "No! My experience of my week in London is, that no man cares for my soul." There are thousands of men in our great commercial and manufacturing towns who have a similar experience, and who will remain unreached and uninfluenced by Churches, or by Guilds, or other fraternities. Now it is important there should be men who feel their individual responsibilities to use their place of business, or the occupations of business and their surroundings, and the discharge of the duties of business, as a means by which they may bear testimony against evil, and exhibit the spirit of Christian love. I know one such young man who stood alone in a house of business, where the young men were, many of them, wicked and profane; and who went up to his closet and asked that God might send him a companion with whom he

might take fellowship in prayer and in the study of the Holy Scriptures; and the result was a gathering together, by degrees, in that house of business, of a band of men who confessed the name of the Lord Jesus; there has been established for twenty-five years, regular public worship in that house, conducted by one of the Parochial Clergy of the neighbourhood; and the young men serving in that house now employ and pay their own Missionary and Bible-women from the savings of their honest industries, while they themselves are teachers in the night and Sunday-schools. Similar religious services have in like manner grown up in other business establishments, and have been followed by other Mission work; and although this work can never be brought into the line of Church work, still it is done, and the doing of it is strength to the Church, and brings glory to the Church's Head. I know of another young man who went and took his place in one of the great towns of the north, and he found out that in one of the principal streets there were two or three public-houses frequented by young men who spent there the greater part of the evening, and of course wasted the greater part of their weekly wage. He set himself to stand with a few companions on the threshold of this public-house, and to warn all who came against entering the place of temptation and reckless riot, and this was done until those two public-houses were closed; and he and his companions were shortly after called before the Bench of Magistrates in the town to receive the thanks of the Justices for the services they had rendered to the community. I use these illustrations as suggestions of the way in which lay help may be rendered, or in which the work of others may be encouraged.

The Rev. J. Griffiths, Rector of Neath.

It appears that my name was sent in without apprising me of the fact. It is, therefore, most unexpectedly that I have been called upon to address you on this very interesting subject. Under these circumstances, I shall not occupy the time allotted by the regulations of Congress. I might remark that, during a ministry of some years, I have observed and felt, in the Principality of Wales especially, the growing value and importance of lay co-operation in the Church, stimulated, as it has been, in an especial manner by the Church Pastoral Aid Society. In the Welsh Church very little had been done by laymen before grants were by this Society made to our thickly-populated districts, which were not only themselves benefited by these grants, but supplied an example which has been largely followed throughout the country. If, my lord, I were instituting a comparison between the position of the Church of England and that of Nonconformity in Wales, and were asked the secret of the strength of the latter, I should have no hesitation in saying that such was mainly owing to the principle of lay co-operation being carried out. It is this which has made Nonconformity mighty throughout the land; and if the Church in Wales is ever to recover her position, she must use this instrument to an extent far beyond what she has hitherto done. So much on this subject having been said during the evening, and seeing that the patience of this great meeting is well nigh exhausted, I shall not trespass any further on its time. I wish to express my strong sympathy with what has been said.

The Rev. J. F. Kitto, M.A., Vicar of St. Matthias', Poplar.

For the benefit of those who reside in country parishes, I am in the first place desired by Mr. Robinson, the Chairman of the Lay Helpers' Association of London, to say that that Association is most anxious to receive the names of young men who come up to situations in London, in order that they may take an interest in them, may direct them to places where their help will be most thankfully received, and may prevent their being lost sight of in the great crowd of evil influences that might surround them in the great metropolis. Now, my lord, I venture to turn more immediately to the subject which we have under consideration, and this thought comes first of all to my mind. "As every man

hath received the gift, even so minister the same one to another." If a man has received the gift of God, it is his bounden duty, all considerations notwithstanding, to minister the same. It is not his own gift that he has received. He is a steward for God, and he must minister it to God's glory. We have, therefore, a right to make a claim upon every layman in communion with the Church of England for the services which he is able to render to the cause of Christ, and from that claim no one has a right to exempt himself. In making the claim, however, we must remember that the laity have also a right to have their work recognised, and I fear, in fact I am sure, that in times past we have not always been ready enough to recognise the work which laymen have been willing to do. We have been too much inclined to cut their peculiarities down to the measure of our own; and, unless a man would see with our spectacles and walk in our shoes, we would have nothing whatever to do with him. Now, I venture to maintain that our wise course, our only course, if we want to enlist the sympathy and get the help of the laity, is to work with them in their way and not in our way. We should not attempt to cut down all their peculiarities, all their prejudices, if you will, but they should be permitted to use their powers according as God has given them ability, regarding themselves as stewards of a gift which they have to use, under our direction and influence for God's glory. I know that even now at this present time, much as the work of the laity is valued, there is still a great deal of suspicion lest they should undertake more work than they ought. Even to-night we have heard a good deal about the educated layman, but I want the uneducated layman to work as well as the educated layman, and I maintain that an uneducated layman who is a communicant, has a right to have his services employed in the cause of his Master, just as much as an educated layman has the right. I speak from an experience of seven or eight years in the extreme east of London, and I am quite sure of this, that until we can bring the working men who have the living truth in them, face to face with their fellows, and make them the messengers of God's grace, we never shall have working men's hearts and sympathies with us, as a mass. Within the last generation we have discovered that in order to success in missionary enterprises it is necessary that we have a native pastorate. Well, I say it is equally essential for missionary work at home that we should have a native pastorate, men who have the love of God in their hearts, and who are willing to go amongst their fellows and speak to them of that which they themselves have received. I feel quite confident that if the appeal be made heartily and earnestly to men and women who are in communion with our Church, it will be as heartily and earnestly responded to as it is heartily and earnestly made. If we do not make the appeal now, if we show half-heartedness in the cause, then we have no right to be surprised if no response be made; but if we be earnest in the appeal we shall have earnestness in the response. Above all, let us remember that what we need, both among the great masses in our large towns, and also in our rural districts, is a loving sympathy in those who can speak of that which they themselves have known, and who can come down to the individual and speak to the individual, as those clergy who have to deal with large masses of our population are unable to do. If the Holy Spirit with his gracious influence open the heart to receive the message of God's love, then, when the heart is all on fire with the love which it has received, let the wise minister of God give the opportunity, and there will be no lack of zeal, even though at the first that zeal needs to be directed; there will be no lack of enthusiasm, even though at the first that enthusiasm may not be turned, unaided, into right channels.

Rev. C. F. Lowder, M.A., Vicar of St. Peter's, St. George's-in-the-East.

I would only say a very few words, rather by way of gathering up what has been said already, than of propounding any very novel opinions of my own. We have now heard from all sides of the Church—because we cannot but recognise that there are parties in

the Church—that the co-operation of laymen is most heartily welcome. Why then should we complicate this question by discussions about names? Whether we have sisters or deaconesses, or district visitors, whether we have guilds or confraternities, or whether we have associations—call them what you will—we are come to this point that we welcome them all. We desire their co-operation, and we call upon the laymen of the Church of England to come forward and help the work of the Church in this country. And now consider this point, not only with respect to the good which you may do to others, but also with respect to the good which you may do to yourselves. If the will of God and the moving of the Holy Spirit should call any of the widows or single women whom I may see in this room, to come out of the world and devote themselves to a sister's life, they are bound to recognise that call. They must listen to the voice of God's Holy Spirit. They will have to give an account at the day of judgment, of this call which has been made to them. Your coming to this Congress, your sitting here and hearing this one united expression of opinion that laymen and laywomen have a work to do for Jesus Christ, is a call to you in the sight of God and of the holy angels, to consider this night what you can do. If you are not able to give up all these ties; if you are not able thus to separate yourself from the world; if you cannot respond to that which I believe to be the highest call, and adopt the religious life of a sister, then, perhaps, the comparatively laxer obligation of a deaconess may be suited to you, and you are bound to consider whether Almighty God calls you to be a deaconess. If you have not a call to be a deaconess, yet there is a work to be done such as Mr. Maclagan so well referred to. If you cannot thus give yourself up yet as a district visitor, you are bound to offer your work to the clergy. However the Holy Spirit may bring the subject before you, remember that you dare not go away from this Congress Hall without carefully considering what the Holy Spirit may call you to do. And do consider also what a blessing it is for yourself. I know well, from experience in my own parish, what a blessing it is for those who give themselves up to the sister's life, those who dedicate their lives to God: I know what joy and happiness there is in that life. I doubt not that those who live the life of a deaconess have their own special joy also. I know likewise, because I have had experience in other parishes, that those who are able to give themselves up to the work of district visitors, have their own special interest. They are working for God, they are doing good to their own souls, and they know that when they come before the judgment seat of Jesus Christ, they will be asked what they have done for Him, and it will be said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." Oh, consider what a comfort there is in union, what a comfort there is in association, what a comfort there is in feeling that you are not isolated beings, but that you are working, together with others, for a common good. What a blessing it is for you to be engaged in an active life, and not taken up with petty cares and the trifling and frivolous pleasures which are so often the only amusements of ordinary life. What a blessing it is for you to be called out of all this to do a work for God; to be able to kneel down at night and feel that your lives have not been altogether thrown away. Therefore, my dear brethren and my dear sisters, do let me clench what has been already said, by begging you not to go way without bringing the words you have heard before your own consciences, and giving an answer in the presence of God.

Mr. William H. Porter.

If the Lord Bishop of Derry this morning expressed a sense of responsibility when addressing the great assembly from the Abbey pulpit, much more should I feel a responsibility in addressing this great meeting, now that I have almost reached the full span of human life. It has been my privilege for between fifty and sixty years to have a tolerably intimate knowledge of what is commonly called "the religious world." I have

seen the rise and the progress of many movements in the Church of England, and in other Churches too, at home and abroad; and let me say emphatically, this evening, that I believe the true secret of effective work is that those who are the workers shall first give themselves to the Lord; when that is done in the true sense, either by men or women, they will find scope for their energies and their labours round about their own homes, without going into sisterhoods or "retreats" at all. Let me say then to the ladies, beware of sisterhoods. While the Apostle has undoubtedly said that they that marry do well, but that they that remain unmarried do better; yet, he has also said that he wills it that the younger women marry. Let them marry: let them give themselves to the Lord,—not merely as communicants, then may they rely on His "exceeding great and precious promises." The second speaker that addressed you this evening evidently has wonderful faculties for organisation. I must say, however, that I never in any Church knew a body of communicants, fitted, as a body, to do what I should call Church work. I mean winning souls for Christ. I do not believe that the communicants of that gentleman's congregation are an exception, or that they have, as a body, fully given themselves to the Lord—(cries of disapprobation)—well, I withdraw the expression; but withdrawing and retracting are different things; allow me to say, however, that they have not, I think, acquainted themselves fully with the principles and teachings of the Church of England, for if I understood rightly, that gentleman told us that he had one section of his communicants who were engaged in decorating his church. I should wish to enquire if all the members of the Church of England present have read that homily of their Church "Against the peril of Idolatry, and superfluous decking of churches,"—the second homily. You may laugh at the idea, but I have met hundreds, even of clergymen, who have not done so; and to this misunderstanding of the teaching and principles of our Church I trace largely the evils, the sorrows, and the dangers, which surround us in our day. I am now speaking as a layman, and no one but myself is responsible for what I say; but I believe that our people are not adequately instructed in the true and spiritual and elevating principles of the Gospel of Christ: these would, if taught and acted upon by us all, these would, I say, move England by a mighty energy to its centre.

The Rev. James Cohen, M.A., Vicar of St. Mary's, Whitechapel.

When your Lordship announced the last speaker I had not the slightest idea but that he was really to be the last, because I thought his five and a half minutes would exhaust the time. I must say that I have listened to the proceedings of this evening with extreme interest. I do not think that at any previous Congress we should have had sentiments uttered like those that have been uttered to-night, so unanimously and so earnestly, in favour of rendering all the assistance that the clergy can render to obtain and to organise lay-help among their parishioners. I think it is one of a clergyman's first duties to organise all the Christian energy he can secure from one end of his parish to the other; but though, had time permitted, I should have liked very much to advert to some of the remarks that have been made to-night, and to have asked two or three questions as counter-questions to those asked by Mr. Maclagan, yet I will forbear from anything of that sort. I can only express an earnest hope that every clergyman who has attended this meeting will go home feeling that an additional responsibility is laid upon him, to stir up all that there is of spiritual life in his parish, and to bring together those people whom God has gifted with that spiritual life, that they may take counsel together and see how they may act out that principle which Mr. Kitto called to our recollection; "As every man hath received the gift, so let him minister the same;" feeling that if to preach the Word of God and to make known the Word of Life to perishing sinners around is the office of the clergyman, that which is the

office of the one is the duty of all, to whom God has given repentance unto life. Notwithstanding the differences (which I do not think small either) that have been expressed to-night, I do most earnestly hope that from this time we shall have practical effect given to some of the very admirable suggestions that have been made; and that, as was said by our friend from Manchester, not only will the educated laymen do more, by making use of the press as well as by speaking with a living voice, to counteract the mischief of so much that is now issued from the press; but I trust that our poorer people will also do what they can. I rejoice to have laboured amongst a very poor people; and over and over again I have felt myself constrained to sit at their feet, when I have seen how, in the midst of the most terrible difficulties and trials and privations, they have lived the Gospel among their fellows; and have let their light shine where it was most needed, amongst those who sit in darkness. They exhibit the gospel among those who most need it. They have not hidden their light in a corner or separated themselves from their fellows—not a very brave thing to do—but in the midst of all the trials of life they are living to the glory of God, and speaking a word for their Saviour, and adorning the doctrine of God our Saviour in all things.

The Right Rev. the President.

Let me say, in conclusion, that I feel we have had a very interesting and instructive discussion to-night, one that I have listened to with much pleasure and much profit; but I should have wished there had not been so much manifestation of a party instead of a Christian spirit. I feel that we should come here with feelings of brotherly love towards all our brethren, and I am sure I have endeavoured so to act to the utmost of my power. But it does check that feeling when there are harsh expressions of what I have called a party instead of a Christian feeling. Let us learn to listen to one another in perfect charity, and with a desire to get good. We will now close the meeting with the evening hymn.

TUESDAY EVENING, 7th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Right Reverend the Bishop of Oxford took the Chair at Seven o'clock.

CHRISTIAN ALMSGIVING IN ITS RELATION TO PAUPERISM AND TO THE EXISTING CONDITIONS OF SOCIETY.

PAPERS.

Earl Nelson.

If I rightly read the subject upon which I have been asked to address you, there is no necessity for enlarging on the duty of Almsgiving, a paramount Christian duty equally binding upon all members of the Church, rich or poor, clerical or lay. Neither have we anything to do to-day with that important branch of Almsgiving and of Alms-distribution which relates to the direct mission work of the Church at home or

abroad. Our subject is Christian Almsgiving in its relation to Pauperism and to the existing conditions of society, and this necessarily includes the important subject of the distribution of alms as well as the giving of them.

And it must not be forgotten that the alms over which the Church of Christ has a control, and for the due administration of which she is answerable either in her corporate capacity, or through the action of each individual member of Christ's body, is very much more than the alms given at the Offertory, and would include, in addition to these, endowments left by her departed members for the benefit of the people, and all those private almsgivings which her faithful members are moved to bestow for a like work in this life. For I hold that the whole Church, laity and clergy alike, whether acting separately or as one body, are equally responsible for the due administration of the gifts entrusted by God to their charge.

A hasty sketch of the history of Christian Almsgiving as ministering to the bodily wants and necessities of the people, is necessary to bring the whole subject more clearly before you.

After our Lord's Ascension into heaven, when the number of the names was but 120, the followers of the Crucified were naturally thrown together and cut off from the sympathies of those who had slain their Lord. And though they attended regularly the services of the temple and considered themselves faithful members of the Church of their nation, their separation as a distinct people became more apparent. And when the outpouring of God the Holy Ghost, for which they had waited, endued them with power from on high, the increase of their numbers and the increase of their zeal quickly estranged them both from Jew and Gentile, and forced them into a brotherhood for mutual support in poverty and sickness. The common purse which had supplied our Blessed Lord and his disciples with the bare necessaries of life, naturally became the rule among the first converts. Thus we read, that they had all things common, and sold their possessions and goods and parted them to all men as every man had need. We learn further, that special alms were regularly distributed for the support of those enrolled among the widows of the Christian community. It is noteworthy that such importance was given to the proper administration of the alms, that Apostles alone had at first the sole management of them, and that when the growing necessities of the work obliged the appointment of others, a separate order of the Christian ministry was specially ordained for this purpose. Nor should we be surprised at this, for it could not be permitted, that the great work of Christianity, as the regeneration spiritually and socially of the peoples of the earth, should in any way be hindered by the careless administration of the alms of the Christian body.

It would have been well for the Church and the world if this view had never been lost sight of.

As the nations became Christian, it was natural that the whole burden of the distresses of the people should fall to the Church's management, for Christianity alone had taught the duty of "sharing one another's burdens, and so fulfilling the law of Christ." Thus it came about that the support of those in distress was undertaken as a Christian

duty by the private zeal of the possessors of the soil, whether corporate or sole, or in special cases directly from the coffers of the Church. Hence arose our hospitals and infirmaries, and a general system of what we should call now out-door relief.

Had the Church in those days fully realised the extent of the responsibility attached to the great privilege of being the sole distributor of the alms of the nation, for the support of their distressed members, the character of our people would have ranked higher in the scale of morality and true independence. The feudal system, and the monasteries did much in their day for the true civilisation of the people. But when Almsgiving was recommended as a superstitious ransom for sin, or at least as a certain means of deliverance from the pains of Purgatory; though alms increased in quantity, the real nature of Almsgiving and the privileges and uses attainable by their proper administration were lost sight of—a great power for good was lost to the Church; and to the careless administration of the Church's alms may be traced the origin of most of that pauper spirit which still shackles the true independence of our people. The bands of sturdy beggars against which the Parliament of Henry VIII. had to legislate, and a similar state of things apparent not long since in many states on the continent of Europe, witness to the evils of this state of things. These growing evils, the destruction of the monasteries from these and other causes, and the gradual decadence of the feudal system, completely brought the old state of things to a standstill, and necessitated in our country the poor-law of Elizabeth, and the substitution of a poor-rate for the voluntary alms of the people for the support of those that were in distress.

We shall now, I hope, be the better able to appreciate the change brought about in the relation of Christian Almsgiving to pauperism, and to the existing conditions of society.

I look upon these alterations as a distinct punishment upon the Church for neglected opportunities, but, like all judgments, sent in mercy to show our past negligences, and to open the way to still greater privileges, if we would only read the lesson aright. The privilege of administering to all in distress was taken away, in order that the more discriminating administration of relief to the most deserving (which had been so grievously neglected) might in future be more effectually undertaken. The responsibility of the proper and sufficient support of the pauper was then accepted and provided for by the State. Henceforward the duty of administering the Church's alms took a higher position than it had ever done before. From being a necessary duty, it became a trust which, if rightly administered to the most deserving, would give a power to the Church analogous to the gifts of healing exercised by our Lord, and given by Him to His Apostles, enabling her more effectually to carry on Christ's work in the world.

The question which we have to consider is, How far we, as a Church and as individual Churchmen, have learnt our lesson from the past? How far we have left the old way and have accepted the higher position in the work of alms distribution to which we have thus been specially called? My own belief is that we have not made the Church alms a means for raising our people out of the slough of pauperism, but have hung back too much in the old ways, and that, by striving to supplement in a care-

less, indiscriminate manner the authorised Poor-law relief, have assisted towards the continued increase of the pauperism of the country. Too frequently the only attempt at discrimination has been a small dole from the sacramental alms for pauper communicants, which is objectionable, as looking to those that are without as something very like a bribe, and as doing nothing for the pauper recipient which would in any way tend to raise him to an independent position.

Our Church alms, whether given by the Church through her officers, or by individual members of the body, are too generally administered on the lax principle that all are poor and would be glad of a little something. This tends to squander the alms entrusted to us, making beggars and paupers of all; and frequently takes away all self-reliance and self-respect, encouraging the recipients in drunkenness or extravagance, and thus frequently hindering the work intended by God's merciful visitations of His people—running also no little risk of checking those charities of domestic life, the neglect of which, either by the rich or the poor, would subject us to the rebuke of the Apostle: "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Alms should be looked upon as a sacred trust, analogous to the gifts of healing, or any other gifts entrusted by God to His Church for the advancement of His work on earth; and it would be well for us to gather, for our instruction, a few lessons as to the way in which these gifts of healing were administered by our Lord and His servants. There was no careless or indiscriminate administration here. If we carefully look into the account of our Lord's miracles, and take into consideration His boundless power, the wonder is not that so many, but that so few, were found worthy of relief. At the pool of Bethesda, for instance, the wonder is more at the many passed by, than the miraculous healing of the one. It is interesting also to notice that there was no general indiscriminate healing. Each deaf or blind man was treated differently according to their faith, and so with the healing of children through the faith of their parents. The Syro-Phœnician woman, the nobleman, the widow of Nain, were all treated differently. How often, too, do we read He could do no mighty works there because of their unbelief. And though, at first sight, it might appear that the miraculous gifts of the Apostles were more indiscriminately administered, we must not forget that the healings, by the shadow of St. Peter passing by, were not direct indiscriminate acts by him, but were, as it were, indirectly bestowed without his knowledge upon those shown to be worthy by the test of faith required, by placing themselves in a position for the healing. And so it was of old time, for "Many widows were in Israel, in the days of Elias, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus, the prophet, and none of them was cleansed saving Naaman, the Syrian."

These considerations show at once the danger of the indiscriminate administration of gifts entrusted to us by God, and also that they may be equally used for the enlightenment of those that are without, as well as for the more favoured members of Christ's body.

Let us, therefore, be above all things careful not to waste God's gifts

by distributing them in a careless, useless way, lest by so doing we encourage a man in his evil courses, and thereby check God's special dealings with any individual soul.

For instance, by gifts to a drunkard's wife and children you run great risk of confirming him in his drunkenness, and of staving off the punishment which their distress might occasion him, and of hindering the good which that punishment might effect in turning him from his evil life. I do not therefore say that it is wrong to give to a drunkard's wife and children, after careful consideration, but that without such careful consideration it may be worse than money thrown away, because it may be a direct interference with God's special dealings with that man for his good.

I have personal experience that alms given with the best intentions, to save from disgrace and punishment which we judged a brother could not bear, was a direct interference with God's dealings with the man, which were eventually carried out in a still more humiliating way, our staving off having rendered the former trials insufficient to convince him of his wrong doing.

I would next press upon you the importance of husbanding alms entrusted to us, that they may do a real work upon those who are found, after careful inquiry, worthy recipients.

It is to be noted that in the account of our Lord's miracles, it is always recorded that the recipients of His healing power were made perfectly whole.

To do any real good, our alms must not be given or distributed as a matter of course, but as a sacred trust for furthering Christ's work among our people, never in driblets, never without careful inquiry and consideration, but in such a way as really to raise socially and morally those who have fallen into distress. By a careful examination into different cases for relief, we may take some entirely off the Poor-law, and save others from ever coming upon it, making a few worthy ones perfectly whole.

But I know it will be said, this may be all very well in theory; but how can we see people starving on insufficient allowances from the Poor-law without supplementing such scanty relief? And in the midst of so many pitiable appeals how can we attempt to discriminate?

To this I answer: That Poor-law relief will never be sufficient until it is clearly known that it will not be supplemented. The knowledge that each case of distress is carefully looked into, apportioning some entirely to the Poor-law, and others entirely to the Offertory alms, or to the special care of individual members of the Church, will alone do away with the unsatisfactory system of small out-door allowances, which can only be justified on the ground that the pauper does not ask for more, or that it is known or supposed that "Squire So-and-So or Parson So-and-So takes care of he."

Start, therefore, Charity Committees of Inquiry in every place; look upon alms as a trust which it is sinful to squander, and a duty to administer faithfully, and the way out of the wrong course will be easy and apparent.

I would give now, if time permits, a short sketch of the way in which the three sorts of alms I have mentioned may be more advantageously administered.

In all endowments of charitable doles or gifts of clothing, bread, or money, while it is our duty to see that it is used for the benefit of the class of people, and for the inhabitants of the place for whom the founder intended them, it is equally our duty to see that they are not turned into a curse instead of a blessing, and to take care that a slavish adherence to the form does not miss the spirit of the bequest altogether—*e.g.*, as the system of apprenticeship fees dies out, the charity might be usefully administered in the support of schools for industrial training, or for the supply of tools for those eligible who had learnt a trade. And I for one would gladly see all doles of bread, money, or clothing, merged in a fund for affording medical relief independent of the Poor-law.

In giving alms from the Offertory, care should be taken to give handsomely to those who had never been on the parish, and who, by sickness or accident required, by loan or gift, assistance to secure their old independence, rather than by scanty doles to confirmed paupers. And in the case of alms, given by individual members, I would point to the self-denial of a careful enquiry into each case, as giving the greatest value to the alms offered. And to landlords or employers of labour, I would plead for alms-houses or cottages, set apart, rent free, for those—or for the widows of those—who had secured an allowance for old age from the club; and, in cases where pensions are offered to deserving labourers, I would press the importance of giving to a few, as a fair reward for past labours, sufficient to save them from the disgrace of Poor-law relief, rather than by small allowances, simply to supplement the Poor-relief of the many.

And if one and all, clergy and people, will only rise up to the full responsibilities of the trust committed to us, we shall soon make our alms an unqualified blessing, and a mighty engine to work out the social and spiritual regeneration of the people committed to our care.

The Rev. Dr. Hannah, Vicar of Brighton.

There are two main objects to realise in dealing with the material evils of poverty; the one is, to rescue persons on the verge of pauperism, whom a little timely relief may enable to recover themselves; the other, to give permanent assistance to those who have lost the hope of self-support, whether through sickness and infirmity, or through misfortunes and the want of friends. These are, in brief, the foremost temporal ends of well directed charity; to reclaim the able-bodied pauper, and to help the meritorious poor. To assist us in securing these ends, three principles are now in operation amongst us; Almsgiving, whether exercised privately or through pastoral agencies; legal relief; and the new associations which are known as Charity Organisation Societies. The first of these is a direct Christian obligation, the force of which no possible mistakes in practice can destroy, or even weaken. The second appears inevitable in a complex social system, if it were only because voluntary and criminal poverty has created great and growing difficulties, which

ill-instructed private exertions have sometimes rather increased than diminished, and with which the Church, in the present state of things, can no longer adequately deal. The third has been devised to meet the disadvantage of working without co-operation and plan. We have now to consider the relation of the first of these, namely, Christian Almsgiving, "to pauperism and to the existing conditions of society." But we cannot treat this question properly, unless we take into account the relation of Almsgiving to these other methods of relief; and ask whether any one of the three principles is superfluous, and whether any one of them rises clearly and distinctly above the rest as the more excellent way.

In the order of history, Christian Almsgiving takes the lead, as it doubtless does in the approval and sympathy of the vast majority among ourselves. From the first, the Church was forward to obey the obligation of remembering the poor, both by the direct charity which she administered, and by the medical and educational institutions which she fostered. When abuses crept in, and faith grew cold, the hands of the Church were too frequently weakened; and after many intervals of hardship and confusion, the State tried to take up the Church's falling mantle, and to meet the emergency, as it did in our own country, by the establishment of Poor-laws. But, if the older system had erred upon the side of laxity, the new system was in danger of erring on the side of severity; and the laws passed for the relief of poverty came to be regarded as little more than a machinery to promote its harsh and undiscriminating repression. Hence the Church, long ago, resumed its charitable labours (which, indeed, in one sense, were never altogether suspended), chiefly through the various forms of pastoral agency with which we are familiar, while individuals have been moved to great but irregular exertions by the appeals of occasional distress.

Such experiments as those of Dr. Chalmers, at Glasgow, though attended with a certain measure of success, have failed to establish that any Church organisation, however well devised, can permanently supersede the legal relief of the poor. But it might be asked, whether it is not possible to simplify the subject in the opposite direction, by absorbing private Almsgiving in one or both of the other methods. Can it be superseded, I mean, either by Poor-law relief or Charity Organisation? Can either of these be made so effectual as to take the place of private effort or pastoral charity? Is it possible to save ourselves all further trouble with a good conscience, by paying our poor-rates, and handing over what further balance we can spare to the nearest society for the organisation of charity? Let us briefly look at these two questions separately—the respective claims of Poor-laws and Organisation Societies to cover the whole field of relief.

1. First, then, may we look upon Poor-law relief as the authorised form of Almsgiving; as the "equitable" or "regulated Almsgiving of the community?" I answer: Certainly not, in any such sense as that our private obligations are superseded by our payment of Poor-rates. There is this great difference between that kind of relief and Almsgiving, that a Poor-rate is essentially, as its very name implies, a legal impost. It is simply a tax upon property; a charge which we have to pay like a landlord's rent, and under the burthen of which we accept our property. It rests, indeed, on the religious principle, that the poorer members of a

community have a right to relief in some shape, under proper restrictions, even if that relief is administered, as under the Elizabethan law, in the alternative form of finding a man work. And it seems to be indispensable, both as a check on selfishness and as a safeguard against neglect, to secure that all who are able shall join in the *con*tribution, and that none who are really indigent shall be overlooked in the *dis*tribution. But it is confessed on all hands that there is a touch of debasement in public pauperism, from which well-considered Christian Almsgiving is free, and from which it is desirable to protect the more deserving and unfortunate poor. And it is equally clear that contribution to a compulsory Poor-law is not a sufficient compliance with the precepts of the Gospel, nor can the payment of a legal charge upon our substance convey the blessing of Almsgiving to the soul. Instead of regarding Poor-law relief, then, as an adequate solution of the difficulties of pauperism, we should do better to accept the other view which has been stated, that "the Poor-law should be accompanied by an organised system of Church charity."

2. On the other hand, the obligation of private charity is absolute and incontestable, as a part of the duty which every Christian must accept in discharge of his stewardship. I need not here waste a word in defending this paramount obligation, which rests on the precepts of Christ, and the practice of His Church in every age. But this method is in many ways imperfect. The acknowledgment of the duty is unhappily compatible with the presence of both selfishness and indolence in those who profess to discharge it. It is selfish to give only for our own gratification, not the good of others. It is indolent to satisfy ourselves with giving money as a pretext for withholding the personal interest and enquiry which are far more precious than our money. Again, a further evil arises from the fact, that "unorganised benevolence" is exposed to the opposite dangers of "overlapping" and omission; many an unworthy applicant getting more than his share through ingenuity and boldness; many a more meritorious sufferer remaining neglected, because his very modesty prevents his case from becoming known as it deserves; and clearly it tends to inflame, rather than to lessen, the evils of pauperism, if our injudicious charity only swells the numbers of those who find it easier and pleasanter to beg than to work. The irregular distribution of charity could be illustrated in many ways. Perhaps the same page of a newspaper tells us that a neglected pauper has died of starvation, which the outlay of a few shillings would have prevented, and that a single letter from a clergyman on some striking case of distress has drawn forth hundreds of pounds as an immediate answer. And sometimes charitable appeals have left surplus funds, after the need was satisfied, while other movements of equal importance have been starved out for want of support.

These practical difficulties have called into existence the Charity Organisation Societies, which propose, in the first place, to find a remedy against these evils by establishing a more complete system of visitation, and a more direct intercourse between Poor-law Guardians and the different charitable associations; and which propose, in the next place, to supply a safe medium for distributing those alms which the donors cannot

give in person, and a machinery for making enquiry into cases, that the representations of applicants may be properly sifted. But it would be a fatal mistake to suppose that, in this case any more than in the former, we may allow our private Almsgiving to be absorbed by the Organisation Committees, which, indeed, are themselves the first to warn us that the most perfect system, and the most highly organised machinery, can never enable us to dispense with our own personal thoughtfulness and care. The work of charity is only begun, not finished, when we have nominated a committee, and appointed officers, and drawn up rules, and opened, so to speak, an alms-box for the receipt of the gifts of the charitable. The most skilful organisation must still be accompanied by our own personal attention and interest, which is in fact the practical duty that is most easily forgotten. It is much easier to give a sum of money than to spend a toilsome morning in visiting the poor, or in deliberating on their claims, and on the best way of distinguishing between the meritorious and the worthless. But "no money can compound for personal service;" and it is the chief excellence of the new societies that they supply means whereby those who cannot give it in one way may give it in another. There are now countless opportunities through which all may learn to show that sympathising discrimination by which both parties in an act of charity are equally benefited, and the evils of indiscriminate Almsgiving are averted. Such openings are found, not only in the old form of district-visitors, but in such new offices as those of assistant-guardians, inspectors, referees, almoners, and the like, through which young men of all classes may give attention to this all-important duty, and may learn to relieve the sorrows of the poor by carrying to their often cheerless homes the reviving influence of Christian sympathy and love. Details may be found in abundance, not only in the operations of any populous and well-worked parish, but in the reports of the various organisation committees, and in the accounts of the experiments which have been carried on, with more or less success, in such places as Elberfeld, New York, Glasgow, and Edinburgh, and in many towns and cities nearer home. It is a problem of the deepest interest to ascertain, by further trial, whether this general revival of personal inquiry and devotedness can be so used as to protect our Almsgiving from the danger of increasing the pauperism it is meant to relieve.

It is very desirable, again, that men of mature age and position should accept the office of Poor-law Guardians, and assist in the further improvement of those highly important bodies, which are learning more and more to recognise their true responsibilities, not as "Guardians of the *Rates*" but as "Guardians of the *Poor*." This valuable opportunity has been too often overlooked. It is a most useful thing for men of cultivation and leisure to accept these offices, which have been too much neglected by people of position. Such persons, by mixing with the Guardians on a level of official equality, will better understand the points of view from which those who have generally undertaken the duty are accustomed to consider the problems of pauperism; and will discover them to be often much more just and generous than we should have been led to expect by the exaggerations of sensational writers. A clergyman will also find that the Board of Guardians will introduce him to a closer

acquaintance with a great mass of the less reputable pauperism, on which it is most difficult to bring moral and religious influences to bear; a class containing many who are now, perhaps, hardened, unfriendly, and even defiant; but who may be found more hopeful, when properly dealt with, than those undeserving mendicants who seek to make a gain of godliness, and who form so great a trial in our pastoral life. But if the clergy have no leisure to act as Guardians, they will find the advantage of connecting themselves with the Board through the medium of educated and thoughtful parishioners. All such offices, when undertaken in a proper spirit, tend to deepen that element of considerate care, which seeks to make alms beneficial in the highest sense to the objects of our charity; an element, the absence of which reduces Almsgiving to a mere piece of selfishness, and overlooks the fundamental principle, that we must try to relieve men without pauperising them, and do everything we can to reclaim them from pauperism.

It is to bring together these various branches of our existing machinery, none of which, as we see, can be dispensed with, that many zealous workers have formed these Organisation Societies, which stand intermediate between legal relief and Almsgiving, and cultivate close relations with both these agencies. It only remains that we guard against the danger of a too sanguine temperament, which might be tempted to assume that these societies alone can cure all the evils of pauperism, or comprise the whole duty of man to his neighbour. Charity must be organised; but it is still more important that its religious character shall never be forgotten. It is true that much disorganisation in plan and thoughtlessness in practice have brought unmerited reproach on the holy Scriptural obligation, so that too many have learnt to speak of "the wicked practice of indiscriminate Almsgiving;" and to congratulate themselves that they have had, what they seem to think, the *grace* to be hard-hearted, when importuned by the beggar at their door. But the duty cannot be robbed of its religious obligation by the mistakes of those who exercise it unwisely: any more than it can be talked out of existence by the theories of Political Economy. It is equally true, however, that it must not be discharged carelessly and thoughtlessly, nor without paying due regard to other just and righteous social duties.

And here, in concluding, I must be allowed to express my conviction that we ought all alike to deal with ourselves more strictly in the matter of Almsgiving; and especially to be more regular and systematic in taxing our income. Our charity will be worth little if it is only fitful and impulsive; and it is a most useful thing for everyone to construct for himself a fixed and definite rule, lest the vague and tempting grandeur of the precept, "Give all thou canst," should prove to be the subterfuge of self-deceit. A tenth is the very minimum that every one should set apart for religious purposes, before he enters, as one may say, on the use of his income. For persons in anything like easy circumstances, both the Poor-rate as a legal charge, and the tenth, as the indefeasible property of God, should be deducted in the first instance, and excluded from the calculation, before we begin to talk of charity at all.

In brief: the Almsgiving of a Christian community should be systematic, just, and general; not rested on impulse, not confined to a few, not used as a substitute for devoting to the poor our own personal

labour, sympathy, and interest. And if ever our Christian Almsgiving is really to cope with the pauperism of our present social system, it can only be by maintaining and strengthening that sense of individual responsibility, which will lead all alike, both priests and people, to take all the personal share within their power, in the great and blessed work of restoring to the poor that feeling of brotherly love and sympathy, which has unhappily been too generally lost.

ADDRESSES.

Sir John Kennaway, M.P.

The points indicated by the subject on which we have to speak to you this evening are so vast that I must ask your indulgence in the attempt to combine them in the few minutes that are allotted to me as a speaker. When one thinks of what Christianity is, what its issues are, what commands it lays upon us, and then what is meant by pauperism,—what toil and suffering are contained in those words; and, added to that, when we consider the multiform phases presented by what is called modern society, I feel that it is a task which needs greater ability than I have; but it is a task which is clearly before us. Our Divine Master pointed this out for our consideration when he said, "The poor ye have always with you, and when ye will ye may do them good." I think this is an encouragement to us, because it shows that there is a way of doing them good, and that those (happily they are few) who would tell us that they are much better left alone, are not to be supported in this theory. Again, the question is one which no statesman can pass by, the thought that what is perhaps a small spot in our midst, may grow up, if neglected and uncared for, to a vast plague spot infecting the whole community. None of us can afford to let our brother perish. If one member suffers, the whole members suffer with him too. Therefore none can afford to overlook this question. We have, indeed, the poor always with us. When the sentence of death was passed upon man, the sentence was also pronounced that by the sweat of his brow he should earn his daily bread; and ever since that sentence the struggle of life has been going on, and never, perhaps, more so than at the present moment. The result has been that those who, whether from their own infirmities, or from the sins of their parents, or from circumstances over which they have no control, have always been found failing and weak, and requiring the helping hand which it is our Christian duty to hold out to them. I think, however, there is in these days not much necessity to enforce this duty. I do hope and trust that is universally recognised. In old times, before Christianity, there was little thought upon this subject. We read in Homer that the stranger and the poor were under the care of Jove, which I suppose was considered a sufficient reason in those days for men not taking care of them. Christianity may at all events claim the honour of taking the first steps in the organisation of charity. I think it is Dr. Arnold who points out that before Christianity there were no hospitals—that such institutions date from about the period of the founding of the Christian religion. However, the difficulties of the question now are enhanced by the fact of the complications of modern society. So much so that it is almost enough to make any one at first recoil in despair. We see as a result of modern civilisation, the congregation of the masses together in large towns. We see a rich quarter and a poor quarter in those towns. We see side by side great wealth and great poverty, and at the same time, from this fact of the difference of circumstances, there arises an isolation of the two classes—a gulf between them which it seems at first sight almost impossible to bridge over. How then are we to meet the problem? What is the bridge which will unite these two classes?

Well, as has been well pointed out, Christian Almsgiving, judiciously administered, is a means of effecting a great deal. Systematic Almsgiving is better enforced from the pulpit than from a platform like this; but it is a thing that cannot be overlooked. It has been well said that the question is not so much what a man gives as what he leaves behind; what he has after he has given; therefore, while the generous impulses of the heart are not to be overlooked, they ought to be regarded as the luxury of giving after the stated portion of income has been laid aside. There is also a question how we are to ensure the greatest return for our gift, how we are to see that it does good and not harm. I think personal intercourse may be said to be the first necessity. That is not enough, as I have experienced myself. I was at one time acting as an almoner of a society for the relief of distress in St. Giles's. A certain amount of money was entrusted to me—say £20 or £30 to give away. I inquired from the various ministers of religion what were the deserving cases. I went to various families and found many in such a state that it seemed as if I had not come in at that very moment, starvation must have been their inevitable portion to-morrow. Perhaps five shillings were given under that system, in soup tickets and coal tickets. I went again in a fortnight, and found them exactly in the same condition. They had still lived on from hand to mouth, and were, perhaps, each day hoping that I should come to-morrow. I felt thoroughly disheartened. I am happy to say that a Committee now working in St. Giles's only give help in cases where it will do good. They give loans on the security of householders, and these loans have enabled workmen to get their tools out of pawn, to do something to help themselves; and the loans have been paid back with the greatest regularity. What a noble spirit it was which sent such men as Edward Denison to the East of London. They were not satisfied unless they went themselves, and gave up their whole life, bringing all the treasures of an educated mind to bear upon the question—how to teach the poor to help themselves. I am sure that Mr. Denison's example will not be lost upon us, but that great good will be the result. I may also mention Miss Octavia Hill. The kind way in which she took a court in Marylebone, and made it her business to raise the inhabitants of that court; and the success that attended her efforts are great encouragements to us, showing what self-denying work can do when carried on in such a Christian spirit as this. Of course it is not possible for every one to do that, but work such as that carried on at which was the apportioning out of the poor families among a certain number of visitors, who made it their business to call on people in their houses and ascertain their wants, may be done more extensively. It is a plan which, I know, has been carried out in Macclesfield; and for those who cannot throw themselves into the work, I think the operation of a charity organisation is not thrown away. Certainly, I do think it is a hopeful sign for the future of our dear country that men have been found ready to face this great and difficult problem—that God-fearing men and women of great ability have thrown themselves into this work, and have determined to make it a success so far as in them lies, not ignoring the laws of political economy, but trying to bring them into harmony with the higher laws of Christian charity and love. I think the country has greatly appreciated their efforts, and is ready to second them to the full; but we must each remember first our duty of systematic Almsgiving; secondly, our duty to see that the work does produce the effect, that the work which we do is that which will stand the test of being really good and honest work, and if so done, it will meet with its reward.

Mr. Alsager Hill.

I PRESUME the compliment has been paid me of asking me to be a selected speaker this evening upon the ground of my connection with the Charity Organisation Society. I feel, however, that the issues involved in this question are so very much larger than can possibly be involved in the interests of any one Society, that I shall, with your lordship's

permission, direct my remarks to the general question, rather than to the particular merits or demerits of any particular Society. We are very much indebted to Lord Nelson for the succinct historical account he gave us of pauperism, and the means to remove it in early times; but, as the question on the paper denotes, we are now face to face with a terrible problem, in the shape of nearly a million persons in this country alone, more or less dependent upon public alms: and I cannot quite admit, with Dr. Hannah, that Poor-law relief, more especially out-of-door relief, is not as distinctly charity as any other form of alms that Christian kindness can give. There can, I conceive, be no better expenditure of human energy, more especially on the part of the clergy, than in the direction of reducing out-door relief, because I believe it will be found that a great deal of the pauperism of this country is springing up out of a relaxed system of Poor-law administration. It has been found that this pauperism is, if not increasing, at any rate, not reduced, and, consequently, experiments have been made in all the great centres of civilisation to see in what way this evil can be grappled with. Here I am well aware that in referring to such movements as the Charity Organisation Society, I shall be told that human charity is of such a delicate and sensitive character that no elements of science, and no elements of systematisation ought to be introduced, because the plant is so tender that it will die under the very touch of science. I would, however, submit that this is a wrong interpretation; and, as one who has worked in some degree in the same way as Sir John Kennaway, in face of the pauperism of London, I do not hesitate to say that mere individual effort dissociated from systematised work, cannot but shrink from, and be paralysed at, the problem of modern pauperism, and that so far as the individual is concerned, some system of associated charity must be devised. Anyone who has worked in a crowded city must know how utterly impossible it is to meet the cases that are presented to the almoner: and I think it will be found that one of the principal reasons why Christian charity is so inefficient in its results is, that workman after workman has to give up in face of the astounding problem before him; but, if there be some system of associated charity, by means of which all the best forces of all the best minds, and all the best materials are husbanded, then there will be some chance for every man and every woman to do his and her part in relieving the great mass of human distress. In support of this I would say that those who have most strongly advocated this system of associated charity, have been able to raise about them a really good body of recruits. They have not been mere pioneers, but they have secured recruits. This is strictly true of Mr. Denison, whose memory I respect with the same devotion as Sir John Kennaway. This is equally true of a lady, who, I am happy to say, bears my name, though she is not a relative of mine,—Miss Octavia Hill; and I think it proves that this method of husbanding the resources of charity is not an effort likely to paralyse the hands of the individual who works it, or cripple the heart of the person who receives the gift. The whole tendency of this associated charity is in the direction of providence and prevention. It will be found that even the great charities of London, in the past, have been utterly unable thoroughly to meet cases of distress. I know from my own experience that, within a few years past, there was no single charity in London that could do the right thing at the right time and in the right place. It had to be done by a system of small patches, by giving occasional doles, and not by what the case required at the particular time. I go so far as to say that, I believe, at the present moment there is little or no necessity of any alms, apart from cases of sickness, being given throughout the country. At the present time the wages of the great mass of the people are more than sufficient to support the requirements of the poor: and in the east as well as in the west of London the golden shower of alms has been withdrawn; and, instead of the patients being worse they have been better and have recovered their independence. You will find that at the present time the masses of the people of this country are utterly unable to make investments for themselves in a great measure because of charity. I think Lord Nelson, in a former part of this day's proceedings, alluded to the impossibility of the mass of the working people making reasonable investments: but I have found myself with regard to questions of migration and emigration, and other modes of improving themselves, that men in a good position and good pay, have been unable to find

the means of bettering themselves within a few weeks of receiving their wages, and that has resulted from the enervating and benumbing system of almsgiving throughout this country. The proposals of associated charity go rather in the direction of provident forms of relief: loans to be paid back without sacrifice of independence, deposits accumulating at a reasonable rate of interest and not at an unreasonable rate, because I maintain that lavish charity is as bad as stinted charity, and that the false premiums given sometimes in the name of charity are as dangerous as the small doles that are dropped in another direction. I say, then, that this system moves in the direction of permanent benefit, and I think it will be found that it has a stimulating effect not only upon the independence of the individual who receives the gift but also in the direction of stimulating the very spirit of charity itself. If I had myself any belief that a system by which the best forces of charity could be gathered together could in any way deaden the hand or heart of any human being who desires to assist another human being, I should withdraw myself from the ranks of any body of men or women who might so desire to carry forward what they call Christian charity. But inasmuch as I believe that up to the present time very little has been accomplished beyond the increase of pauperism by the endeavours to remedy it, and because, I believe that united effort is the only way in which a charitable spirit can be cultivated in the future. I have made enquiries in various parts of the kingdom, and so far as clerical relief is concerned, there is one peculiar imperfection which I think this Congress might do something to remedy, and that is, that whatever work is done by the clergyman, whether it be good or bad, in the various districts, is not kept sufficiently as what we lawyers would call "records of the court." I do think when work has been done by good and active men and women, that that work should not be entirely lost to the successors, and yet you see in parish after parish, ministers coming one after the other and organising entirely new systems of relief. Now, if under this associated system of charity you have all the various representatives of the different agencies confederated together, you have at least a settled policy; you have a definite scheme; you have certain principles which you can hand down to those who succeed you, and I think you have a better guarantee that human wants will be effectually met than if you trust to the individual caprice or impulse of those who, from time to time, touch this question of human suffering, and leave it, not where they found it, but in a worse condition than it was before.

DISCUSSION.

The Rev. William Caine, M.A., Rector of Christ Church, Denton.

The President of our Congress said this morning that if any person had acquired special knowledge on any subject he ought to contribute it to the Congress. For many years I have studied pauperism and its causes amongst the masses of the people in the North of England, and I think I may possibly say something interesting on this most important subject. In the 15th chapter of Deuteronomy we are told that God said to the Jews that if they kept His commandments there would be no poor in the land. That passage is always forgotten when Scripture is quoted, and I believe if the people of this kingdom would obey the laws of God there would be very little pauperism in the country. It is a very remarkable fact that during the last twenty-five years the commerce of this country has increased three hundred per cent., and at the same time pauperism has increased, or the Poor-rates have increased, seventy per cent. Now, having studied this subject with special interest for many years, I would like to mention some of the causes of this pauperism which exists amongst us. One of them of course is idleness on the part of many of our people. But there is one special cause to which I would draw your attention, that

is the drunkenness of our land. I may mention one instance which came under my own notice outside the prison. I could tell you of thousands that have come to my notice in prison, but I will now mention one that came to my notice in the case of persons who were never in prison so far as I am aware. I know a family which was visited by a friend of my own in the month of February. He found in the house five children, all of whom were nearly naked. The eldest daughter had simply a shawl round her shoulders. There was no fire in the grate, and yet the father of those children was earning twenty-eight shillings a week, and the mother was earning fourteen or fifteen shillings a week. That unhappy woman was so addicted to drunkenness, that she would go into a grocer's shop and get articles of food on credit, and then sell them for less than their proper price and starve her children for sake of getting more drink. Now, so long as we have 200,000 temptations to drink in our land, we shall have the same pauperism, or even more, continuing amongst us. There is another evil which arises from high wages and short hours of labour. The Licensing Act has done a vast amount of good. It reduced the number of hours during which intoxicating liquors may be sold, but that good is, to a certain extent, neutralised by the higher wages and shorter hours, one result of which is that the wives of publicans say they never had so much money as they have now. I do appeal to the influential members of this Congress, especially the members of Parliament, the Bishops, and the clergy, to use all their efforts to suppress this evil of drunkenness. Even in the Cotton Famine in Lancashire, where I lived at the time, I know that a large amount of the money which, perhaps, you contributed to the relief of the operatives went direct to the public-house. I am extremely sorry that in the admirable papers that have been read effects only have been dealt with, and not causes. [The ringing of the bell brought the speaker's remarks to an abrupt termination.]

The Rev. F. Morse, M.A., Vicar of St. Mary's, Nottingham.

The thought which I would venture to offer to this Congress is a practical if a wide one. It is, first of all, that every one should lay by a definite sum. I do not say whether it should be a tenth, more or less, but that every one should set aside a certain sum; and next, that that should not be entirely at his own disposal, but that there should be in every large town or district a large charity organisation, composed of all persons who will act together as those who act with the one desire of bearing witness to our Lord and Saviour, Jesus Christ, that they shall investigate every kind of sorrow and want that money and Christian love can relieve. There will, for instance, be the poor, whose cases can be investigated. There will be the sick, for whom nurses may have to be supplied; and, in many country districts, where hospitals are not within an accessible distance, cottage hospitals. Remember, there will be abundance of money. Then there will be the children in the workhouse to be boarded out. There will be the Arabs in our towns, and some of the same class in our country villages, I suspect, for whom Industrial schools of the highest character, conducted by Christian men, will have to be provided. There will be the discharged prisoners to be watched as they come out of prison—to have homes provided for them, so that they may be saved; and there will be the drunkards for whom other requirements and other homes will have to be provided. In this way the rich parishes will help the poor. There will be an abundance of money and an abundance of earnest Christian workers also, to meet every kind of want which arises in our midst; and, if we once determine to do that, I think that we might, with very happy consciences, set our faces against every individual case of casual pauperism that the beggar brings to our door. Our hearts are certainly too soft very often for these. Perhaps we should not like them to be very hard; we, all of us, get taken in. I may mention one case which came before me the other day. A fine, handsome-looking lad was brought before me as Chairman of the School Board to be sent away

as incorrigible. He was clad in rags, and I thought I would try my hand upon him myself. I took him home, stripped him from head to foot, put some of my children's clothes upon him, and sent him to the school. I told the boy that I would be his friend during his life-time or my life-time. He went to the school, and for the next three days he continued there. The first Sunday morning, when he had to go to the Sunday-school, he came to my house stripped almost naked. His mother had taken away his clothes on the Saturday night, and had made herself drunk on what she disposed of them for. Then, of course, there was nothing for me to do but to send him off to some distant school. It seems to me that if we could unite in some great organism which would meet this kind of cases, we should present Christianity to the people as something present, something visible, something which is here as well as hereafter. That is what people in the present day are asking for. Should we not also be following in the steps of our Blessed Lord, who manifested His power, and proved His mission, not merely by leading people upwards as He did to His Father, but also by works of charity, works of healing the sick, cleansing the lepers, removing every kind of possible sorrow upon earth? Should we not in that way be His witnesses, and let our light shine before men, that they may see our works and glorify our Father who is in Heaven?

Mr. J. A. Shaw Stewart.

Lord Nelson touched a chord when he said that our Poor-law system was the result of the neglect of the Church. Many of us have been hard upon the almsgiving and almoners of the middle ages; but we do not always remember that there was not then an active charity organisation society, or if there was, its operations have not been handed down to posterity. The Church is doing a great work in relieving the operations of the Poor-law. I believe that every case with which the Church can deal will be better dealt with by her than those cases are which are left to the Poor-law. I cordially approve of the sentiments expressed by Dr. Hannah, when he urged all who have leisure and capacity for this work, to offer themselves as administrators of the Poor-law. We have only to look back to the altered condition of things in our country to see the need of this. I do not wish to say a hard word of those who used to administer the office, but it was generally left to old men who were pretty well worn out, and belonging almost entirely to the middle classes. I have seen, myself, very great advantages accrue from men of education devoting themselves to that irksome and laborious work. A very comprehensive view of this subject has been taken by the speakers who have already addressed the meeting; and I believe it arises from the fact that we are all impressed with the fact that Christian almsgiving requires to be followed up by works of mercy. On the great question of pauperism, I would just ask—what are the two causes that create nearly all the pauperism of this country? Are they not sin and sickness? With regard to sickness, I envied Mr. Hill (whose experience lies amongst the able-bodied poor) for his belief that a time will come when no alms to the poor will need to be given. I should be heartily glad if it were so, because we Churchmen know how every year direct Church claims press upon us more and more. But my experience unhappily leads me amongst the sick, and when we look round upon the thousands and thousands who are prostrated by sickness (the very time when Christian almsgiving is valuable), I say there is a vast field open. In many of our hospitals a system not exactly of almsgiving, but of direct communication with the sick has been opened up. I rejoice in this, because hitherto there is no doubt that our hospitals have not been directly under Church influence. With the solitary exception of the chaplain and the Roman Catholic priest, who visits his own people in all forms of sickness, I have very rarely met any minister of religion in a hospital. In most cases a hospital chaplain is fearfully overworked, and one form in which Christian almsgiving would be most beneficial is, that laymen and women should come systematically

and regularly to visit the sick in their sorrow, and not lose sight of them when they come out of the hospital walls. I have known many cases rescued from pauperism by Christian sympathy afforded on such occasions. There is one other point that has been touched upon to night—and in these days, when charity organisations have overhauled us, and made many good people tremble as to what they should give to—I say there is one work that presses upon the Church very urgently, that is the training of poor children. I quite agree with what has been said about the reduction of out-door relief; but the working of that system has made many a widow utterly unable to bring up her children. One direct form of Christian almsgiving is to take those children out of the gutter—to take them out of the workhouse if they have got there; but, better still, to save them from going there—to save them from pauperism. The work has been largely done, but in some quarters there is a shrinking from it. It is true you take these little children utterly uneducated, utterly untrained, they are not even Christians, but you can very soon put before them the teaching of the Catholic Church in its length and its breadth, and in doing so you attain results which no other system can attain. I will conclude by saying a few words about the Industrial School for the county of Middlesex. Some time ago we had 800 children, but yesterday, when I was there, there were only 663, although we have a full concordat with the London School Board, and take all the ragamuffins they send us. We have clergy and schoolmasters of the Church of England, who devote their time to the training of boys, and the training is of such a nature that I have never met with anywhere else. There is an *esprit de corps* in that school which cannot be exceeded anywhere. I rarely go there without meeting with soldiers and sailors and merchant seamen who are doing credit to their country, and who always hasten, directly after reaching the country, to their old school. Let us not be discouraged by school boards or any of these things, but let us put the whole system and teaching of the Church manfully before the sick and the sinful, and we shall by that means diminish the work of the Poor-law, and we shall give less occasion to scoffers to complain of the Church neglecting her work.

The Rev. T. H. Clark, Clifton.

At the Southampton Congress I said a few words in support of Charity Organisation Societies, which were then in their infancy. I think they have now fully established their claim upon public support; but this evening I would rather make a few remarks upon this point—the Church in her relation to the pious and deserving poor. Mr. Stallard, in his work on pauperism, quoted by Canon Gregory in his excellent sermons before the University of Oxford, says, that there is a low tone of public ethics with reference to this relief of the poor. He says, that we want the standard of public humanity to be raised. But how is it as regards the Church and those whom she may more especially claim as her members—I do not say merely her communicants, but her pious and deserving poor? My opinion is that we have acquiesced in a somewhat low standard of relief for our thoroughly deserving poor, aged widows, and others. We have not really looked into their cases, and considered how they manage to live from day to day. We have left them rather too much to the Poor-law, and we have not been careful, as we ought, regularly to supplement the relief. We have given them a shilling now and then, or half-a-crown a month, it may be, from the Offertory, when, perhaps, we should have given them something like half-a-crown a week. I do not think that we have made our offertories for the poor a reality. Perhaps we have not sufficiently explained to our congregations exactly what is done with the money. We have not, it may be, taken our laymen into council in this matter, and the consequence is that our offertory collections for the poor are about the smallest collections we have. People give their shillings or half-crowns and very seldom rise above that level. It has been said sometimes that we should make many hypocrites

of these poor people if we gave them much relief regularly. In answer to that I say we must use our powers of observation. Their neighbours are sharp enough upon them; and if people came to the Holy Communion with the object of obtaining relief, we should soon hear of it. Nor would I absolve relatives and friends from the duty of helping these people to the best of their ability; but we know many are not able or willing to do this. I rose more especially to call your attention to what is being done in certain parishes in London—the parish of S. Peter's, Eaton Square, and the parish of S. Mary's, Bryanston Square. Some would say that they are attempting too much in these parishes; but we must commend those who are setting up a high standard. What is the object? The complete and the discriminative relief of all the deserving poor belonging to the parish—the repression of pauperism and mendicity, and the detection of imposture. They determine that every widow they help shall have seven shillings a week, or they will not help her at all. They take care that the Guardians give them their full three shillings or three shillings and sixpence; and that from their own resources or private gifts they are able to make it up to seven shillings. They have taken many widows altogether off the Poor-law list, feeling that it was to a certain extent a degradation to really pious and deserving people to have to pass through the ordeal of the Relieving Officer, and of coming before the Board. What do they say they want? £700 a year will be required for allowances to aged and infirm people, and £500 more at least for other cases. We must really make the relief of the poor a primary charge upon our congregations. In the Epistle to the Galatians it is said, "Only they would that we should remember the poor," and the Apostle says, "The same which I also was forward to do." We shall do well to bear in mind what they are attempting in these parishes, although we may not be able to go along with them in every point. In proportion as we attend to the very proper warnings given to us against indiscriminate almsgiving, so much the more fully should we devote ourselves to the substantial relief of the really deserving poor. It is a reproach to us as a country that we are the most wealthy nation of the earth, and yet there is perhaps more wretched poverty in this country than any other. If we rise to our duty upon this point we shall commend the religion of Christ to others. We shall stop the mouths of scoffers who point to our churches and say they are well attended by rich persons, who do not consider that some of their poor fellow-worshippers hardly know the taste of meat from month to month; God will be glorified, and our poorer brethren benefited.

Mr. J. E. Gorst.

In the remarks which I shall make upon this subject, I wish it to be understood that I confine myself entirely to the question of metropolitan pauperism. For the last two years pauperism in London has undergone a slight check, but if the pauperism of London had gone on increasing in the way it did increase up to 1871, the disease would be so fearful and the question so urgent that in the course of a very few years it would be one of the greatest public questions of the day. I quite agree with Mr. Hill in attributing the cause of the growth of metropolitan pauperism mainly to the existence of out-door relief. In fact the giving of out-door relief in a place like London is an absurdity from beginning to end. They give a poor woman who has a number of children a sum which exceeds by only a few shillings the rent of the rooms in which she and her family lodge, and she has to keep body and soul together by living on the various religious charities that exist in every part of London. The existence of this out-door relief is what has given rise to that system in S. Peter's, Eaton Square. Not only the Church but every religious body in the Metropolis has its District Visiting Society, the members of which, in ignorance of each other's operations, go about from house to house doling out small sums of money; and so a poor person in London lives partly on the Poor-law, partly on the Church,

partly on the Roman Catholics, partly on begging, partly on various charities, and in that way manages to scrape together sufficient to keep things going. That is the state of things, and an attempt has been now made for some years to remedy this state of things by a Charity Organisation Society. Now, the Charity Organisation Society, so far as it goes, certainly does no harm. It may even do a little good. But the question is whether a society of this kind is sufficient to grapple with a disease increasing so rapidly and of such very large dimensions. The fact is the Charity Organisation Society cannot do it—for two reasons: in the first place, in many districts their committees relapse into an additional Relief Society. I may say, for example, that it is so in the parish of Kensington, where the Committee becomes a mere District Visiting Committee, conducted on philosophical instead of religious principles, having its regular staff of visitors, and giving relief in addition to the various religious bodies already existing in the district. Another reason why the Charity Organisation Society cannot stop the evil is, because it cannot prevent the operations of the Poor-law and the operations of the various religious District Visiting Societies going on in precisely the same manner as before. We could not have a better example of it than the speech we have heard from Mr. Clark. Mr. Hill will correct me if I am wrong in anything I say; but I believe that one of the most settled principles of the Charity Organisation Society is, that under no circumstance are the Committees to supplement Poor-law relief. Of all the committees of the Charity Organisation Society, I suppose the cream and flower is the Committee of S. George's, Hanover Square. It is presided over by a nobleman. It has a large number of gentlemen of the greatest possible respectability on the committee, and from my official connection with it, I can testify to their work being admirably done. In the parish of S. Peter's, Eaton Square, which is within the jurisdiction of this pattern committee, Mr. Clark says, they are largely supplementing Poor-law relief in the case of their widows. The fact is, that a Charity Organisation Society is a kind of amateur Poor-law Board, and the committee are an amateur Board of Guardians; the district visitors are amateur relieving officers, and the same evil that exists in out-door relief by the Poor-law will creep into the Charity Organisation Society. You will never materially check or stop pauperism until you put an entire stop to out-door relief, and what I will call all official charity. I believe the remedy is to be found in the substitution of Christian almsgiving for what I will call "official relief." It is a very great task to point out how Christian almsgiving is to be introduced into the economy of a large town. I believe if you want to cure the disease, you must go a very great deal deeper than any of the previous speakers have intimated. The existence of this vast amount of pauperism is one of the symptoms of what I believe to be the great social evil of our day—the separation of classes in large towns. In former days, when rich men were acquainted with their poor neighbours before they fell into sickness and stood in need of alms, there could be real Christian charity, by which I mean kindness done by a person to another whom he has previously known and loved; but so long as the rich live separated from the poor—so long as they have different streets and different quarters of the town—and so long as your district visitor never becomes acquainted with the needy and distressed until they have become needy and distressed, I believe Christian almsgiving will be impossible. I do not know how the evil is to be cured. It does seem to be an improper and unchristian state of things that people should live in great cities in such a state of isolation as they do. I believe that official almsgiving only aggravates and increases that pauperism; and until you invent some way by which Christian men and women may form acquaintance with their poor brethren, so that the relief given is not a mere official almsgiving from an official to a poor person, but becomes a gift from a Christian man to one whom he loves, I believe you will not be able to give alms without increasing pauperism.

The Rev. Thomas Dehany Bernard, M.A., Canon of Wells.

I am sure that this discussion must have left one strong impression upon all our minds—an impression that we greatly need, and an impression which must be made by the subject whenever we seriously turn to it—I mean that charity must be something more than what we generally understand by that word. She must be wisdom, prudence, forethought, experience; there must be conscientious pains, comprehensive thought, and ready inquiry in order to accomplish the very duties of charity herself. We have had these things brought before us very distinctly this evening. When we think of the complicated and artificial condition into which society seems more and more to grow, the vast masses of population, the separation of classes so truly and feelingly spoken of; when we think of the swift rapidity and capriciousness of trade; when we think of the various legislative provisions and arrangements, and the multiplied kinds of agencies crossing one another in their activity, we feel more and more that a work of charity can never be done without the association of these other graces to which I have alluded. We are very glad it is so. When we look into the Holy Word we very often pass over certain parts of Christian duty. The faithful steward is to be wise. We are not only to be harmless as doves, but we are to be wise as serpents. The spirit of conscientious care is pressed upon us by the Divine Word, and too little considered by the Church. So much then for a general remark. Now, when we look at the whole thing we feel that the difficulty of doing good presents itself to our minds the more we make the attempt. Nothing makes me more sensible of the fallen, disorganised state of this poor world than the difficulty of doing good. It is so easy to do harm; but so difficult to do good. You are doing mischief on the right hand and on the left that you never dreamt of, the effects of which may endure long after the remembrance of your attempt to do good have faded away. What is it, my lord, that all this leads us to but that it is the will of God that duty shall not be easy—that we are to give the best of our powers, all that we can concentrate of thought and pains and labour in order to do His will, in order to profit each other, and benefit a fallen world; and so the more these thoughts press upon us the better for us will it be, and the more practical, vigorous, and healthy will be our sense of duty and our attempts to do it. There is the work that the Church has to do in this matter, as represented by her pastors or by the agents whom they employ; and there is the work that is done by these organisations of charity; and there is the work done by individuals. We must keep these things separate. With regard to Church relief, I would say one word, because I differ very much from something which Lord Nelson has said—that we are to give nothing to the people that are receiving parish relief, appears to be exactly contrary to the principle I act upon, and the principle I think we ought to act upon. He seemed to think that it contributed to keeping down the amount of parish relief. Whether it does that or not, I will not enquire; but, the fact is, there is a certain amount afforded on which it is just possible to live. Well, when you have the cases of those in whom special trouble exists, as the aged, the sick, those who are suffering from infirmities and peculiar circumstances, or have come down from a better position—those who are acquainted with the position of the poor around them know these cases, and enter into them—it is just in these cases that the alms of the Church are to come in, adding something to what is supplied from the other source, so as to make life more tolerable. We have in these cases a very great advantage in the fact that wherever the Board of Guardians have set their seal upon a case for out-door relief, there is a strong guarantee that it is a case with which we may deal. I will only say this—is it to be the case that because a person is receiving parish relief he is therefore put out of the category of Church relief, or can such persons only be dealt with if that parish relief is disowned? Now, with regard to organisations, I am not in a condition to say much. Other persons have spoken of them; but I will come to the private administration of individual charity, because you are all individuals and it presses upon you. The most terrible thing that could happen would be that people should be induced to give it up. So much is said about the mischiefs of such charity that there is danger of this.

If it should ever come to pass that such rigorous views are carried out, I cannot express the miserable loss that would be felt. There it is in the Word of God; there it is fixed in the common conscience; there it is in every feeling mind; and if this instinct is to be checked and crippled by these fears that I speak of, it is miserable even to contemplate the result. It is the will of God that this work should be done, and I would rather see a person make a mistake in doing it than never make the attempt. Everything is to be listened to. There are cases and places and scenes where private action must be suspended. But, in general, each of you must go into those paths along which Divine Providence seems to open a passage. The result is, that we are come to the Palace Beautiful, in which there reside Prudence and Patience, as well as Charity, and so long as Charity has the thoughtfulness of Prudence, and the observation and continued experience of Patience to deal with the cases around her, we shall find that the evils that otherwise would result are obviated; the Divine purposes are fulfilled in their measure, and the great Christian principles that stand in the Word of God will be illustrated, as fitting themselves to all the various stages through which the history of society may pass.

The Rev. John W. Bardsley, M.A., St. Saviour's, Liverpool.

I am of opinion that Lord Nelson's paper will be a very admirable contribution to the science of Christian almsgiving. In Dr. Hannah's paper we were told that there were three methods for the relief of the poor—the Poor-law, Christian Almsgiving, and voluntary organisations, and Mr. Gorst told us that the preceding speakers had not gone to the root of the matter, and that there was a deeper depth. He wished to show to this Congress that there was no room for what he called "organisations for the relief of the poor," and that they were nothing better than amateur Poor-laws. I should venture to say that there is a *still deeper depth* to which we have to go, because when we come to this question of Christian almsgiving we find that there are many parishes so poor that the offertory can contribute nothing to the relief of the poor. These poor parishes must therefore look to the rich parishes: and thus an organisation is required. You may call it an amateur Poor-law; but after all it is an organisation for the relief of the poor. I am very sure, from some experience in different curacies and in two incumbencies, that what we call parochial relief, the systematic doling out of money by district visitors, only pauperises the poor and destroys all true independence of feeling; nay, more than that, I believe it does tend to develop hypocrisy. In a poor part of Liverpool I remember visiting a certain person of the name of Mrs. Brown, and forming, in my youthful simplicity, a very good opinion of her, because on one occasion she told me that she had had a beautiful dream—"I dreamt," she said, "that you were made a bishop." Upon my telling my rector this, however, he quietly said, "Oh, she has had the same dream about all my curates." In my present parish, of which I have had the charge for three years, and which is a parish of middle-class people, where we have only about 600 or 700 poor, we have a sufficient offertory, and I found that the system had been carried on of just doling money from house to house according to the discretion of the district visitor, and that the effect was anything but good. I determined to bring it to an end. I found that there was no real necessity for almsgiving in the parish, and that, as Mr. Hill has told us to-night, the rate of wages for the so-called poor was so high that there ought to have been no necessity, where the men were able-bodied, for the distribution of alms But still we had the sick poor and the aged poor, and to them I turned my attention. I established a small house, just by the church gate, which we called the kitchen for the sick poor, and from that house, day by day, we sent to the poor not rations of uncooked meat and bread, because these things are tantalising very often to the sick when there may be no fire, or no one to cook the food properly; but prepared food, and when an appetising dish is sent to a sick man, when he is recovering, it is wonderful how it is received and valued as an act of charity. Besides these sick poor, I found there were

some aged widows. I cannot explain how it is that old women live on as they do live. I did not find so many old men, but invariably these aged widows. Mentioning that to a medical friend of mine, he said, "I have always noticed that though Scripture says all flesh is grass, old women are hay." Certain it is that there were very many of these old women; and it was impressed upon my mind that the Church ought to care for the aged poor, and widows especially. The widows ought always to be a charge upon the Christian Church. In this house which is opposite the church, and which a brass plate on the door proclaims to be "Widows' Home," we have now eight aged widows living. There is no more delightful sight than to see those old bodies, perfectly happy and cheerful, receiving those spiritual ministrations which are preparing them for that end which cannot be far distant from any one of them. There they are, and all agreeing together, a very important matter; for when I told a clerical friend of this institution, he said there was a place in Kent for clergymen's widows, and it was called the Cats' Paradise. There are two or three regular communicants among them who have to be carried into church; and the sexton and the apparitor are most ready to carry them to and fro in a chair. At the administration of the Holy Communion they are unable to go to the rails, and I have seen my congregation deeply touched again and again when the clergy have gone from the rails to the bench where these widows are seated, to administer to them the Bread and Wine. Not only so, but the ladies of the congregation all want something to do, and they are delighted to come and read with these widows. The other day I noticed a crowd of people standing at the doors looking out, and there were two carriages drawn up in front of the home, for some of these widows to go out for a drive. The explanation was that a lady had sent her carriages for them, so that they might enjoy a drive on a fine summer afternoon. I do think it is a disgrace to any Christian Church if they have the means, that the widows of the parish should be left to die in the workhouse. Rather let us have a home of this kind. I did not intend to obtrude myself on the Congress, but I should be very much gratified if this little experiment and my egotistical account of it, should stir up my brethren to make a similar experiment, and so make any widows' hearts sing for joy.

WEDNESDAY MORNING, 8th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Ten o'clock.

REMARKS ON THE ORGANISATION OF MISSIONS TO UNCIVILISED POPULATIONS.

PAPERS.

Right Hon. Sir BARTLE FRERE.

DURING the present century, the general practice of our Church Societies and of many other missionary associations has been to send forth few but ordained clergy—teachers and preachers of religious dogma only. The general tenor of their instructions has been to abstain as far as possible from secular teaching, and to avoid all interference with the temporal affairs of converts.

In this, our Church Societies undoubtedly followed the example of the Apostles as described in the New Testament; but it is open to question how far the example of the Apostles, as so recorded, indicates what they did in organising missions to *uncivilised* communities.

All the missionary work we find described in the New Testament, including that of our Lord himself, was among nations which were reckoned the most civilised in the world at that time. The Jew had a divinely-inspired law which regulated every act of his civil and social life, and what could the Galilean fishermen teach to the inhabitant of Athens or Rome? The Gentile might reasonably believe he had little to learn in the arts or laws of civilised society. Whether the hearers were Greeks or Romans, Egyptians, Phœnicians, or Persians, what could a Syrian missionary teach them regarding their every-day life or ordinary intercourse with mankind, unless the teacher had something to tell different from existing religious beliefs, and the recognised code of moral dogmas? The offer of something new on these topics was the only ground on which a Jewish missionary could expect a hearing from a Gentile audience.

We have in the New Testament no detailed record of mission work beyond the bounds of those lands which had long formed part of the civilised Roman Empire. We have no account of the Apostles' dealings with Britons, Dacians, Sarmatians, or the uncivilised children of Ham; and we cannot, therefore, expect to learn from those records how the Apostles dealt with communities utterly rude and barbarous, ignorant of all but the most rudimentary arts of civilised life, and known to the Greek and Roman only as untameable frontier enemies, or as the source of supply for the slave markets of Rome or Alexandria.

There can be little doubt that St. Paul and St. Thomas, and probably others of the Apostles, preached to such communities on their own territory. Apostolic Synods and Councils no doubt discussed how such people might be embraced within the Church's plans of missionary work, but we have no record of how the Apostles or their immediate successors dealt with any such people, ignorant of the rudiments of civilised life, and we are left to conjecture, founded on what we know of their principles of action, when we would form an idea of how the earliest missionaries proceeded with any tribes more barbarous than the settled inhabitants of a Roman colony.

There is, however, much evidence of the mode in which, from the sixth to the fourteenth century, Christian missionaries acted in converting the pagans of Northern Europe. It is clear that they started with a band of fellow-labourers, who as nearly as possible represented a complete Christian community, lay and clerical, including artisans and mechanics, skilled in all that was necessary for the convenience and comfort of civilised life; and that, not content with teaching religious dogmas and morals, they laboured to form the nucleus of a society in which every fresh convert might find a place ready for him.

This example has not, however, of late years, since the revival of missionary enterprise, been followed by the Missionary Societies of our own Church. It appears to have been a fundamental rule of practice that the resources of both the parent Church Societies should be applied as exclusively as possible to the support of clerical agents, whose teach-

ing and preaching should as far as possible be confined to religious dogmas and morals; even ordinary secular education has been but sparingly encouraged, and permitted rather than taken up as a necessary foundation for any large missionary work.

The practice of our missionaries abroad has not always conformed very closely to the principles thus laid down for them, and here and there active missionaries are found, who, whilst fulfilling to the utmost the requirements of our societies in teaching and preaching the Word of God, have also been active organisers of civilised communities among the savage nations to which they were sent. Such cases seem, however, always to be regarded at head quarters as exceptional, and instances are not wanting where missionaries, of excellent qualifications as teachers and preachers of the Gospel, are said to have incurred the serious displeasure of parent societies, by devoting a part of their attention to organising the civil and secular life of their converts.

Some of the most active missionary bodies in America have even gone further. A few years ago a commission was sent out to visit most of the American missions in the East, and to decide among other questions how far the funds of the missions should be allowed to be applied to the secular education of the unconverted. The result was an entire prohibition to the missionaries to undertake such teaching; and orders were issued which were intended to prevent the missionaries from giving any portion of their time or labour to any objects, save those directly connected with preaching and teaching religious dogma.

Restrictions of this kind, however, have not been universally imposed by all societies on their missionaries, and we find that some churches have acted on a principle altogether different. The Church of Rome has always continued to organise her missions on a scale which represents a civilised community, as completely as the earlier missions to this island—and other missionary churches, conspicuously those of the Moravians and some of both branches of the German Protestant Church, and the London Missionary Society have always devoted a great part of their funds and attention to teaching the arts of civilised life to their converts from barbarous tribes.

I can affirm, from personal observation, that in all these cases the success of the mission in converting the people to Christianity has been everyway most remarkable, and it seems to me that their practice is not only reasonable in itself, but more in accordance with Apostolic principles and usage than our own—more nearly that of our Lord, who, besides preaching the Gospel to the poor, healed the sick, and provided bread in the desert for the multitudes who came to hear him.

I am not now speaking of missions to mere civilised communities of India, China, or Japan. It may be, and I venture to think it often is, a defect in most of our missions to those countries that our missionaries are too strictly confined to the teaching of religious dogma, and are not generally encouraged to form a civil society of which every convert, on his renouncing the errors of his own religion, may at once become a member; but in the civilised portions of the countries I have named, it cannot be said that we have much to teach converts regarding the rudimentary arts of civilised life. The converts are often as good agriculturists, mechanics, artisans, and manufacturers as our own countrymen. Never-

theless, even there, I believe, it would be better if our missions were organised in the more complete form. It is mainly, however, of the less civilised tribes in these countries that I would now speak, and of missions to countries where the people are, as a body, entirely uncivilised. In such missions instruction in the rudimentary arts of civilised life should be a part of the ordinary and uniform system of missionary work. It should not be left to be neglected, or taken in hand according to the personal views of individual missionaries, nor permitted to occupy the time and distract the attention of the clerical members of the mission, who are specially trained to religious teaching and to preach the Word of God.

I would in no respect diminish the clerical element, nor interfere with its position as the dominant and directing power in every Church mission. I would simply superadd the other secular elements of a civilised community as completely as is necessary to the daily life of members of a peaceable and well-ordered society. I would have the arts necessary to this end taught by laymen, thoroughly imbued with missionary spirit, but determined as Churchmen to limit their own profession, as masters in their several crafts, to giving instruction and aid in the secular arts which they severally profess, leaving their clerical brethren free to the ministration of the Word of God,—to the preaching of which they are specially called and ordained.

Such division of labour seems to me not only in accordance with Apostolic precept and usage (Acts vi., v. 1, c. 7), but with reason, and with the example of the Christian Church in those ages and places where the missionary work of the Church has had most permanent success.

Among the branches of secular work and teaching in which the lay element may most usefully be called in to assist in the task of the Christian mission, I would specify :

1. *Medical men and trained nurses.* Something has been done, not prominently by our own Church, for the establishment of medical missions—but there should be in every mission, a well-trained practitioner, qualified to use his medical skill as an auxiliary to mission work. I would not require him of necessity to take orders, or even to bind himself indefinitely to mission work. Time does not admit of going into details on the subject of the education of medical missionaries, but I am convinced that many men, imbued with an earnest missionary spirit, might be found in our universities and schools of medicine, willing to devote themselves for some years to the practice of their profession, in direct connection with missions; and that, in every point of view, their co-operation, whether as priests or laymen, would be most valuable.

I would say the same of *trained nurses*—a class most valuable, and urgently needed in every mission. It is impossible to watch the working of any Roman Catholic or other mission where they are employed, without seeing their immense value as missionary and Christianising agents.

I know of no mission to which a *Philological scholar* would not be a useful adjunct. But the importance of this class of labourers, as well as that of *teachers* and *schoolmasters*, has been very generally admitted by our missionary societies, and I refer to them now mainly because their work is essentially secular, and might be very generally useful even when contributed by laymen, always remembering that every one em-

ployed in a mission, in any capacity, however humble, can only be useful if he is imbued with a thoroughly missionary spirit.

I would place the *printer's* work in the same category—as essential to making any impression on an uncivilised people. Such nations frequently speak languages which are deficient in all means of giving expression to abstract moral truths or ideas. Their vocabulary has to be enriched by terms drawn from other tongues, then reduced to written characters, and the results multiplied by printing. The missionary's task is in fact one which has occupied some of the foremost nations of Europe, from the days of Cadmus and Prometheus, and other pre-historic pioneers of civilisation, down to the invention of printing. More than one of our modern missionaries could be named who have proved that the whole of this gigantic task can be compressed into the term of a single life. These facts are well known and acted on by our missionaries, but I think we hardly recognise them sufficiently here at home. We hardly regard philological labours, translation, printing, and school work, as absolutely necessary branches of missionary work, which may indeed be safely and suitably left to laymen, but which must in no degree be dissociated from the general and essential work of the mission.

Next in importance I would place the work of *agriculturists*, *mechanics*, and *artisans*. The head of the mission should have at hand, among his lay helpers, the means of instructing the savages around him in the rudimentary arts of civilised life, but he must himself possess the judgment to see when the simple ways of uncivilised life are, as sometimes happens, more effective and better adapted to their end than our more elaborate contrivances. An African thatch may be a better covering than slates or tiles, and mat walls may for some purposes be preferable to masonry. The lay helper to a mission should be a master in his own craft, and as such he will soon see where real improvement is possible, where he can teach new methods and arts which will be a real advance in civilisation, leading to modes of life less animal, and so gradually aiding to elevate converts in the scale of humanity.

The result of following the course recommended, will be the adoption of a missionary organisation, more nearly approaching the ancient patterns than has been usual in our modern Church missions; but I have recommended nothing which I have not seen in successful operation, sometimes in Romish missions, but also, I think, without a single exception, in one or other of the missions of the Scotch and Irish Presbyterians and Wesleyans, the Germans, Americans, Moravians, and our London Missionary Society. I think I might add that I could quote in every case, in support of my suggestions, the opinion of approved and experienced missionaries of our own Church Societies.

I will mention a few of the changes in our present mode of procedure, which may be found necessary: premising that the establishment of such a mission will generally render necessary the appointment of a Bishop, if he does not already exist. The work to be done is of a more varied and complicated character than that of directing the action of five or six missionaries and schoolmasters, which, under our present system, would be a large mission station; and I have observed in the successful missions of other, non-episcopal, churches, that where the success is most marked, there is always on the spot a superior missionary, with more

than episcopal influence and authority, though he has not the name or distinctive functions of a bishop.

Some change would be necessary in the mode of recruiting missionaries and lay missionary assistants. This is now managed mainly by the officers of the parent Societies, with occasional assistance from those who are actively engaged in mission work, and their friends or connections. But when, as I propose, the recruiting is not for the general purposes of the society, but for special missions, the task of recruiting will fall more appropriately on the missionaries and their connections when more coadjutors were required.

I feel sure this would be the more efficient and satisfactory system. I was greatly struck by accidentally meeting at Cairo with the head of the Roman Catholic missions in Central Africa, who was returning to found a new mission in Kordofau. Monsignor Camboni was a Veronese, and I understood that the parent house of his mission was at Verona. He held the rank of Vicar-Apostolic with more than episcopal power, and had laboured for sixteen years on the Upper Nile, with Kartoum as his head-quarters; but finding that town hopelessly insalubrious, he was moving westward to found a new mission, and, as the result of a brief visit to Lower Egypt and Italy, was returning with sixty persons, priests, lay brethren, sisters of mercy, and a complete Christian community of men and women, ready to devote themselves to mission work in Central Africa in any way their leader might indicate.

I subsequently witnessed the same process of recruitment going on for the French East African mission. The mission was the most complete establishment of the kind I have ever seen, but being of Alsatian origin, and drawing most of its funds and men from Alsace, it had suffered most severely from the results of the Franco-German war, and their farms and establishments had, in addition, been nearly swept away by a hurricane of last year.

So the superior, Father Horner, who also as Pro-Vicar-Apostolic in East Africa exercises quasi-episcopal authority and influence, came to France to seek fresh men and funds. He went to many great cities and country towns, and to many places of clerical education, and in the course of three or four months' labour in exhausted France, he was able to tell me that he had been so successful that he hoped his mission would be better supplied with men and money and with all means of missionary work than ever.

By our present system it would take years of laborious exertion to obtain for one of our missions similar aid, while we act on our present system of so frequently confining the missionary to a statement of his wants, and leaving it to the parent Societies and their officials to supply them.

Of course I mention these two instances without any reference to the teaching of the missions referred to. I cite them simply as examples of good organisation and management in secular and temporal branches of their work, and I could support my argument by examples drawn from the practice of our Western Churches, in England, Scotland, Ireland, and America, which are only less striking because they are less systematic.

No example, however, could be more striking than that annually offered by the Moravian Church, when they dispatch their good old ship,

the brig Harmony, on her voyage which she has annually made for more than a century past, to recruit the Moravian missions in Greenland and Labrador. Any one who takes the trouble may, in early summer, pay a visit to the old vessel as she lies below London Bridge, ready to sail with brethren and sisters going forth to their mission work, and he will find her freighted with everything the mission can need for its year's work in those dreary regions; and I venture to say that, looking to the completeness of the equipment and to the spirit in which it is sent out, he will cease to wonder at the marvellous success which has attended the missionary work of that Church, work so greatly out of proportion to the numbers and means of the Moravian brethren.

I will not notice in detail other changes in our present mode of procedure which may be necessary, such as a relaxation of terms by which the missionaries bind themselves to the parent Societies, which will of course be all the more necessary in the case of laymen than of clergy. I will proceed to notice a few of the objections which may be stated to the changes suggested.

If it be said that what I have ventured to recommend is at variance with the principles on which our Societies have hitherto acted with marked success, I would answer that it is in accordance with the wishes and views of many of our best working missionaries. I do not mean to say that there may not be many admirable and most successful missionaries who from conviction, no less than habit, would prefer the present system; but I can safely say that I have recommended no change for which I could not cite the deliberate opinion of experienced and practical missionaries.

It may also be objected that the system recommended would put the Missionary Societies of the Church in a subordinate position, by giving the initiative to individual heads of missions and their friends, but I venture to think that the system I advocate would have the opposite effect, and greatly increase the real power and efficiency of the parent Societies by confining their action more to examination and approval, and less to seeking out and selection than at present.

This would, of course, render necessary regular and systematic visits by missionaries to this country. We sometimes hear the frequency of such visits contemptuously referred to as implying a want of zeal and heartiness of devotion to mission work. But I am convinced that if the missionary be once well chosen, there will be no more ground for any such imputation than in the case of the Apostles, who looked to Jerusalem as the head-quarters of their mission work, and constantly went up thither for counsel and advice, for fresh aid in their undertakings, and to concert fresh plans for the spread of the Gospel. I venture to think that there should be no sharply-marked line of separation between the work of the Church at home and abroad, and as matter of fact and experience, I think any of our Society officials will agree with me that it is generally difficult to get some of their best men away from the field of their labours, and that they are often disinclined to return home as frequently as is desirable, if it be only to dissipate local prejudice and to brush off the rust which is apt to accumulate when the soldier of the Church is too long left to watch and to work in solitude.

It may be said that the parent Societies have better means of select-

ing men than any individual can have, and that the changes suggested would increase the present difficulty of getting good men. I believe the result would be the very reverse, and that no missionary who was able to lay before his friends in his own neighbourhood a definite statement of work accomplished, and of yet more to be done, could fail to secure the co-operation of any number of auxiliaries, lay or clerical, he might require.

At present, our Societies find great difficulty in insuring a supply of really satisfactory men, and, as matter of practice, have often to trust the initiative to the suggestion of individuals. This is natural when the candidate for missionary work can have no knowledge of the place in which, or the companions among whom, he is to labour. It requires either some indifference to the future, or the highest kind of faith, to take service with a Society and to feel no anxiety as to the future field of labour, and many men would decline service on such terms, when they would eagerly accept it if assured of a field of labour among brethren with whose principles and practice they felt sure they could agree.

An objection may be raised on the score of expense. But I have no doubt the system suggested will be found the more economical of the two, on the broad ground that it is bad economy to employ costly labour like that of educated clergy on work which can be equally well done by less highly-trained, and, therefore, less costly agency. It is well that the clerical head of a mission should be master of all arts, and able, as an element of governing and directing power, not only to know how every kind of work can be done, but, if need were, to do it with his own hands. But it is not sound economy that he should habitually exercise these powers, or that a man qualified for the episcopal direction of a large mission should spend much of his time as a master builder, printer, or carpenter. I am sure that, by the system I have recommended, there would often be a great economy of health and life. I can recall within my own experience many a melancholy instance of health and life lost, when they might, in all human probability, have been saved had the mission numbered among its members men skilled in those arts and sciences which are of prime necessity in any civilised community.

I have heard it said that the system I advocate would take our best men away from fields of home labour, where their labours are more needed than among the heathen of foreign countries. I cannot admit the validity of this objection: first, because I can admit no radical distinction between missionary work at home and abroad, and secondly, because an interest in foreign missions is a sure mark of vigorous life in a Church, of such a life as will ensure an ample supply of men for all the Church's needs.

Nor can I admit that years spent in active mission work abroad are any obstacle to equally active work later in life at home. Whilst I can imagine many conditions of young and zealous men engaged in home mission work, when a course of active mission service abroad would be of infinite comfort and benefit, spiritually as well as intellectually.

A more formidable objection is, that the system recommended would divert missionaries from the work of the Evangelist, but a very brief study of the actual life of active missionaries abroad would show that

the result is likely to be directly useful by enabling the clerical missionary to give more exclusive attention to preaching the Word of God. At present much of the time of our most devoted missionaries is necessarily given to various secular callings, for which laymen are equally competent.

I have no doubt the general interest in missions would be greatly promoted if they could be more generally connected with special localities of home work in this country. This has been partially done in a few cases with manifest success, but it might be done much more generally and systematically. The force of this suggestion will be obvious to any one who has witnessed the greatly enhanced interest taken in any narrative of mission work, when it can be connected with any person or place locally known to the audience addressed. A far more vivid interest would be imparted to our appeals for missions, if every diocese and large town, and every rural district had its distinct share in some particular mission or school, to the progress of which special attention might be directed.

This interest might be further enhanced if, in each town or neighbourhood, many churches would combine to have the mission cause advocated on the same day before their several congregations, as has lately been done with Hospital Sunday.

These two suggestions, if adopted, would obviate the necessity for the modern system of deputations from the parent society, which are rarely satisfactory in proportion to the labour they entail on the incumbent and his friends.

I have, in a previous paper, described a very simple and effectual plan by which large sums are raised for missionary purposes in France. The incumbent selects from his parishioners a number of collectors, each of whom engage to obtain from a fixed number of contributors a fixed weekly contribution, generally not more than a sous each. It differs from the plan of missionary boxes common in this country,—in that the work is entrusted to the older and more experienced parishioners, as well as to the young, and the contributions are given in regularly every Sunday at morning service. If it is desired that the contributions should go to any special mission or object, the paper containing the contribution is so marked, otherwise the incumbent remits them to the general Mission Fund of the Church, rendering to his diocesan a simple list of the sums remitted to each society, to which the list is in due course sent by the diocesan,—so that a short memorandum each Sunday takes the place of tedious subscription books and lists. The plan seems an excellent combination of a regular offertory, with systematic and sustained individual exertion in collecting.

The Rev. E. C. Stuart, B.A.

The following remarks relate chiefly to Missionary work in India, though I believe they might be further illustrated and supported by a survey, did time permit, of the progress of Missions in other parts of the world. And even with this limitation need I say that it were impossible, in the allotted time, to do more than barely touch upon the various interesting

topics which might well bear discussion. It therefore seems to me that it may be more profitable to select some one aspect of the work, and to present it with comparative fulness, rather than to take a more discursive, but necessarily superficial view.

And in deciding on this course I can fortunately select a topic which has of late years been emerging into very distinct prominence, and assuming more and more a central position, round which other parts of the work arrange themselves. I speak of THE GROWTH OF THE NATIVE CHURCH.

All Missionary Societies, I may say, are now agreed in regarding the development of a native Church as a fundamental and regulative conception in the prosecution of their work.

The principle may be more or less distinctly grasped and consistently applied, yet it is generally admitted, and may be even said to have passed into an axiom, that the great end and aim of all missionary work must be to establish a self-supporting, self-governing, and self-extending native Church. And if this has come to be an admitted principle in the theory of missions, it is also slowly, yet surely, winning its way in regulating our methods in the practical working of missions.

I do not mean that a theory was arbitrarily invented and then reduced to practice. Rather the reverse has been the process. The results in various mission-fields have forced upon Missionary Societies principles, which, though inherent in Christianity, had been too much neglected, and these principles have found their harmonious combination in a definite theory. And so in this, as in other fields of human knowledge and human effort, true science has been built up by experience, and a right theory has in its turn become fruitful in directing enlightened effort.

Possibly it may appear to some that the missionary work of the Church is a matter which scarcely admits of progress in the discovery of a right method. Have we not, it may be objected, in the inspired record of Apostolic labours a sufficient and infallible directory for missionary effort? Now, while giving the most unqualified assent to this statement, and while ready to reject any method not in harmony with Apostolic principles and practice, I should yet question the relevancy of the objection. For it assumes that the Bible is a formal code of rules and procedure, instead of being, as it really is, the record of transactions in which the underlying principles are embedded, and must be sought for to be found. In this particular question of the right method of missionary work, as in many other practical questions, not excepting the constitution of the Church itself, there is need of careful discrimination, with close and accurate observation, and, consequently, room for what is equivalent to actual discovery. Besides, it must be remembered that in the long interval during which missionary enterprise slumbered, the principles familiar in the first ages of the propagation of the faith had fallen into disuse. The practice of a later age in the conversion of the barbarian nations of Europe, supplied examples to be avoided rather than imitated. The mixed methods of Romish missions in Asia, as in the New World, afforded little worthy of reproduction, and were vitiated throughout by the ruling principle of extending the domination of the Papacy. One ought also, perhaps, to add that, in the case of our

own Church, the fact of its being a State-established and endowed Church has not in itself been favourable to the development of true methods of missionary work, which, of necessity, is carried on under circumstances so completely different. Whatever may be the advantages to the Church arising from its connection with the State, or attaching to it as a national institution, it is obvious that this fuller development of the Church does not belong to its initial stage when it is as yet seeking an entrance into a country, or struggling for existence as the creed of a very small minority. It is, therefore, equally obvious that they whose ideas of ecclesiastical polity have been derived from its more advanced development in a settled Christian State will have much to learn, and also to unlearn, when they enter on strictly missionary work.

These remarks may suffice to justify my position, that the true method of missions may be matter of discovery to which the Church may be led by progressive experiments, conducted under Providential guidance, and in the light of Holy Scripture.

I proceed, then, to trace the actual course of development (I speak especially of India) in the method of missionary work by which, as I have stated, all Missionary Societies have arrived at a substantial agreement with respect to the paramount importance of the native Church as the appointed instrument for the ultimate achievement of India's evangelisation.

The first years of missionary work in India, after the revival of the evangelistic spirit in the beginning of this century, may be characterised as the period of individualism. The care of individual converts, rather than the care of churches, devolved on the missionaries. The Gospel, which unites men into a society, begins by striking root in individual hearts. In those first arduous attempts, the few converts who had the courage to make an open profession were not seldom merged in the foreign Church, identifying themselves with their first teachers and fathers in Christ, rather than exhibiting anything of an independent life. A natural sympathy with the trials of their children in the common Faith, led the missionaries too often unduly to encourage such dependence; and misgivings as to the ability of the converts to stand alone, and perhaps, also, in some instances, an unconscious love of power, tended to perpetuate this imperfect development of the Christian life.

But, in remarking an absence of corporate Church life in the earlier stages of missionary effort, I would guard against a possible misapprehension. Sweeping assertions have been made in disparagement of the teaching of Protestant missionaries. They have been represented as preaching the Gospel as an abstract doctrine, and as being, for the most part, indifferent to building up the Church of Christ as something "concrete, social, and organic." Now, in whatever terms it may be thought proper to describe the preaching of those who have studied to give that distinctive prominence to the saving truths of the Gospel, which an Apostle expressed in his determination, "to know nothing but Jesus Christ and Him crucified," I deny that it has been their practice to ignore the organic form, in which a belief in Christ must manifest itself. Missionaries may have failed to see the importance of organising, from the very first, the native Church, as an integral part of the one Body of Christ, in immediate dependence on its Divine Head, but I am most

sure that the tenor of their preaching has ever been to insist on the true brotherhood of the Gospel in opposition to the unsocial bondage of caste, and to proclaim a real spiritual kingdom, and a living Christ its King.

The report of the recent missionary Conference at Allahabad, attended by 105 missionaries of nineteen different societies, affords abundant proof in the papers read, and the topics discussed, that the "common Christianity" which they are engaged in propagating is no "unreal Spiritualism,"* or "Christianity in a state of disembodied ghostliness," but rather that which is at once "concrete, social, and organic."

If the earlier attempts to impart an organic form to the growing community of converts were only partially successful, the explanation is to be found rather in the wrong lines on which they proceeded, than in the want of appreciation of the necessity for Church life and corporate union. The mistake was made of merging the converts in the ecclesiastical system to which the missionary himself belonged, instead of uniting them into a Church with an organic life of its own. Local extension was arrived at, rather than a vital reproduction.

One of the earliest plans adopted was the very natural one of employing converts as preachers of the faith they had embraced, under the designation of readers or catechists, who, with such special instruction as the missionary could afford amidst other engagements, were to be sent forth into a harvest where the labourers indeed were few. Far be it from us to disparage the work of a class to which our missions owe much. Yet there were obvious drawbacks in this system. The agents were often imperfectly instructed and poorly qualified, and they were not the agents of the native Church, but the stipendiaries of the foreigner. This latter circumstance weakened greatly their influence with their heathen countrymen, and, perhaps still more disastrously, obscured to the apprehension of the native Church its own obligations to extend the kingdom of Christ.

These inconveniences of the system were not lessened, with respect to the native agency in connection with our own Church, when at a later period, on the extension of the Episcopate to India, a more complete education was provided for native candidates for Ordination, and the recognised *status* of episcopally ordained clergy accorded to the teachers of the native Church. For, unhappily, the first result of the completion of the ecclesiastical edifice by the appointment of the Indian bishops was a more rigorous application of English precedents. As a conspicuous instance, take Bishop's College in Calcutta—at once a monument of the noble zeal which animated its founder, and of the failure of a system which lacked adaptation to the Oriental mind. When candidates for Holy Orders were required to pass substantially the same standard of examination, whatever their nationality, it will be readily understood how ill-suited to the special wants of the mission field such a training would be in the case of the majority of native pastors and evangelists, and how essential it was that a system of greater flexibility should be devised, if the native Church was to be provided with teachers undenationalised in thought and feeling.

* See Letter of Bishop Douglas, *passim.*

Again, with respect to the employment of the native clergy, the early experiments were also too much in the English groove. The relation of rector and curate seems to have been the analogy followed in arranging for the employment of native clergymen under the superintendence of the foreign missionary. And, doubtless, the guidance of an experienced missionary was often of great value to those who looked up to him as their spiritual father, and under such a system of superintendence many mistakes were avoided which might have proved a severe trial to the stability of a newly-formed Church. But there is another side of the account, and I have no hesitation in saying that, even under the best and wisest superintendence, the native minister, supported by a foreign Society, and superintended by its representative, could not attain to that maturity of character which demands freedom of action for its development, and is chiefly strengthened by the burden of responsibility.

And, if even under the superintendence of a veteran the system had its disadvantages, much more would these be increased in the case, which must frequently occur, of the superintendence devolving on a missionary very much the junior of those over whom he had control. How painfully, in such a case, must the feeling of subjection to the foreigner rankle in the mind of the native brother; or, what was probably the more frequent result of this unhappy arrangement, how fatal to a healthy independence when the native minister acquiesced in this relation as a matter of course, looking upon his missionary superior merely as one of the dominant race, whose orders he must submissively receive, and to whose every wish he must adapt himself.

I have been describing plans and modes of operation, happily for the most part obsolete, with respect to the native Church, and I have begun with speaking of the native ministry, not at all as regarding these terms as convertible, but because as a matter of fact the attempt to develope the ministry preceded the attempt to organise the Church.

This, as it now seems, was one of those "errors in the prime digestion" which affect the whole system. In vain was it to expect a healthy growth till this should be amended. It was the failure and breakdown of the old system which led to the discovery of "a more excellent way." It began to be seen that to train and support a native ministry was not to develope a native Church, and that the organic life of the Church requires much more for its development than the supply of an educated clergy. The importance of the lay element in this corporate life of the Church, and even in the administration of its affairs, began to be realised.

And here I would record the pre-eminent services to missions of one who never himself laboured in the foreign field, but who, with a rare insight and sagacity, surveying all parts of the varied field of operations, seized upon the principles involved, and by a careful and painstaking induction elaborated a method scriptural in its principles, and thoroughly in harmony with the results of experience, embodying what was truly valuable in the labours of various unconnected workmen, while eliminating that which was one-sided or partial in their attempts.

Those who have studied the history of modern missions will admit that these are not exaggerated terms in which to describe the labours in the missionary cause of the honoured and revered Henry Venn. I may

support this opinion by the words of one of kindred spirit, who had special opportunities in India of observing the influence and effect of the principles which Mr. Venn so wisely upheld, and whose great powers were uniformly given to the furtherance of missionary work, I refer to the late Archdeacon Pratt, who was in the habit of speaking of Mr. Venn as "the real inventor of ideas for the organisation of the native Church."

The distinctive value of the native pastorate cannot be better stated than in Mr. Venn's own words, in a letter to the Bishop of Jamaica.

"It may be said," he wrote, "to have been only lately discovered in the science of missions that when the missionary is of another and superior race than his converts, he must not attempt to be their *pastor*. Though they will be bound to him by natural attachment, and by a sense of the benefits received from him, yet if he continues to act as their pastor, they will not form a vigorous native Church, but, as a general rule, they will remain in a dependent condition, and make but little progressive attainments. The same congregation, under competent native pastors, may become more self-reliant, and their religion would be of a more manly, home character."

This view of the necessity of a native pastorate, and the reasons for it, gathered from an intimate knowledge of the mission field amongst both African and Oriental races, led at once to a corporate organisation of the native Church, as the one secure basis on which the pastorate can properly rest; or, in other words, an advance was made to the idea of a corporate Church, independent in its organisation, of which the native pastorate, and eventually an indigenous episcopate, is a natural and indispensable function and development.

These ideas, simple and elementary as they may seem, must not on that account be despised. In this, as in many other fields of human effort, the progress of discovery has been a return to first principles, and a rejection of complex contrivances in favour of simpler and more immediate methods.

How far, then, have these ideas proved successful, and stood the test of practical application? Let the marked contrast between the statistics of the mission churches in India of the last fifteen years in which these ideas have begun to be systematically applied, with those of the previous period, be the answer.

I must not here enter into the details and figures of such a comparative analysis, and can only emphatically state the resulting impression on my own mind during more than twenty years of familiarity with the condition and progress of missions in India—an impression which is that of many of my missionary brethren—that, through the growth and development of the native Church, missionary work in India is rapidly passing into an entirely new phase, full of hope for the future.

Let me now describe what is meant by the organisation of the native Church on a self-supporting, self-governing, and self-extending basis; and then briefly indicate how such an independent organisation disposes of difficulties that have often impeded missionary work, and adds new forces for its successful prosecution.

The association of converts to the Christian faith into an outward and

visible Church being an essential part of our religion, the duty of joining in all things necessary for its support clearly devolves upon every member of the same. This duty we seek to enforce upon our converts, by all the arguments abundantly supplied in Holy Scripture. Not only must Christians be careful to assemble themselves together, but they must endeavour to maintain the public ordinances of religion for themselves. Contributions, therefore, must be made for building chapels or churches, and for the support of the ministry. No offering is to be despised if made according to the ability which God has given ; and so the very poorest is encouraged to give *something*—though it were but the weekly handful of rice. And it is remarkable what a considerable amount is now yearly raised, chiefly by the aggregate of very small sums, from a very poor community. In 1872, the last year of which we have full statistics, the 114,000 native Christians of the Church of England missions contributed £4,500. In 1850, their number was 57,000, which had increased in 1861 to 80,472. Thus in twenty years the congregations have nearly doubled ; their contributions have increased in a much larger ratio.

A community which is thus developing the principle of self-support earns the right of self-government; and indeed the exercise of the *privilege*, is one of the most powerful incentives to the discharge of the *duty*.

The unit of self-government is the *punchayet* or elected committee of head men of the individual congregation, merging by its chosen representatives, lay and clerical, into the Church Council of the district, and this again into the Provincial Council, or Synod. So long as any part of the funds administered by these bodies is supplied by the foreign society, it properly claims to be represented in the council by one or more of its missionaries, either as taking part in the deliberations, or as having a suspensive veto on its decisions. But in every case we impress on all concerned that this interference of the foreigner is only provisional, and that the native Church should aim at achieving complete independence in self-government by, as speedily as may be, realising complete independence in self-support.

But another function of the Church, as planted in any heathen land, remains—not to be developed *subsequently* to the others, but rather contemporaneously, and from the very first seeking to manifest itself as inseparable from true vitality. For if the Church exists for the edification of the body of Christ, and for this end must advance in self-support and self-government, so also it has another function, and one which assimilates it most closely to its Divine Master. It exists not for itself alone—it must live for others—it must evangelise those that are without. The Church, which is self-supporting and self-governing, must also, to fulfil the divine ideal, be *self-extending*. Its work in the world is *aggressive*.

The evangelisation of India, then, is a dispensation of the Gospel committed to her own sons—a responsibility in the discharge of which the foreigner may aid and co-operate, but from which he cannot, and would not, exonerate them. I think the testimony of missionaries in various parts of the field will bear me out in saying that an appeal to our native converts, based on such principles, for voluntary effort in the direct work of evangelisation, has not generally been made in vain.

I must content myself with a bare enumeration of some of the more important results of the independent organisation of the native Church which I have attempted to sketch.

1. It sets free the missionary for a wider range of evangelistic labour amongst the heathen, by releasing him from the pastoral care of the native converts.

2. It economises the Society's funds, and so enables it to take up new fields in "the regions beyond." The grants it makes to the native Church are made on the principle of a grant in aid, and so are susceptible of gradual reduction with the development of the resources of the native Church.

3. The relation of the Missionary Society to the native clergy is thus adjusted. So long as they are in direct connection with the Society, many troublesome questions will arise as to rank and pay, which are at once solved when the native becomes the pastor of a Church organised on an independent basis, and only aided, where necessary, by the foreign Society. Scope is thus also afforded for the free exercise of native talent and powers of influence.

4. The principle of regarding Ordination as the link between the native Church and its teachers, further proves a regulative idea in training candidates for the ministry. A more practical direction is given to the training when it is viewed in immediate connection with the native congregation, and the selection of suitable candidates is promoted.

5. With respect to the evangelists who may be sent forth in connection with the native Church, it is a great gain that they thus appear before their heathen countrymen, not as the propagators of an alien creed, and the agents of the foreigner, but as the representatives of a community already existing amongst them, and ready to welcome all who embrace the truths, to the reality of which it witnesses.

While I thus uphold the paramount importance of the native Church as a main factor in the problem of the evangelisation of India—and would place this before us as the *euthanasia* of a mission—I would still plead for unrelaxed—nay, for much more strenuous efforts on the part of the Church at home. For greatly as God has blessed the feeble efforts already made to the ingathering of converts and the building of them up into living native Churches, yet, what are these but a few points of light in the vast spaces of darkness? Taking the total number of native Christians in India connected with the various Protestant missions at 240,000, this gives but one in a thousand of the whole population.

Moreover, the strong tendency in India is for religious belief to become a matter of caste or race distinction, and so Christianity itself is ever in danger of losing its aggressive spirit. The native converts must be stimulated by our example to realise their supreme obligations to spread the Gospel leaven, introduced by us, amongst their countrymen, until the whole is leavened.

How disastrous might be the example of indifference, were we to slacken our efforts and narrow our work, just as the growth of the native Church begins to afford us a solid and advantageous basis of operations, and supplies us with a fresh incentive as being itself the pledge of victory.

ADDRESSES.

The Rev. Dr. Francis Hessey.

There has been no meeting yet of the Church Congress at which the subject of Missions has not been brought forward. And rightly, too, for a Church without Mission work would be a Church without visible life. If I may be allowed on this occasion to add my voice to that of those who have gone before me, it will be to urge four points as increasingly important. First, that none but properly qualified men should undertake the missionary office; next, that they should be under continued control; next, that they should work, not alone, but as far as possible in company; and lastly, that they should be ready to merge their work as soon as possible in a well developed parochial system. A very few words will be all that I shall be able to devote to each of these heads. First, as to the qualification. If the work is still to be carried on by societies, and not, as frequently suggested, by a Board of Missions, acting for the Church in general, there are many reasons which make it advisable that those societies should delegate the selection of missionaries to other hands than their own. There are two ways in which this may be done. Either by leaving the choice of fit men to the Colonial or Missionary Bishops, in whose dioceses the work is to be carried on; or by adopting the plan practised for many years by the Society for the Propagation of the Gospel, of delegating the choice of men to a board appointed by the two English Archbishops and the Bishop of London. As, however, the work of a Missionary is peculiar, and must vary in each particular field, the men thus selected ought not to be sent at once to their work, but must need, in most instances, some further training. We have various colleges in England, such as S. Augustine's College at Canterbury, and the Mission Houses at Warminster and at Cowley. But far more important than these are the colleges which have been established in the various dioceses. Bishop Middleton, one of the greatest of our Missionary bishops, commenced his work in India by the establishment of Bishop's College, the constitution of which, if conscientiously adhered to, would have been most valuable to the work of Missions. It would not merely have trained a few candidates up to the state of proficiency which might be certified by an academical degree, but would also have supplied India with native clergy, catechists, and schoolmasters. The word *native*, as here used, is surely of the first importance. Men sent from Europe may begin a good work, but that work can only be efficiently carried on by men who can feel with those to whom they preach, and make Christianity among them not the religion of strangers, but their own. My second point is that Missionaries should be under continued superintendence. By a series of unfortunate accidents, our Missions had at one time become almost Presbyterian, being submitted to no regular Episcopal superintendence, except that of the Bishop of London, for whom it was quite impossible to exercise any real control over men whose work extended into all parts of the earth's surface. Men have now seen the error of this system, and the Church has received permission from the Government to establish Colonial Sees, which have been held by some of the noblest sons of the English Church. It is to be hoped, however, that those Bishops will receive dutiful obedience from their clergy, and will be duly supported in the exercise of their authority by the office-bearers among their clergy. For example, the Archdeacon should be the real assistant of the Bishop, the "eye" by which he was able to survey his diocese, according to the ancient description of that office ("Oculus Episcopi"). And if there was one point in which we may be tempted to innovate on the old arrangement of that office, it would be to make that officer removable by the Bishop when he ceased to enjoy his confidence, and expected to lay down his archdeaconry and retire into the ranks of the clergy, on the death or translation of the Bishop from whom he has received his appointment. The Episcopal authority, which is now established in every field of the Church's Mission work, should be really felt by every Missionary, and this can hardly be the case while

dioceses continue to be as large as they are at present.' We see clearly the difficulty of maintaining Bishops even at the moderate rate of payment which is now considered necessary. But we must gradually lay aside the notion of making a Bishop much richer, or more princely than his clergy. He will be quite as much respected by them, if he has been one of them, and has been promoted from among them on the ground of his fitness, testified by the suffrages of the men over whom he is to preside. It is much to be regretted that large dioceses, like that of the Cape, should still look to this country for their Bishops, and delegate the choice of them to men in England, however highly qualified. For we may truly say that in no instance in which the course here recommended has been adopted, and a Colonial Bishop chosen from the Colonial clergy, has the choice been an unhappy one. It remains but to take the further step, and select for Missionary Bishops men of the same extraction as those among whom they minister. One instance we have already, and that is surely most encouraging. Bishop Crowther, who presides over the African See of Niger, is himself an African, and has been a slave. Not one of his clergy has in his veins one drop of European blood, and yet no Bishop is so influential over his Christian flock, or so highly respected among the heathen tribes as he is. Another argument in favour of such appointments is the saving of human life. Let the mortality of the Negro missionaries in West Africa be compared with that of their white brethren. Let the mournful roll of three successive European Bishops of Sierra Leone be consulted, each of whom held his office but eighteen months, and a sufficient reason will appear for wishing that Bishops, Priests and Deacons in each mission field should as soon as possible be sought for among the children of the soil; for thus alone can the Church be perpetuated in any country. My third point is that no Missionary should be sent to labour alone. In many cases it may be practicable to send out a body of men to work in concert in a heathen land, under the direction of one of the company, invested, if possible, or at least soon to be invested, with Episcopal dignity. Such was the case with many of the missions of the Middle Ages, and especially with those which have left the most lasting effects on the history of the country to which they have been sent. Such has been the case with the best of the missions of Southern Africa; and, had Bishop Mackenzie's life been prolonged, such would have been the method by which the "Universities' Mission" into Central Africa would have been conducted. If, however, such a company or brotherhood cannot be gathered, it is absolutely essential that two men rather than one should undertake the Mission work. How slender the thread upon which success depends, when a man goes forth alone among the heathen! How great the temptation to despondency! whereas when two men go in company, animated by the same love of God, and the same anxiety for the souls of men, how readily can one assist the other! How naturally will one supply what is lacking in the other! How precious will be their mutual sympathy, their mutual counsel, their united prayer! Thus we must remember did our Lord send out His Apostles, and thus did the great missionaries, whose work is recorded in the Acts of the Apostles, undertake and carry out their work. S. Paul and S. Barnabas, S. Barnabas and S. Mark, S. Paul and Silas, S. Paul and S. Luke, S. Paul and Timothy, are examples of the importance attached to the sending forth of Missionaries two and two, that "as iron sharpeneth iron, so might a man the countenance of his friend." My last point is, that as soon as possible the work of Missions should be developed into the parochial system. Our best instances of this development will be found in the Australian dioceses, where Missionaries have had a large extent of territory assigned them, throughout which they could visit the scattered families of emigrants, only at long intervals. Where their work has been real, their presence has been more and more longed for after each visit, and fresh preparations have have been made at each station for their reception. First, a cabin has been set apart for the preaching of the Word, and the administration of the Sacraments, and to it distant neighbours have been invited to repair at stated intervals. Then a hut has been prepared for the Missionary's residence, and ground cleared for a garden to be attached to it. Then increased offerings have been made, and a promise has been entered into of their regular and continued

payment. And the Bishop has at length permitted the Missionary to settle himself in the midst of a flock, of whose numbers he has baptized many, and admitted more for the first time to the Holy Communion. Thus by degrees a Christian city, the centre of future and more extensive Missions, grows up in what was in the memory of man, a primeval forest. There was a time, when Mission work was regarded with suspicion by the Government, both in England and its chief dependencies. Such is no longer the case. A "Blue book," of 160 pages, just presented to Parliament by His Grace the Secretary of State for India, and printed by the House of Commons, contains this remarkable passage:—"The missionaries consider that the influences of their religious teachings are now assisted and increased by the example of the better portion of the English community, by the spread of English literature and education; by the freedom given to the press, by the high standard, tone, and purpose of Indian legislation; and by the spirit of freedom, benevolence, and justice which prevades the English rule. And they augur well of the future moral progress of the native population of India, from the signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by the Missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government; and it has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion on the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of 600 missionaries now labouring in India, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

Mr. J. E. Gorst.

I HOPE I need not apologise if I say I am going to place before the Congress a few remarks upon the purely secular aspect of Christian Missions. For it seems to me to be the duty of the Church to take care that those funds, which are supplied to it by its members for Christian Missions, are not wasted, but spent and applied in a common-sense and business-like manner. Nor do I intend to say anything about that large portion of the funds subscribed, which is spent abroad. The economical spending of the money abroad must, after all, depend mainly upon the skill and ability and wisdom of the Colonial and Missionary Bishops. We at home may lay down a few broad principles upon which our money ought to be spent; but if we were to attempt to interfere in the management of the Missions—if we were to attempt to confine the liberty and discretion of the Bishops by petty rules, we should, so far from assisting the work, cause it the most serious hindrance. My remarks are intended to be addressed to that residuum of the money subscribed which never finds its way abroad at all, but which remains at home to pay for rents, travelling expenses, printing, secretaries' salaries, and so forth. There are some expenses which are most necessary, but which ought to be pared and cut down to the lowest possible figure consistent with efficiency. I do not intend or wish to be understood to make any complaint concerning the management of the funds of the two great Missionary Societies of the Church—the Society for the Propagation of the Gospel and the Church Missionary Society. Churchmen should never forget that these two great societies came into existence at a time when the mind of the Church was dead on the subject of Christian Missions, and that the work which they have accomplished is not only the work of propagating the Gospel amongst the heathen, but the equally important work of stirring up the mind of the Church at home, and leading her to recognise the liabilities she is under as to the spread of the Gospel abroad. They have been Missionary Societies not only in foreign parts, but also in England itself. I believe funds that are contributed to these societies undergo a reduction of ten

or twelve per cent., so that for every pound which a person contributes to foreign Missions through these great societies, a sum of little more than two shillings goes in domestic expenses, and eighteen shillings goes to foreign parts. As long as you have your Mission work managed by two great societies, I do not think this figure can be very materially reduced. But, unfortunately, besides the great Church societies there are a very large number of what are called special Mission funds. Now, I do not think these funds are wholly bad. No doubt a great deal of good is done by directing the minds of the people of a particular place or locality to the work of one special Mission. But I think that while we are not wholly to condemn special Missionary funds, we should be careful to realise the price we have to pay for their existence. I have here a report of, perhaps, one of the best special Mission funds—the Columbia Mission Fund—a fund to which Churchmen must cordially wish success—and I find that in 1872 the Columbia Mission Fund raised from the Churchmen of the country the sum of £1,573, and out of that sum £439 was spent in travelling expenses, rents, printing, secretaries' salaries, &c. So that for every pound contributed to the Columbia Mission about twenty-eight per cent. or six shillings out of every pound was spent in this country: whereas, if the same sum of money had been contributed through the agency of the Society for the Propagation of the Gospel, for example, which will receive funds specially appropriated, it would have had to pay for its share of the office expenses, &c., about one three-eighths per cent., or about fourpence out of every pound. It follows, therefore, this being a matter of figures which every Churchman should lay to heart, that if a person is desirous of contributing a pound to the furtherance of the Columbia Mission, and should see fit to give that sum to the fund direct, there would actually reach the diocese of Columbia but fourteen shillings; but if he gave it to the Society for the Propagation of the Gospel, there would reach that diocese nineteen shillings and eightpence. This, I believe, is a fair example of the operations of special funds; and, it appears to me, that if Churchmen wish that money contributed should find its way where it is intended to go, the first and easy step of reform would be to put a stop altogether to these special funds, to let those who chose to subscribe to any particular diocese or Mission give their subscriptions through the existing machinery of one or other of the great Missionary Societies. I hear some gentleman behind me on the platform say "No, no;" but it seems to me a matter of common sense and business. Two societies are surely quite sufficient for one church, and it cannot be necessary to cover the country with a score or more of auxiliary societies to tax the faithful, so that out of every pound little more than two thirds reach the diocese for which they are intended. This seems to me to be an easy, simple, and straightforward reform that might be at once put into effect. If you wish to carry the thing further, and wish the Church to do her duty towards the heathen without having so much spent at home you must do what some years ago was recommended by the Archbishops of the Church, namely, make the contributions to Christian Missions part of the parochial organisation of every parish, and it will not cost ten or twelve per cent. to collect funds in your own parishes. These funds might be gathered together by a diocesan organisation, which I believe now exists in almost every diocese in the country with no great expense, and might be sent either to that Church Board of Missions, which has been often advocated but has never become a reality, or to the Propagation Society, and Church Missionary Society; an enormous amount of money now spent in machinery might be saved, and the per-centage of domestic expenses reduced from ten and twelve to four or five per cent.; if, in short, we intend to manage our missions upon a really sound and economical basis, the Church should first at once set her face against the existence of small special funds which charge so large a per-centage for expenses, and produce so small a net result for Foreign Missions; and, secondly, an effort ought early to be made by the Church to make the subscription to Mission funds a permanent part of the organisation of every parish, so that the money may be sent up free of all charge to the societies, and by them distributed to the Colonial Bishops and various Mission bodies for work amongst the heathen.

The Right Reverend the President.

With reference to the last able and interesting speech, I should just like to say there was one fallacy. It appears to me to be this: If we had our money no doubt we should distribute it on economical principles, but we must sometimes pay something for getting our money. The analogy would be to take any person who subscribes to a large society like the Mendicity Society. He gives whatever he thinks is right, but if there is any special case in which he is specially interested, something more will come out of the pocket for it; and I think that applies to Missions.

DISCUSSION.

The Right Reverend Bishop Anderson.

As, I think, the oldest Missionary Bishop present, I may be allowed to claim your indulgence for a very few moments, and I think my own sphere of foreign labour, though I do not at all propose it as a pattern for others, may be not a bad example. Before my own departure for Rupert's Land, there was a Church existing there. For twenty years they had a great measure of elasticity, and I almost imagine I may have gone out at the very best moment. There had been previous labour bestowed, and I worked somewhat in the direction proposed by Sir Bartle Frere. There were men there who did not limit their labour at all to the proclamation of the Gospel. They laboured hard during the week in a thousand other ways. That venerated man, known for so many years in the Church of Christ, my beloved friend, Archdeacon Cochrane, was one who assisted civilisation in every way; he could teach the Indian to plough or to build, and yet he was never absent from his own duty on the Sunday, from severity of weather or any other cause. There was that period, so well described in Mr. Stuart's able paper as a period of individualism, in which a large number of converts were gathered in, and some made ready for ordination as native pastors. I went out in the Providence of God, in 1849, and I think my own period was exactly this. The definite duty I had before me was the formation of an infant church. It was foundation work. I lay claim to nothing else: it was the tending and cherishing of an infant church. That was the work done during the fifteen years I was abroad. When I left, eight native pastors were carrying on the work, besides our own large number of European clergy. Now the work has passed into an entirely different phase, and has become a self-supporting work. If you called me a Missionary Bishop when I was out there, my successor is a Colonial Bishop, for there is the province of Manitoba where he resides, and he proposes to have three Missionary Bishops to cover the vast field of out-lying labour. How shall they be appointed? One has been already consecrated, as you know, my lord, and he has been chosen exactly in the way described by Dr. Hessey. He has laboured for twenty years and surely has purchased for himself a good degree. Mention was made last night of that eminent servant of God, Mr. Duncan, and now I claim for Bishop Horden very much of the same praise as you accorded last night to Mr. Duncan. Bishop Horden is remarkable for rare administrative power and his hold upon the Indian mind. He was ordained by myself Deacon and Priest twenty years ago, and it was my great delight and pleasure to assist in consecrating him Bishop on the 15th of December last year. I am quite sure if there had been a vote on the part of the Indian Church, Bishop Horden would have been their unanimous choice. He has a large sphere of labour, 1,200 miles distant from my own successor—a large sphere from which he has gathered out a native Church. It is the object of my excellent successor to have a Bishop also in the far distant North West, West, in Athabaska, and a part of the diocese would be in the Arctic circle. Then there should be another Bishop in the Valley of the Saskatchewan; and if God spares my life, I believe I may thus see three

other Bishops, making in all four doing the work which I had to do alone. Let me refer for a moment to what was uttered by the last speaker, who brought forward much that was valuable, but who showed want of contact with spheres of labour abroad. How was Bishop Horden to raise funds for his work? He must have travelling expenses, unless he is a man of large fortune himself. The Church Missionary Society refuses special funds, and will not undertake them. The Patagonian Society referred to the Church Missionary Society, but the society could not take up the work. Mr. Duncan was seen and heard by many of you with great pleasure. How could he have gained funds for his work in Columbia without travelling expenses over the length and breadth of England? Mr. Gorst went upon the idea that the funds would be gained otherwise, but that is merely an hypothesis. Mr. Duncan and Bishop Horden, by their own personal addresses, raised the funds, else the funds would not have been obtained at all. And I do not believe the Christian public will ever refuse those travelling expenses for such a purpose. I have been familiar with the work of the two great societies. I have been familiar too with the Moravian work abroad. I have been familiar also with the work of the American Church, of which you have a singular account presented to you in the work of Nashotah. I believe the great secret of the labour of those Churches has been the very great care observed in the selection of men, and the very prayerful spirit in which their labours have been conducted. It is well to lay down a definite plan for training labourers who shall go abroad; doubtless the two who are worthy of such large Christian sympathy, Mr. Duncan and Bishop Horden, were raised up by the Spirit of God, qualified by Him for their work, and selected by those in authority, and sent forth without such special training. Their work has been crowned with large success, and I commend them to your prayers. I often think we have too little prayer for our Missions abroad, and that an additional prayer should be inserted in our services for them. I have felt much also another want, the want of a shorter form of baptism for converts introduced into our Church. This is a felt want abroad; but if two things came home to my heart in the noble service yesterday morning, it would be two verses in the Special Lessons. One was, that we are not to despise the day of small things. There is the germ of mighty fruit in the labour of the Rev. T. V. French, in North India; there may be the germ of mighty fruit in the work of the Rev. R. Bruce, in Persia, lately. This would be the day of small things. The other text was in the First Lesson—It is not by might nor by power, but by my Spirit, saith the Lord of Hosts.

The Rev. J. Trew, S.P.G., Missionary at Rangoon.

Having had some little experience in the Mission field, perhaps I may be allowed to say a few words. I shall deal, however, chiefly with our wants. Time was when work abroad was looked upon as something quite different from work at home. The Church in the Colonies, and in our Indian Empire as quite different from the Church in England. But now, thank God, things are rapidly changing. We ourselves have been brought into the light, and the same instrumentality we must apply in the case of others. First of all, we want more men, we want more Bishops, and increased organisation to raise up a native agency. How are we to get more men? Are we to send out isolated Missionaries, as has been so much the case up to the present time? Other speakers have spoken well on this subject, and I think the Church is rapidly awakening to its duty. What we want are men associated together, not only *men* associated together, but *women* also. One of the first qualifications, in former days, for a man going abroad, used to be that he should be married. I am a married man, and perhaps it may be thought by some ought not to speak on this subject, but I have experienced, and know that what the Church requires now, more than anything else in the Colonies and in the Indian Empire, is men associated together, living in community. ("No, no," and "Hear, hear.") You may call this by what name you like. I do not disparage the married element for one single moment, use all the men you have; but in addition to these we must have associated

clergy working together. They may represent all the views in the Church; and, as the Bishop of Bombay has well expressed it in his letter, those who represent these different sections of the Church, can find ample scope for their energies if they will go forth to the millions of India. Circumstances are different in different Missions. We cannot legislate for the whole world alike; if we go to India we find that fearful impediment, caste. Go to the other side of the Bay of Bengal to British Burma, and we find no caste whatever, there is the same social status amongst them as amongst ourselves. We find there (not as in India where women are shut up in zenanas) that they take their proper place in society. We find there the monastic system. We find the priest bound by solemn vows, and, as a rule, they keep their vows. We find one of the first principles of Buddhism is a self-supporting Church. We know the people give their *daily* offerings; they never go to their temples empty-handed; they support their priests and their Church. There is no impediment whatever to the establishment of a similar system in the Christian Church abroad. We are not to take the Church to these people because it is the Church in England, and the National Church, but because it is the true Church. They will receive it if we put it before them in a practical way. Let us then be wise and practical, and use the institutions of the country into which we go, as far as we can, accepting all that is good amongst these people, not making a clean sweep of all because it is called heathenism, but accepting what is good, and putting it upon the right basis build a superstructure thereupon. If, then, the Church goes forth, as the Bishop of Bombay says in his letter, in this spirit she must prevail. God has given us these 200 millions of souls, not to make merchandise of, but, first of all, in order that we may make them rich in Gospel truth, and that done, God will consolidate our empire in India. Our dear, good Bishop Milman is a thousand miles away from us, and although he is constantly moving about, cannot visit this remote part of his enormous diocese more than once in three years. The Roman Catholics have been at work in Burma for fifty years, and have a strong staff of priests and lay helpers, men and women, and *two* Bishops, and where are we? After fifty years occupation of the country we have five missionaries, and they scattered and divided over hundreds of miles. Mr. Marks is 800 miles from my parish, which is at present Native Rangoon, and fifty miles all round. When we want advice from our Bishop he is always ready to give it, but he is so far away that it takes a long time to reach him. The American Baptist missionaries have been there for fifty years, and with many hands are working faithfully and hard amongst these people according to the dictates of their consciences, and as the result of their labours have more than 30,000 converts. But when a man breaks down amongst us we see that is not the worst: his work stands still, and we never can pick it up exactly where he left it. We must therefore seek more and more to put forth the mighty motive power which God has given in His Church by His means of grace—by special prayer that He will raise up more labourers. He *can* work without means, but He does not, and He is waiting for us to use the means we have, in order that we may plant a native Church amongst these people.

Lieutenant-General Sir Percy Douglas, Bart.

I REALLY have some hesitation in appearing before you, because in what I am going to say I do not intend to speak upon the general question. I have two special objects in view, and perhaps it may require some ingenuity on my part to bring my observations legitimately within the object of the meeting. Before I go further I will express my deep regret—in which I am sure you will all join—at the absence of my friend, Mr. Raikes, who trained in the same school, and bringing from it an equally warm heart, and an equally intelligent understanding with the right honourable gentleman who addressed us first this day, gives us cause to congratulate ourselves that the cause of Missions is not hopeless, when we see that magnificent Indian service producing such men as the two individuals

mentioned, who are of the very highest type of our country. Ten minutes pass away very quickly, and I will at once say that I wish to offer a few words upon the source of the support of Missions, and the prospects of success. But before I come to that I would refer to the very able speeches which have been made, which have insisted, with so much clearness and propriety, upon the necessity of a complete organisation; and, moreover, that we should have Bishops at the head of the whole. I have been sometime in the Cape of Good Hope, and was there Commander of the Forces, and Lieutenant-Governor of one of the provinces, and I had the happiness and privilege, and, I hope, the benefit, as we say in Scotland, of "sitting under" that great and good man, Bishop Gray; and when I heard a reverend gentleman speak upon the subject of selection of proper men for Bishops—oh, reverend gentlemen! I would ask you all, is there not one of you who has the ambition—the proper ambition—to fill the place, and take up the labours of that great, good, and honest Christian Bishop? The Metropolitan See of the Cape is still vacant: let not the reproach be any longer upon you; let that be filled by one of the first men of our Church. Now I must hasten to the rest of what I have to say, and I would remark that having led a colonial life, there is nothing which impressed me so greatly with the value of our Missions as the fact that these are not wholly Missions to the heathen, but to our own scattered children, who are wandering about in all places of the world, without the means of grace at hand, and without the possibility, unless by the energy and devotion of those Missionaries, of having renewed in their hearts the lessons of their youth, and being taught that there is something in this world beyond the success of mere colonial life. Those who know not the condition of our wandering brethren, and what numbers of them there are, little think of this. Why, you, and you, and you, almost all of us have some member of our family in the colonies. Oh! then take up the cause of Missions for those separated members of our own homes. Recollect that in fulfilling the great general Christian duty of Foreign Missions we are benefiting our own kith and kindred, and are continuing to our children the lessons we have taught them around our own hearths. As to the source of support, I can only say in very few words that an ample treasury of prayers and an ample purse of money will go very far towards fulfilling your work; for I do believe that amongst the clergy and members of our Church generally there is that true Christian spirit which will lead them to obey the call of the Gospel, and that labourers will be found to go out, and carry not only to our own children but to the nations of the earth the blessings of the Gospel which we in our own country so richly enjoy. As to the prospects of success, from my experience of colonial life, and I have seen the labours of our clergy and of their associated lay brethren amongst both the natives and scattered members of our own family abroad, I think the prospects are very good and very great. They are not perhaps so wide as many of us would wish, but I firmly believe in many instances the influences are deep, lasting, and radiating. I believe if we only honestly bring all our efforts to bear on this question we shall succeed. I do not expect, and perhaps you do not, that the fulfilment of our great work of Missions is to be like what we prayed for in our beautiful hymn to-day—

"Let there be light"

instantly. No; it is to be a progressive work. In spiritual as in material things God bids us labour, labour: and without labour we shall not have a blessing. I believe great good is done by a departure from pure Missionary work in the way that Sir Bartle Frere mentioned, and from my own observation, I can say I quite agree with him that the most successful Missionaries are those who depart somewhat from the rigid rule that they are alone to preach the Gospel, and who mingle in social life, and who have the inestimable advantage of having good and saint-like and God-like wives, who are, after all, according to my observation and experience, the most loving and efficient Missionaries we have. They train the female mind in domestic life and domestic virtue, which is the very essence of Christianity. And now my time is up, and I can only say that the convictions of declining years and the experience of Missionary labour in the colonies are, that we are associated in a great, holy, and I am confident an ultimately successful work; and my devout

prayer, in which you will all join, is that the Church, in its entirety and grandeur, that is to say, Bishops, clergy, and laity, may, by their united efforts, give such development to this great work that even we, who are advanced in years may see a richer harvest of the bounties of God pouring upon our Foreign Missions, in which blessings we ourselves shall certainly share.

The Right Rev. Bishop Ryan.

I have asked leave to address you this morning for a few minutes, because thirteen years of my life were spent in what I think was one of the most interesting Missionary scenes in the world. When I went back to that scene of labour last year, after an absence of four years, I may tell you what I am sure you will be interested in knowing, that at every confirmation I held there were four languages needed, with the exception of one of them when there were five; and all this was the work of devoted Missionaries. Sir Percy Douglas remembers the Mauritius when there were no Missionaries there, and not one will rejoice more than the gallant General will do in hearing that which I have just told you. One of the Missionary societies has on its list 1,248 converts, and another has between 800 and 900; and nothing in my life ever gave me deeper thankfulness to Almighty God than to see, not merely the numbers of the converts, but the wonderful advance which had been made in their Christian demeanour and devoutness, and in hearing of the way in which after hurricanes had swept their church away, those poor people gave their offerings week by week for the restoring of the church, and built a large room, nearly as large as this, only there was one side open; and one of the most difficult things I had to do last year was to attend a tea-party there. I may tell you I could only be there eleven days, and I was obliged to hold a Synod, preach twelve sermons, have an ordination, hold committee meetings, and the worst of all was the tea-party; and you will understand this when I tell you it was at the end of the day, and that at the end of a tropical day one is more fit to go to bed than to a tea-party. To show the way in which social influences can be brought to bear upon these converts, I may tell you that in that large building there were 600 native converts. There was the playing of the harmonium by men of different nations, we had hymns in the different languages, and then all joined together in that beautiful hymn,—

"From Greenland's icy mountains."

That was exceedingly interesting and most thoroughly encouraging. I am sorry to say I had not more than eleven days, as the doctor ordered me back again; and I may tell you here what is not generally known: I was ordered away from Mauritius fourteen months before I went, and nothing would give me greater pleasure than to be able to go back to that or a similar scene of labour. With reference to what Sir Bartle Frere has said, it should be borne in mind that the results of civilisation always accompany the work of the Missionaries. When Bishop Selwyn went to New Zealand in 1840, he sent back such an expression of his impressions as this—that in New Zealand God had given to the Missionary exertions of His Church the ground plot of the most signal mercies ever bestowed. Look at the life of men like Samuel Marsden, who went out when the last news was that the crew of an English vessel, amounting to seventy men, had been surprised by New Zealanders, and every one of them killed and eaten except a woman and two boys, and that the Governor of Sydney at first refused to let Mr. Marsden go. But he went, strong in the faith of the Lord Jesus Christ, and the first night he was sleeping on the ground in New Zealand with natives all around him, with their spears in the ground—the very people who had killed and eaten his own countrymen, and of course he could not sleep. The men who thus went out first were not only preachers of the Gospel, but artisans and labourers; and, therefore, there were wonderful results of civilisation as well as preaching. There is a challenge I can easily offer here, for I offered it the other day to one of the sections at the British Association. Some remarks were made—and they are too often made—comparing the

progress of Christianity and Mahomedanism. I challenged any one to show me on any map of the world any spot in which there has been more improvement in civilisation and in the arts of life after a given time than in Sierra Leone; and it was because the blessings of civilisation accompanied the preaching of the Gospel of Christ. That good man, Mr. Venn, to whom reference has been made, on one occasion found that in order to develop a certain native industry he wanted £300 to buy cotton gins. He went and told his wants, and the answer was unique. "How much have you got?" "£120!" he said. "Well, then, you want £180?" "I do!" "Then I'll give it to you on one condition: if you want more come again!" We have heard of Mr. Duncan, and I am thankful to say I had the great privilege of helping to decide him to go forth to his work, and everyone knows that the most wonderful results of civilisation have taken place under his labours. As to the island of Mauritius itself, and its Church operations, we found from the ingress of the Indian labourers there were many orphans. Now, there is an excellent institution, which was needed, because on the decay of the old ex-slaves there was a great dearth of artisans of all kinds. Under the Church Missionary Society's auspices, there was an establishment which the Government took up and favoured, in which between four and five hundred Indians and Africans are trained, and in it you will find many trained as artisans, teachers, and catechists, all through the good work of the good Missionary who endeavoured to bring the training of civilisation at the same time as he preached the Gospel of Christ. As to the native ministry you cannot exaggerate its importance. There is one warning, however, which I would utter here. Remember that while you cannot too much urge the formation of a native ministry, you must be very careful not too soon to withdraw European superintendence. You read in the Acts of the Apostles of the Elders being ordained in every city; but you also read how continually Paul and Barnabas and Silas went over them again and again, so that they might rightly regulate their development.

The Rev. Archer Gurney.

The great body of us who are assembled here this morning are not present as Missionaries, but as those who take a warm interest in the Mission work. Therefore I will not apologise for saying a few words on a theme which, I think, will interest us all, and which, assuredly, should not be left out of account in the consideration of Mission work—and that is, the great and pressing need for a native Episcopate, not only of a native Pastorate, but also of a native Episcopate; because it is manifest that until we do obtain a native Episcopate to mingle with, and to act in common with, our Anglo-Saxon Bishops, we can only practically plant an Anglo-Saxon Church. What we all desire is to plant Christ's Church Catholic. I was delighted to hear Mr. Stuart when he recognised the need of planting the Church of Christ, as well as the need of preaching the everlasting Gospel; but it is obvious that until we have a native Ministry and native Bishops, the Church has not really taken possession of the soil, nor become national or indigenous in the great countries in which we are called upon to work—more especially I refer to that great and mighty country of British India. We are, of course, in that country conquerors, and we have to deal with a race who, by the Providence of God, have been placed under our political and social influence. We now wish to persuade them to accept a better faith, as we are firmly convinced, than their own—the faith of Christ our Lord and Master. But, necessarily, our Missionaries act under the disadvantage of representing, in the first instance, a foreign race; therefore, they all feel and they all proclaim the necessity of a native pastorate, and many of them recognise the necessity of a native Episcopate also. If we look to the example of the Apostolic Church, and of the Apostolic age, we shall find that although the Apostles did, in the first instance, select Hebrews to share with them in the Apostolic work of government, yet they very soon went on also to appoint Gentile chief pastors, and so to make the Church of Christ, wheresoever she was planted, an

indigenous, natural, and genuine spiritual growth. We cannot expect a great blessing until we act upon the Apostolic principle in this matter. We all know what difficulties stand in the way—difficulties of race, of caste, and the like—but how can we expect to gain the hearts of the people of India until they have their native Bishops going forth to them in the name of the Lord Jesus Christ to proclaim the everlasting Gospel—themselves members of high Indian caste—Brahmins teaching Indians to lay aside the prejudices of caste as they only could teach them, and calling on them to kneel together at the foot of a common Lord and Master. I have faith in government by Bishops as an English Churchman, and I hold that we must extend this principle far and wide, and that Anglo-Saxon Bishops, invaluable as their labours are in foreign lands—we want them as a moral backbone, and do not wish to diminish, but on the contrary increase their numbers—should have to co-operate with them a native Episcopate. So only can we remove the prejudice which now has too much possession of the minds of the native populations that ours is a foreign religion; so only can we bring home to their hearts the fact that they have a right to true spiritual equality within the Church of Christ; so only can we set forward that great and glorious ideal which is set before us in the word of God of Catholic unity in which there shall be neither Jew nor Gentile, neither bond nor free, neither Indian nor Anglo-Saxon, but Christ in all, the hope of glory.

The Right Rev. Bishop Alford.

I feel I could not go away from this Congress with any comfort unless I directed your attention for a few moments to the vast kingdom of China. India and Africa have been referred to. My friend, Bishop Ryan, has taken you to Mauritius, and Bishop Anderson to North-West America, and I do think there will be a great blank in our Missionary sketches if we say nothing about China as a Mission field. Allow me, in the first place to say, respecting China, I do not think its claim sufficiently considered. Its importance as a Mission field is underrated. Many persons seem to think the difficulties respecting China Missions are such that they are almost insuperable, but I cannot take that view of the question. My own opinion is that, according to the means and opportunities which have been used, Missionary work has progressed in China even beyond what could fairly be anticipated. Then some say, with respect to China, what a distance it is, and how great an expense is thereby incurred! But let us remember that the Suez Canal is now open, and that steamers are now continually on their way from Liverpool, London, and all parts of Great Britain to China. As regards our postal service, China is now within six weeks, and is therefore comparatively near at hand to what it was when our Missionaries had to take a long voyage round the Cape of Good Hope, and occupy so much time in reaching the Mission field. Then again, China has opened in a very remarkable manner. I do not mean to say it is open in its length and breadth, as some have said, but it is open to an extent that we are as yet unable to occupy. Go up the great rivers of China, and there are stations there which may well be occupied with safety, comfort, and advantage, by our European Missionaries. It is a sad thing that our Missionaries are comparatively so few in China. The Church Missionary Society has the honour of sending out Missionaries to that country, but it stands as yet the only Church society to occupy the field. The Propagation Society is about to send forth Missionaries both to China and Japan, and I heartily wish them all success, and hope they will be men with the love of God in their hearts, and the true Gospel of Jesus Christ upon their lips, and I hope they will love their brother Missionaries, and work hand in hand with them, so that the precious seed of the Gospel, which is already widely scattered, may be scattered still further by them. I wish to say progress is the one thing which it is necessary to aim at in reference to China. Anything like halting in the work, or retrogression, is calculated to do great harm. In order to succeed in China there must be advance from one Mission to another. "Onward, and onward still"

must be the motto. The Church Missionary Society has now various missions in China. There is a Mission in Hong Kong, Foochow, Ningpo, Shanghai, and Pekin; these fields are all occupied by men of true devotion to their work, not only of real piety, but of much talent too. It does not do to send out to China men who are not qualified to master the language. That language is one of great difficulty, and it is necessary to send forth men whose ability is beyond the average. I think such is the case generally with regard to our missionaries in China. Whether I refer to Mr. Burdon, at Pekin, Bishop Russell, at Ningpo, and Mr. Gough, and the two Moules, or to that excellent Missionary, Mr. Woolff, who has just gone forth again to Foochow, or to Mr. Piper's labours at Hong Kong, I can say of one and all that their work has been carried on with great earnestness, great devotion, great talent, and great judgment, and I am happy to tell you this morning, with no little success. I wish to say, in the next place, that if Mission work in China is to progress, native churches must be built up, and native clergymen occupy the foremost place. Whether we go to Foochow or Ningpo the native catechists and teachers afford ground of hope the most promising and encouraging. I have lately visited both these Missions. Two years ago, I made a long episcopal journey for confirmation and inspection through the Foochow district, and most delightful, I can assure you, was the work. I do not mean to say there were no difficulties, nor much to try the Missionary, both as regard to health and vigour; but, notwithstanding all difficulties and hardships, I can assure you, as a Mission field China is one of pre-eminent attraction. Do not let our Missionaries simply stay at the open parts—send them inland. There is a Missionary Society called the Inland Missionary Society. I highly respect it, because it sends its Missionaries into the heart of the country. It has penetrated where other Missionaries have not gone to labour, and I testify that its superintendent, Dr. Hudson Taylor is a man of great Missionary zeal, and is conducting a great evangelistic work in remote cities and districts, where Missionaries will do well to follow him. The further you go into the interior, the more promising is the field, while if you stop on the outside, you may stop there for ever. I conclude with the remark, that Mission work throughout the wide world is spiritual work. Ever let us take that view of the case. It is not for men we labour; it is not simply for the Church we labour, but for Christ our Master. It is His Spirit for which we must pray, and whatever our organisations may be, unless His Spirit descends upon them—upon our European Missionaries, and also upon our native priests and deacons, I am sure the work will not only flag, but no great blessing can be realised. I wish I could stir you up to think more of a native Ministry. I hope their numbers will be greatly multiplied throughout China; we want a native Ministry there headed by a native Bishop; and I do not believe either the work of translation or organisation will ever be carried forward as it might be, unless it is placed to a great extent in the hands of the native Church. Europeans after all are but pioneers. The work they do is most valuable, but the evangelisation of China can only be hoped for through the agency of a native Church, fully organised and able, and permitted, independently of foreign guidance, to unfurl in her every province the banner of the Cross.

Earl Nelson.

I will say a few words upon foreign Missions, their sources of support, and methods of management. I hold that the sources of support are unlimited, that is to say, they are only limited by the sincerity of the faith of the members of our Church, and their belief in our Lord, and in the truth of His Gospel. I was surprised when, in defence of God's infinite mercy, I stated that the heathen, who by our neglect were shut out from a knowledge of the truth, might be safely trusted to the uncovenanted mercies of God to hear from a clergyman that "therefore it was a waste of time and money to seek and convert them." Such a one, if expressing his real opinion, could not have realised the elevating

power of the doctrine of the Incarnation as the only true civiliser of mankind. And such an incident shows too clearly that the one thing that saps our sources of support is a leaven of infidelity, which must be met by all wherever it is found. As to the methods of management of Missions I wish to bear my testimony, that though there are evils connected with societies, and expenses connected with the raising of special funds, we must bear with them, because what we want is the Mission work to be done, and we do not want to limit the way of doing it; we want to make all who wish to help in one way or another free at all times to help in their own way so long as they really help it forward as a Christian work. But I will tell you this, which Mr. Raikes would have borne witness to, in our Diocesan Synod of Salisbury, we came to a unanimous decision to appoint a Board of Missions. That board was not to interfere in any way with the work of any society, but it was to do all it could to encourage throughout the diocese the spiritual work of Missions as the great work of the Church. Men of all parties, and supporting every society, are upon that board, and I believe, by God's blessing, it will be a great success. Next, as to other methods, I should like very much myself to see it more of a rule than an exception that our English clergy should first go out into the Missionary field. If it was only for a year or two it would help them in their Home work, if they had no special calling for the work abroad—or if they had that call, they would see it, and they would become so interested in it that those who had the call would not be lost to the mission work. If men were encouraged by the prospect of receiving livings at home after having had experience abroad, a system might very easily be carried out that would be successful—and let those who have private or public patronage give out that a certain number of livings would be offered to those who had earned laurels in the Mission field. When the officers and soldiers of our army have to go abroad to gain their experience, I have yet to learn why the officers of Christ's army should not have the same experience, and by it be more fitted for the home work; and this brings me to what Sir Bartle Frere pressed, that there should be great leaders of Missions and pioneers who would lead out with them a number of men into our different Mission fields, especially in India. I think the time has come when we should do more to benefit by the example of the way in which we ourselves and the rest of Europe were first converted to the faith—the way I mean in which civilisation and the preaching of Christianity went together hand in hand. I am happy to say that where such a system has been tried among the Kaffirs very great success has attended the attempt to carry out civilisation at the same time as preaching to the people. Happily I need not dwell upon the next point, because everybody is feeling the importance of training up a native ministry. You can make no greater mistake than by always trying to introduce European customs, or the peculiarities of our own Church, instead of building up a Native Church. The Church is God's Church, and it can be adapted to all nations and all habits of life, and we are only shackling the work if we attempt to force our peculiar forms or ceremonies upon the natives. As soon as we have made them Christians let them form their rules in non-essentials for themselves.

The Venerable Archdeacon Croghan, Bloemfontein, South Africa.

I venture to come before you to-day and say a few words, not as having any other claim but some practical experience for some years in the Mission life. It gives me very great pleasure to be able to endorse, from my own experience, a great deal of what has been said by the previous speakers. Sir Bartle Frere has very clearly brought before you one of the great objects of Missionary enterprise, namely, the combination of an attempt to introduce amongst the natives a civilised polity, with the more direct work of preaching the Gospel. There is no doubt about it that one great lesson which this Christian country has to teach to those who are still lying in the shadow of death and in the darkness of heathenism is that the Holy Gospel of our Lord is a means by

which, not merely they are to have a good hope for the future, but by which there can be imported into their lives in the present whatsoever of happiness and elevation has been given to us by the advancement of that civilisation which we owe to the preaching of the Gospel of Christ. But I must bring before you what this really means in one more practical way. My own interests are bound up, both by my call and by my own inclination, in the advancement of Missionary work abroad, and if we are to have an increased agency, and thus more perfect organisation, then what it signifies to those who sit at home is nothing more or less than this, that their contributions to God's Gospel in foreign lands should be increased tenfold. It is a sad truth that from this great country there comes not a tithe of what ought to be contributed, not a hundredth or a thousandth part of what ought to come for this great cause. The contributions of England, take them altogether, to the missionary cause of Christ, are hardly as much as the income of one of our most wealthy men, and that, I think, is a great disgrace and crying shame to a country that has had the advantages and light of civilisation which this country has enjoyed. One of those who have addressed you spoke of the great advantages of married Missionaries. A married Missionary, and I am one myself, means a man who must have an income; and I know a good many parts of the Mission field where, if the Gospel is to be preached at all, men must preach it who have no income. I ask you how is that difficulty to be met? We want in those places I speak of the assistance of female agency. There is not the least doubt that a Missionary's wife is very useful, if she has money to pay servants to nurse her children, and sweep her house, and make her beds; but when she herself has done all these things I can tell you from my own experience she has mighty little strength left to do anything else. I see only one solution of the question, and that is the establishment of associated female communities in Mission countries. I speak as a practical man. There is no other way of doing it, unless those who object to it will for every shilling they now give, give fifty pounds. This is a practical answer to all objections. The only test of a man's sincerity is what he will give out of his pocket. If anyone objects to associated female agencies, let him give all he can give to obviate their necessity. If every Christian gave a tenth part of his income, there would be no difficulty. Married Missionaries and their wives are very great blessings, but I can only say that in the diocese to which my labours are attached, we could not dream of carrying on the Church's work, if we had not five or six clergy who have relinquished the joys and pleasures of domestic life, that they might work for God for food and clothing; and more than one has offered in this country to come out to us, and I have said, "We can give you plenty of work and a large sphere, but we can give you no income. Will you go on those terms?" What would a married men say to that? Perhaps it would not be fair to ask him to do it; but I can assure you I have three men who are going out on those terms. I should be delighted to give them incomes, and enable them to take wives out with them; and if any of you will give to each £200 a-year, which is the very least they can live upon, I will give them free licence to marry.

The Rev. C. F. S. Money, M.A., Vicar of St. John's, Deptford.

It must ever be a matter of the deepest astonishment to Churchmen, and of humiliation too, that the Church was so long before she took up the work of Missions to the heathen, and we owe to those Mission Societies who awakened the Church from her lethargy a deep debt of gratitude. I join very heartily with Mr. Gorst in the expression of a hope that ere long the reproach may be wiped away from every clergyman of every parish in England, where there is at present no support given to the great Missionary societies. But I cannot join with Mr. Gerst in thinking that those great Missionary societies exist by toleration. I believe they have struck their roots deep into the affections and confidence of the people of this country, and that whilst the Missionary work is carried on it

will be carried on by their instrumentality. We have heard a great deal of the importance of lay agency, and let us remember that the funds of these societies are in a great measure collected and distributed by the help of laymen. Something has been said with reference to the expenses of that collection and of these societies. Let it never be forgotten, that that honoured man of God, Mr. Venn, for thirty years gave his unbought services to the Church Missionary Society, and he was not the man who would see one sixpence of the money contributed to the society wasted. Very carefully were the funds of that society distributed; and three years ago, when something like a charge was made against the society on account of its expenses, he went thoroughly into the matter, examined it carefully, and satisfied himself and every candid enquirer that not one sixpence of the money was wasted. He has left a rich legacy not only to the Church Missionary Society, but to the Church at large, of ardent love, of practical wisdom, and of self-denying effort; and I believe it was his opinion, in regard to this Missionary work, that it was wise to continue the course which the Church Missionary Society has already adopted, and send out in the first instance Evangelists to evangelise the heathen; and then, when the way was prepared, plant there the Apostolic order and discipline of our Church. No society has done more for the purpose of preparing in heathen lands a way for the establishment of the Episcopate than the Church Missionary Society; and when Bishop Crowther came over to this country—himself one of the strongest and noblest evidences of the real work done by that Society—when he came here to plead the cause of Missions, he was met by this difficulty, that no argument he could employ, and no evidence he could produce, was so strong and impressive as the fact of his own presence here in England; once a slvee, liberated by the strong arm of England, and now doubly free, made free with the liberty wherewith Christ alone can make His people free. And now, my lord, at this present moment, by the help of the Church Missionary Society, and a most munificent donor, Mr. Jones, Bishop Crowther will be relieved of all the expenses attendant upon his Church Organisation, and will be free to go into the interior of Africa to carry there the message of salvation. There is no cant so bad as that which has been heard in this country at different times in regard to the ill-success of Missionary work, and our duty to attend to work at home. We know quite well that those who have been most earnest in doing Missionary work in England have been those who were most earnest in sending the Gospel to the heathen abroad; and in regard to uncertain results, I cannot help thinking that partly from the subject having been brought so prominently forward at these Congresses, partly from the testimony borne by men whose integrity, honour, and ability it is impossible to impeach, who have come back from the mission field—men like Sir Bartle Frere, who has spoken to-day—men like Lord Lawrence, Sir Arthur Cotton, Sir Herbert Edwards, and others—we shall soon hear the last of those reproaches and misrepresentations in regard to Missionary work. It has been a matter of surprise to me that the press of this country, generally so accurate in the information it gathers and distributes, has been so slow to recognise the real work which has been done. There are signs, however, of improvement. The *Times* and *Pall Mall Gazette* are beginning to see it is impossible to resist the evidence supplied, not only by disinterested and impartial witnesses, but also by the State papers presented by the Secretary of State for India to the House of Commons. One passage says, no statistics can give a fair view of all the Missionaries have done. Without speaking of the way in which they have been the educators of the people, of the works they have translated, and the influence they have brought to bear, their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. Taking the work of the last twenty years, they say the entire number of Protestant converts in India, Burmah, and Ceylon, during that time, was 85,182. In 1872 the communicants were 78,494, and the converts, young and old, 318,363. Now, what has been the means by which this success has been accomplished? You have it in the words of our Blessed Lord Himself, when He said—"I, if I be lifted up, will draw all men unto me." It has been the simple preaching of the Gospel of Christ that has produced these great results, and we know that this is a work which will stand. Churches may change and fall, but

this work of Christ's must go on. "I founded," said Napoleon, "an empire upon force, and it fell. Christ founded His upon love, and it stands." This work must progress. It is a preparatory work until the Lord Himself shall give the word, and then there will come a mightier influence, and there will go forth a greater host to win the waste places of heathendom for the militant Church of Christ. Then will be heard from the blackened ruins of Satan's dismembered empire, "Hallelujah! for the Lord God Omnipotent reigneth!"

The Rev. the Hon. H. Douglas, M.A., Rector of Hanbury.

In the five minutes your Lordship allows me, there are one or two points that have been alluded to in the course of this morning's sitting on which I would wish to speak a few words: one is the statement in the able, but, as I think, somewhat incorrect speech with regard to special funds. In the course of his remarks the speaker stated the difference in the actual amount which arrived in the Mission field according to the channel through which it passed, and said that subscriptions arrived in many instances when passing through special funds in the proportion of only a little more than two-thirds for the actual work for which they were given, or in the proportion of about fourteen shillings in the pound, while something above eighteen shillings is available out of every pound that passes through the Society for the Propagation of the Gospel. This may be the case with some special funds, and we may devoutly wish that all special funds, so expensive in their management, may be given up, and that the money contributed through them may be allowed to flow to the Missionary cause by a channel more direct and less absorbing. At the same time I believe it will be the ruin of our Missionary recources if special funds are to be given up. They are frequently the result of an exclusively special interest, and would altogether fail to be available for Missionary purposes if allowed to pass only into the general fund. And I may say that the special fund, with which for many years I have been connected, for the Diocese of Capetown, is an instance of one at all events, in which every pound contributed goes out without the deduction of one halfpenny. I hope the great parent Missionary Societies will be well and heartily supported, and I should be glad if the amounts given to special funds were allowed to pass through the accounts of these Societies, and were mentioned in their annual Reports. And at the same time I should be glad if there were no jealousy manifested of special funds, and if Missions supported by them, and by extra private exertion should have at the same time the generous support of the parent Society. We have had a good deal of valuable information to-day, and especially valuable is the testimony of such gentlemen as Sir Bartle Frere, and General Sir Percy Douglas, who have brought their experience to bear on the subject: this is worth thousands of theories, because it is practical evidence from personal observation. I do not now allude to the equally valuable information we have heard from Missionaries themselves, but there has been one omission in the discussion to-day, and that is in no reference being made to that most valuable contribution to the literary resources upon Missions—the letter of the Bishop of Bombay, for whom I would venture to engage the sympathies of the Congress in the affliction which has recently befallen him. That letter places before us the real principle of Missionary effort, and any discussion at the present time upon the subject would be altogether incomplete, without allusion to the contents of that letter. There are three points, if I remember rightly, upon which the Bishop especially insists: the first is, the necessity of looking to our Lord as the example of self-sacrifice in Missionary work. He calls upon men to copy their Master, and give themselves a real sacrifice to the work; and says, if men will do that, there will be greater blessing resting on the work of Missions. Another point he speaks of very definitely is the necessity of presenting, in a definite form, and by external means dogmatic truth to the Indian mind. The Bishop of Bombay has had a very large experience, first in South Africa, and now in Bombay, and we cannot look anywhere for sounder advice upon Missionary work. There

is just one other thing I would mention as enforced by the Bishop, and that is the necessity of combining in corporate action. I quite grant the advantage of a Missionary having a wife, as has been recommended by some this morning, but the wife must be a luxury and not the rule in Missionary life. You must have men combined in corporate bodies, by whatever name you call them, and women also associated together if Missionary work is to be successful.

The Rev. Charles Kirk, Bombay Chaplain, and Fellow of the Bombay University.

Foreign Missions are a mirror of our home Church. And to see the real consequences of former Missionary policy you cannot do better than look at our oldest Foreign Mission, viz., that planted south of the river St. Lawrence; for the Church there is as really an offshoot of our transmarine Missions as, say the newer Church of New Zealand. And recognising this fact, *Mission Field* might do well to give us news from the United States. The descendants of Seabury would no doubt thus gladly give us interesting tidings of how they do. It must be confessed that our Mission work there has not resulted in what a stranger might expect from the efforts of a venerable Church with over one score of learned and well endowed Bishops. That offshoot of the "Island of saints" teems with Indians and white men of our blood who have never been baptised. Yet many of the Missionaries sent there in the last century would bear comparison with a Patteson, or a Selwyn, or a Martyn, for learning and zeal. Witness the labours and sufferings of that wonderful missionary sent out by the Society for the Propagation of the Gospel—I mean John Wesley. Fear of the State, leading to a foregoing of primitive organisation, was in the past century a cause of that Missionary failure from which the United States now suffers. And I mention it because the same thing is likely to be the cause of failure again; since does it not look very like failure to see that all the old and new missions put together of the Church Missionary Society scarce give one adult baptism for every one hundred pounds they pay out of their London banker's till. The figures of their last report are—total adult baptisms, 1,620; total expenditure, over £165,000. With Mr Gorst I would say do not multiply duplicate machinery too often under antagonistic, or at least rival, management. We are in danger of the Retford accident, in which divers church parties, dissenting companies, and the native passengers we carry are all liable to the risks of disastrous collision. Nevertheless, if I diagnose aright —and I have seen, heard, and read as much of Missions beyond the seas as most people—we really do want a small authoritative body of our Church to give, like Venn did, all their time and energy to the business of her Missions. I say a small body, for we cannot forget to-day, when some of us are praying for God's blessing and guidance in its choice of a new Bishop on the widowed diocese in which tiny Iona is, that it was of old from small compact bodies, wisely organised, and wisely organising, that great Missionary results sprang. The senders forth of St. Aidan were not a huge committee, seeing each other one afternoon a week, and reporting some nine times in the twelve months to a larger body still. Little Palestine, too, with its leader of the Twelve and the Seventy, eminently teaches the same lesson. Let then the past and the present flabbiness that I fear characterises our Foreign Missions, urge our two Convocations to start a Board for Missions of a few picked men, say twelve, full of Christian zeal, ability, and discretion, who will pull together. One might fitly be a Scot; and another the Church of St. Patrick (if she will only let our Prayer Book alone), might recommend for the Board. In these days of multiplying test examinations, you might ask, if you like, for each one to have the Acts of the Apostles by heart, and be quite familiar with *Bingham's Antiquities* and the Greek liturgies. For we in the foreign field should ask such a body to solve for us knotty questions of practice, *e.g.*, ought we to continue the circum-

cision of children of our Arab converts as the Church of Abyssinia does? Or again, how should those Europeans be regarded and dealt with who, themselves baptised as we are, extend and consolidate Mahomedan sway? For by such Turkey has conquered Yemen, and Egypt is seeking to filch from Abyssinia and the Somali land. A weighty working body of this kind, *semper paratus*, would be invaluable for watching measures like the late Colonial Church Bill, or our Government Secretarial action antagonistic to consular chaplaincies. It could advise with authority as to how the Church should step in when one of Her sons annexes unknown equatorial regions to a Mahomedan power. Though we are now better off for chief overseers in our foreign possessions than when Missions were first sent to the American colonies, there is no doubt that England's painful paucity of Bishops is but too faithfully reflected in our foreign parts. India is in urgent need of her number being doubled. According, indeed, to primitive practice, which you may remember, John Wesley formed a Conference to promote (there was no Church Congress, and but silent Convocations in those days), nearly each of our great Indian chaplaincy-centres would be the seat of a Bishop. And, did time allow, I could now show you an easy way by which the authorities could provide two Bishops to relieve those of Bombay and Madras of the most inaccessible part of their flock, without adding to the expense of either Government or any Missionary society. Yea, the present Bishops would be saved worry and some travelling expenses. I am very thankful to see how much and how favourably God's example of sending his heralds two and two is noticed. One, like Moses, may be administrative, the second, like his brother, liturgical; but both must be evangelical. And the mere sending two and two will not suffice. They must have known each other before they start, else the devil may tempt them first to secret jealousy and then to open endeavours at supplanting each other. Hence He who is Wisdom chose brothers or dear friends in twos, as Moses and Aaron, James and John, Philip and Bartholomew or Nathaniel. And even then he said when sending them, though only on a Home Mission, "See that ye fall not out by the way." How much more this caution is needful in foreign parts, ask the Royal Geographical Society. As then an unworthy worker in the foreign field, I venture to ask the Church of St. Augustine and the great King Alfred, of your charity, give us a Convocation Board of well tried veterans and others, give us, too, more Bishops for India, now wakening up, and pray God to give us more and yet more companies of Jesus, judiciously selected, who will work together, not as equals, but as one. Then the accursed thing of covetousness and self-seeking having been put away, our Joshua will lead us from victory to victory, till there remaineth no more land to be possessed.

WEDNESDAY AFTERNOON, 8th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Right Reverend the Bishop of Dover took the Chair at Half-past Two o'clock.

SUPPLY AND PREPARATION OF CANDIDATES FOR HOLY ORDERS.

PAPERS.

The Very Reverend the Dean of Chester.

In dealing with the subject which has been committed to me, in conjunction with others better able to handle it, I propose to speak more of the preparation than the supply of Candidates for Holy Orders; and I think I shall simplify what I have to say, if I look at the matter chiefly from the point of view obtained through the experience of an Examining Chaplain.

A convenient starting-point may, I imagine, be found in the new condition of the Universities, as regards both this preparation and this supply. They are not now in their very nature, as they once were, the Seminaries of the Clergy. In two senses their change, in this respect, is a serious fact. Once their whole character was clerical. Now, in theory, their complexion is very secular; and, in practice, it is to be feared that they are pervaded by looseness of religious thought. Hence it seems unnatural to expect that they will supply candidates for Holy Orders in the same numbers as heretofore. But this is not all. A smaller proportion of men of the highest intellectual rank in the Universities are ordained than formerly. I am able to see this distinctly in regard to my own University; and any one who compares the careers followed by the more distinguished men in the Mathematical and Classical Triposes of two periods of equal lengths, say 1835-1840 and 1860-1865, separated from one another by twenty-five years, can see the fact for himself. Thus not only is there a general diminution of supply, but fewer men are supplied of the highest culture. If the failure as to quantity is serious, the failure as to quality is more serious still.

Perhaps we should not now be regretting this change, if there had been a stronger sense of duty in the Universities, and a loftier ideal of College life, if old endowments had been used in a more religious spirit, if there had been less of intellectual luxury and of refined self-indulgence, and especially if the younger residents, after achieving high distinction, had maintained a stronger conviction of the good they might do to those immediately below them. And, even in contemplating the present state of things, we must admit that there are two sides to the subject. A juster view is entertained than formerly of the responsibilities of the Christian Ministry. If doubt permeates

the higher strata of intellectual life more easily than the lower, there also we find finer scruples in regard to duty. In former times very serious obligations were taken without much thought. Examinations were made very easy to distinguished men who were well acquainted with everything except theology. Now this is no longer the case, so that the gain may be as great as the loss. A Church is made stronger by a scanty supply of good clergy, than even by a very large supply of those who are unworthy. And again, we must beware of exaggerating the result, as presented to us in mere statistics. Such statistics always require a commentary drawn from all the circumstances of the case. If we parade facts and figures, without explanation, we may create the very evil we deprecate. At all events, lamentations are quite useless. Our duty consists, not in the indulgence of regret, but in brave and prudent readjustment. This change in the Universities is similar to the recent change, as regards religion, in our system of Elementary Education, which has required, and is receiving, readjustment. "God fulfils Himself in many ways." When one opportunity is lost, another is given; and, though in itself it may not be as good as the former, if it is more worthily used it will be practically better.

Still we have to deal with the fact that the Universities cannot be relied upon, in the same sense as of old, to meet our wants. They are not self-acting machines for the production of Curates. Once, when a Rector wanted a Curate, he looked to the Universities; and, on the whole, he obtained what he wanted. Now this is no longer the case. What is the practical conclusion? I think it is this, that diligent efforts must now be made, within the general body of the Church, for discovering and eliciting Candidates for the Ministry. A new duty is laid upon the Clergy and their associated Laity, just as (to make the same comparison as before, in another point of view) the Clergy and Laity in our parishes must look to themselves for the maintenance of religious education, and not to the Government Inspector. For myself, I see some great advantages in this change. It must be a good thing for the Christian community to be active, and not passive, in the process of supplying Candidates for Holy Orders. And for these young men themselves, it must surely be an advantage to be surrounded from an early age with personal sympathy and special prayer.

I am aware that this is somewhat vague; but there is commonly vagueness, when we are in a state of transition and finding our way towards new methods. I will illustrate my general meaning by referring to what takes place among the Wesleyan Methodists. We know far too little of the arrangements of the Nonconformists; and, therefore, fail to learn various things which would be useful to us. I will assume a general knowledge of what is meant by a "class" under its "leader," by a "society," consisting of all the "classes" in connection with any one "chapel," by a "circuit," including several "societies," under a "superintendent," and by a "district," comprising a number of "circuits." Now what is the course of a young man towards the full Wesleyan Ministry? It passes through several stages; but at every stage this principle is kept in view, that the people must know him, and watch over him, and approve him. First, proofs are given of a religious spirit and of powers of usefulness in connection with some "class."

Then the case is brought before the notice of the "superintendent" of the "circuit," and becomes the subject of careful consultation. An examination in religious knowledge takes place. If all is satisfactory, the incipient candidate becomes a local preacher, and a period of trial follows. The opinion of the "Quarterly Meeting of the Circuit" is then taken; and if this is favourable, a close examination before the "District Committee" is the next step. Then follow the operations of what is termed the "July Committee" in London, who, after a further examination, including not only Theology, but a medical certificate, inquiry as to pecuniary liabilities, and the like, report favourably or unfavourably to the "Annual Conference." After this, in ordinary cases, three years are spent in a Theological College, with three years' trial in circuit work. All this precedes ordination. I give this slight outline, not simply as an illustration of excellent discipline and methodical co-operation, but to show that the general body of the Christian people may, by orderly arrangements, elicit and encourage and urge forward and prudently prepare those who are to serve in the Sacred Ministry; and such trouble taken on behalf of each separate candidate seems to me likely to be useful, both to himself and to the community at large.

But now, in adducing this illustration I have already passed from the question of supply to the question of training. Assuming that candidates can, by new efforts, be discovered and encouraged, how are they to be trained, and where? For my own part, I would still look to the Universities as much as possible. We have a right to hope that, by God's good favour, a more religious spirit will prevail there. Moreover, the Theological Faculty at Oxford and Cambridge is still connected with the Church of England, it is quite unfettered, and may be confidently expected to mature wise arrangements. But, above all, there are advantages in the Universities for the training of the mind and character, which can be obtained nowhere else. It is surely desirable that our Clergy should approach their sacred office "through the avenue of liberal studies." They will be required too to minister to all men; and they ought, if possible, to acquire, early in life, broad and varied sympathies. Again, Theology is best apprehended, not as an isolated science, but in its relation to all other sciences; while the critical use of language must be of essential importance for the study of the Bible. Bad results would follow to England and the Church of England if our Clergy were cooped up all their younger years in religious seminaries, and then suddenly brought to face the terrible problems of the day.

Still, with all this, it remains true that our Theological Colleges are, relatively, more important than they were. It is imperative now that general attention be directed to them very carefully. It is a fact, I believe, that they are supplying one-fourth of our Clergy. Moreover, I am convinced that the training received in such Institutions is of the highest value. As the Chairman of the Council of one Theological College (at Birkenhead), I can speak with some knowledge; and I am convinced it supplies advantages for learning Divinity far beyond anything I recollect at Cambridge in my own time. It has been too much the custom of the Universities to send out candidates for Holy Orders without any distinctive discipline at all. The average cricketing or boating man, whose character, no doubt, is good, but whose mental

and spiritual furniture is somewhat scanty, is often, within a very short time, in charge of a populous parish; and such men frequently turn out very well. But, when the matter is viewed in this way, it is impossible not to see that Theological Colleges have their own special advantages; and not only do they open the clerical career to excellent men, who would find it impossible to go to the Universities, but such men have often had a previous training of peculiar value, in habits of business, in knowledge of the world, and in the experience of sorrow.

I do not stand here to pronounce a panegyric on Theological Colleges; but I do claim from University men a righteous and a generous judgment concerning them. Still, I acknowledge their defects and infirmities. One of their disadvantages is, that they are detached, isolated, very little known, and each managed in its own way on its own little ground. It is desirable that they should be brought out into broader daylight, so that closer attention may be bestowed upon them. This result would be obtained by means of a general system of Examinations, bringing all the successful students of these colleges into one general Class-list. Such a system would give to the candidates a better consciousness than they have now of belonging to the Church at large. It would both organise and stimulate study in the Colleges, and it would tend to hinder each one of them from running too narrowly in its own groove; while yet the independence of each one would be left very free; for such an examination would directly test, not methods and manuals, but results.

But I would go still further. In this Class-list I would include those students of Divinity in the Universities themselves, who are candidates for Orders, as well as the very few who might be studying privately and at no institution, so that all might be brought into free and open competition with one another; and it seems to me that this is an excellent time for the establishing of such a system. Each of our two old English Universities is in a peculiar position in regard to this matter. At Oxford, after long hesitation, the principle of a Theological Honour-list has been accepted; and at Cambridge the Voluntary Examination in Divinity takes place for the last time, this year, to be succeeded by a Theological Tripos.

But, to go one step further, if some abbreviated designation could be given to all who pass this examination, a great discouragement would be removed from the students of Theological Colleges, who find that the title of "B.A." without much knowledge of Divinity is more esteemed in the world, than a good knowledge of Divinity without the title of "B.A." What this abbreviated designation should be would require careful thought. "Licentiate in Theology" is somewhat clumsy. To give the title of "B.A." itself in virtue of merely professional attainments seems to me unnatural. I venture to advocate the suggestion which has been made, that the old and now nearly obsolete "B.D." should be revived. Such letters at the end of a Clergyman's name would have some considerable value and a true meaning. I take it for granted also that such a Class-list as that which I have supposed would contain an Honour-class. This, too, would be a great encouragement to the students in Theological Colleges, who are debarred from the advantages of a University.

I am aware that there are objections to such a plan.

In the first place there might be objections on the part of the Universities, which are a little apt to look with disdain on that which is not distinctly a part of themselves. But I would say, with all respect, that it is worthy of the Theological Faculty in these ancient seats of learning to exercise a healthy influence over all this theological study. We have seen what the Universities have lately done for school-boys and for women, and with excellent results. Might not the same kind of expansion take place into the domain of Divinity? It might be a little awkward if students in Theological Colleges were to carry off many honours in competition with members of the Universities: but this might do some good to the Universities themselves, whose members have certainly superior advantages.

Again, an objection might arise from the difficulty of forming an Examining Board satisfactory to both the Bishops and the Universities. I cannot, however, but think that this difficulty would easily be overcome by mutual conference. I am tempted here to refer to an arrangement adopted by the Old Catholics in Germany, who have just consolidated their Church constitution. The emphasis was very strong, with which I heard it said at Constance that the Seminary system, with its demoralising casuistical teaching, had been disastrous in its results. One need, deeply felt, was the organisation of a better provision for preparing candidates for Holy Orders; and one part of this provision consisted of the appointment by the Synod of a body of six Examiners, four Theologians and two Canonists, of whom three at least must be University Professors. Out of this body the Bishop selects on each occasion four, three Theologians and one Canonist, who are to examine candidates after they have spent three years at a University. I adduce this, not as supposing in the least degree that this exact method would suit our wants, but as an illustration which at this moment is interesting, and which may suggest some useful thoughts.

Again, objections might occur to the minds of the Bishops themselves. Such a general examination, deciding on a certain part of the fitness of candidates for Holy Orders, might seem to fetter the liberty of the Bishops. But it is not at all supposed that they can be restricted or ought to be restricted, in ordaining whom they will; and in one most serious respect, I believe the Bishops would find an important advantage to result from such an arrangement. This brings me to another side of the subject.

If such an examination were accept d as determining the fitness of a candidate in certain things, the Bishop's own examination would follow. Now, that last half week before the Ordination has been the cause of many grave thoughts. Just then some candidates are hanging between success or failure, others are keen with the spirit of competition, all occupied with what may be called the business of the occasion, when they ought to be thinking of its spiritual meaning. Surely, it would be a great benefit if such pressure could be diminished through the fact of certain tests having been applied before. A large amount of the necessary knowledge having been already guaranteed, the Bishop would be more free to deal closely with points of doctrine and character, to exert that influence of personal intercourse which, at such a time, is

invaluable, and to use those precious days, which come only once to each candidate, for purposes of devotion.

Such thoughts have been brought into my mind through my connection with one Theological College and through experience of the work of an Examining Chaplain. It is a great satisfaction to add that, since I began the writing of this paper, I have learnt that similar thoughts have been in wiser minds—that in one University an examination of this kind, and with these various ends in view, has been actually organised, and that, in one diocese, a preliminary relief of the pressure on this week before ordination has been already planned. I allude to Cambridge and to the Diocese of Lincoln. I hope the remarks which I have ventured to make here will help to direct some attention to these hopeful beginnings.

There is no time now for me to dwell on any of those points of detail in the training of a clergyman for Modern England, of which our minds at this moment must be full. Otherwise, I would say something of discipline in the use of the Voice. Indistinct utterance, false emphasis, conventional tones, waste of strength, mar much of our ministration. The question of Music, too, requires much attention. It is relatively of far greater importance than it used to be; and this fact ought not to be overlooked. At the same time, I fear I am old-fashioned enough to prefer good reading to bad intoning: and I fear our supply of spiritually-efficient clergymen is likely to be impaired, if more stress is laid on an accidental accomplishment than on solid religious character and on the power of dealing wisely with the souls of men.

We are suffering just now from the want of proportion in at least the outward manifestations of our Clerical life. The result of such disproportion, if we were speaking of a work of art, would be grotesque. In the case before us it produces a smile, though in the end it leaves with thoughtful men great depression of heart. How are we to maintain this sense of proportion? Partly by studying the Prayer Book, but chiefly by studying the Bible. With two or three words on each of these subjects I will conclude.

It should be remembered that if the Bible is the language through which God speaks to us, the Prayer Book is the language through which our congregations speak to God, the Clergy being the ministers in these congregations. I believe only one thing is more important to the Candidates for our Ministry than the thorough study of the Prayer Book. I am not speaking of the archæology of this book, but of its substance. Take only the Morning and Evening Prayer, with which our people are familiar from childhood to old age, and often so familiar without understanding them, that they never discover they do not understand them. But what studies of language, what lessons of history, what treasures of devotion, are in these services! Now, too, our people are rapidly becoming more educated, so that, through our efforts, they have a better opportunity of making these blessings their own than they ever had before. And yet I fear some of us, as regards this matter, are moving in altogether a wrong direction. What we want is, not a Prayer Book disguised, but a Prayer Book understood; and our Clergy ought to be trained in accordance with this principle.

But, above all, I plead for training in the knowledge of the Bible. Nothing in a clergyman can compensate for ignorance of Scripture.

There is no preaching like that which is expository of the Word of God. Nothing has been given to the world since the time of the Apostles, which furnishes a view of God so true and full as that which is derived from their writings. Yet we find that candidates for ordination have sometimes acquired their knowledge of the Bible from mere compendiums. What God however has bestowed upon us is not a compendium, but a book full, like nature, of variety, and, like nature, full of difficulty. Only by means of a thorough study of the Bible can we acquire and maintain that sense of proportion, which ought to be our desire.

I plead then for Biblical training, and for the conduct of all other training, in not a merely ecclesiastical atmosphere, but in a Biblical atmosphere. We cannot refuse a suggestion from the Pastoral Epistles. These Epistles teach us what the Christian Minister is, and what he is not. Timotheus must be in many respects our pattern. What a depth of meaning there is in the Apostle's allusion to the early training of that Bishop—training in the Bible and training at home! The best training-place of the Clergy, and the best source of supply, are to be found in the Christian home. If mothers will consecrate their sons early with their prayers, if fathers will have the religious courage to teach them that "the reproach of Christ is better than the treasures of Egypt," the Church of England in time to come will be rich in a faithful and efficient Clergy.

The Rev. Canon Ashwell, Principal of the Theological College, Chichester.

I shall not take up your time with proving that we want more clergy,—nobody doubts it; nor with proving that young men want much more training for clerical work than they get,—nobody doubts that. Neither shall I dwell upon statistics, which can be read at home by all who care for them, except to caution you against the deceitfulness which lurks in the truest figures. You will read that now in England we have a clergyman for every 1,000 laity, and remembering that of every 1,000 laity more than half are young children, you will say—no bad supply. But your figures do not tell you the thousands of parishes under 500 in population, and each of these absorbs a clergyman or two, and so you forget the corresponding multitudes of parishes where the population is to be counted by thousands and not by hundreds, and without more clergy to match. Why, even throwing in the small parishes, the diocese of Manchester counts 4,000 to a parish, so what the large ones must be you may easily guess. Neither, again, am I disposed to insist so much on what is said about the falling off of clergy supply. As a matter of figures, the proportion of the population in holy orders has not fallen off. And yet the double cry goes up—We want more men, and we want more work out of them, too, when we have got them. And the cry is true. Now why?

In the first place, we want more men, because there is so much more work to be done. And we want so much more work out of our clergy

not only because there is more work needed, but because there are so many more kinds of work demanded than there used to be—demanded of us by the laity, who know so much better than they used to do what they ought to require of their clergy. If the standard of Church work were what it was even fifty years ago, our numbers would be plenty. If parochial work were estimated as it was even fifty years ago, our present numbers would be enough to do it. But the fact is —first, that the standard of work is pitched infinitely higher; and, second, that the kinds of work are indefinitely multiplied. Hence the need for specific training, as well as for more men. Of old the notion was that one clergyman was as good as another, provided that he was a gentleman, well bred, intelligent, clerical in his ways, and charitable to the poor. Far more than that is demanded of us now. The clerical work of a town parish (and in all my remarks I wish to be understood as referring to urban* parishes) now wants a trained staff of skilled workers. It is not too much to say that the efficient working of a town parish of ordinary size wants not one but many kinds of skilled labour; and it is high time that we began to recognise the fact. Every one will have agreed with me when I spoke of the raised standard of clerical work. But I doubt if the most of us have analysed the facts so as to realise my second statement in its full import—that the formidable part of the matter is the great variety of work now demanded of us (and rightly so) by the laity, and the consequent needs alike of a variety of workers, of division of labour, of specific training. We want, not only more clergy, but more sorts of clergy, and each sort trained. To me there is something painfully absurd in seeing one or two highly cultured men in a crowded town striving in their own single persons to discharge the infinitely varied round of duties which a parish brings to their door. There is the duty in church, the many sermons, the frequent services; there are the schools, day-schools, night-schools, Sunday-schools; there are the pupil-teachers, whom above all else the clergyman should mould, as he alone can; there is the visitation of the sick and the whole; there are the manifold parochial clubs, charities, and institutions, with their most important but infinitely time-devouring details; then there ought to be the higher ministries with individuals, the ceaseless training of candidates for confirmation, communicants' classes, guilds for youths and maidens, and what not. Now, just fancy the state of mental and moral confusion and fret which the endeavour—for it can never be more than an endeavour—to fulfil even a few of these varied demands must pro-

* The importance of giving special attention to the working of Town Parishes will appear from the following facts:—

1. At the Census of 1871, the population of England and Wales amounted to 22,700,000. Of this number, not less than something over *thirteen* millions belonged to what the Registrar-General calls "the *chief* towns," leaving between nine and ten millions for the "*small* towns and country parishes."

2. Again:—The whole increase of population during the last twenty years has been 4,780,000. Of this increase, *four millions* belong to "the chief towns," and only 780,000 to the "small towns and country parishes." Yet the "small towns and country parishes" absorb by far the majority of our clergy.

3. In eight years more, *i.e.* by 1881, three-fifths of England and Wales will belong to these "chief towns." Clearly then it is no figure of speech to say, that the battle of the Church has to be fought in the towns; and if so, surely it is high time that we begin to consider the special agencies required. The situation is quite new. No Church or Nation has ever yet had to deal with such concentrated masses of population.

duce in the case even of a highly-gifted man. The thing is as absurd as expecting a soldier to act as an officer of engineers in the morning, of cavalry in the afternoon, besides getting through paymaster's work in the evening, and lecturing on strategy once or twice a week besides. No doubt the head man of a town parish ought to know how each and all of these duties should be done so as to supervise efficiently, and take his turn in each. But no spectacle of waste is more saddening than that of a clergyman capable of discharging functions which require the rarer gifts of mind and spirit, incapacitated from doing them well by trying to do a host of other things which you might find a score of men capable of doing as well or better.

Equally woeful—more woeful perhaps for the unlucky parishes—is it when we see the commoner but opposite spectacle—a man of great moral worth, and of real efficiency in minor details, but of narrower culture and smaller intellect, but who just because he is a "clergyman" is expected to preach and teach, and to advise in delicate cases just as much as if he were a born teacher, a practised preacher, and an experienced spiritual guide. I say "teach"—for the true office of the pulpit is to teach as well as to exhort. Half the failure of the English pulpit may be said to result from the want of training of our clergy; but the other half results most unquestionably from the untaught condition of the hearers. The hearers have not been taught enough to understand the intellectual basis upon which the moral and spiritual exhortations rest, the intellectual skeleton, needful to sustain the living body of spiritual truth. The real preacher soon finds this out. Therefore, the true preacher always teaches as well as preaches. He builds up while he animates. And where a man has this gift, he should not have more to do in other departments than will keep his powers and sympathies in wholesome exercise, and prevent his becoming narrowed to the one line of mere preaching, in which case, as we well know, all the virtue of the preaching soon goes. And so of other cases. We must learn division of labour. Now, division of labour means multiplication of instruments, and specific training of our instruments. Variety of instruments in this case means various classes of clergy:—various classes of clergy means varied sources of clergy supply. Thus far the Church of England has drawn upon one source only—our ancient Universities, the pride and glory of educated Englishmen. This alone is enough to explain both her strength and her weakness: her strength—for though it was one source only—it was infinitely the best and noblest: her weakness, because it was one source only, and left other sources untapped entirely. Now the complexity of society is increasing, not diminishing. Classes are widening and parting more and more. Politically, as well as ecclesiastically, this is the danger of the country. It is the Church, and the Church alone that can weld and fuse and harmonise the rending members of the community. But if the Church is to do her work the Church herself must stand. And I affirm unhesitatingly that if the Church is to stand she must enrol among her officers representative men, not from one source only, but from many. A Church's influence upon a nation depends upon the social classes whence her ministry is drawn. Those classes which are largely represented in her ministry will be largely devoted to her, will understand her, will support her. Those which are not will invent an alien

system for themselves, as to a large extent our lower middle classes have done, or will do without religion altogether, as the vast bulk of our manufacturing population do. The only country I know of where all classes contribute their contingent to the ranks of the clergy is Roman Catholic Belgium, and there, and there alone, upon the Continent, is the Church as an institution too strong for her opponents. I have known and watched Belgium for five-and-twenty years, and speak what I know. In France, a purely lower-class clergy has utterly lost the higher classes, and has failed to keep the lower. In Ireland a purely peasant priesthood has never done more than hold the peasantry. In Scotland a lower middle-class ministry has never commanded the class above it, but it has held its own class marvellously, in spite of the endless subdivisions of Presbyterianism: the very class which here in England has been our difficulty. What, then, is our lesson? Surely this, that while we supply in our theological colleges the specific training for clerical work which the highly cultured University man wants in addition to his general culture, we seek to open out new sources of supply from other walks and ranks of life. There may be some diminution, some temporary diminution, in the supply of highly educated candidates for orders,—I cannot say I much believe it; but there are amply sufficient to fill the higher positions, men qualified to lead and govern parishes, to teach and guide, if only we will but keep them for their proper work. But this cannot be done unless we look elsewhere for agents to fill up the ever multiplying details of parochial vitality, and so set free the higher sort for higher work. And if we do this we do more things than one. We shall get the Church's work done properly. And by enrolling the cream of other classes in her service we shall enlist their sympathies with her as well. Can we do it? I answer unhesitatingly—Yes, if only we will. If there is one feature of the time more marked than another it is that of the looking upward to holy orders as a vocation—not merely as a social standing, but as a work for God—on the part of young men of the very stamp we want—alike from our large towns and from our country villages—sometimes quite young: oftener of five or six-and-twenty years of age: men who have acquired some knowledge of their sort of world, and who know, too, how little temporal advantages holy orders lead to, but who have perhaps for years been looking, praying, reading, saving money for this, doing, too, what little scraps of parochial work their avocations gave them time for, and who, I unhesitatingly affirm, would form the finest subaltern officers that the army of the Church Militant could wish for. There is ample zeal, if only we will accept it, discipline it, and set it to work. It seems to me, then, that our theological colleges have two works before them—first, that of supplying the specific training which the University man wants alike in dogmatic theology and in parochial details; secondly, of moulding the rising zeal of the class of which I speak. And the two are best done together. Each learns the value of one another's qualifications when they work side by side in theological lecture-room and in parochial practising-ground. I have known the clever, scholarly Oxford honour-man startled at finding a companion fresh from a London counting-house able to initiate him into how to deal with some awkward customer in the back street of a town, or hold an audience attentive at a rough Mission service.

What, then, is the upshot? Surely it is this—that clergy and Bishops alike should turn their minds to this. That clergy should be on the look-out for cases like these—should watch them, guide them, lend them books, pray with them, test them by giving them little bits of work in their parishes, and then, when tested, promote their views. That the laity be ready to assist with money in the further education of such men, at the Universities if possible, at the theological colleges if otherwise; and here I ought to mention that a society is forming with this special purpose at the Additional Curates' Office in Whitehall. That the Bishops be ready to watch and co-operate and admit to Deacon's orders and to the priesthood after due probation. I grant there may be difficulties: zeal will sometimes want gentle handling and some allowances; and the very best of such recruits may need them most. We older clergy, and the Bishops with whom we act, may sometimes have to remember the impulsiveness of our own younger days, and to esteem very highly in love for their works' sake men whose methods may run in other grooves than ours. But the Church will be the gainer for the expansion of our sympathies. There is life enough in the young blood of the Church if we have only love enough to foster it. Sure I am that this is a germinating epoch in the Church's history when above all else nursing fathers are needed, and schools of the prophets. New births are daily coming to the light. New methods are needed with which to meet them. May God grant that influence from above which may turn the hearts of the fathers to the children, and the children to the fathers!

The Rev. Prebendary Church, Principal of the Theological College, Wells.

A practical experiment to supply some kind of clerical education has been going on during the last thirty-three years in this diocese, in the Theological College at Wells.

I am called upon to give some results and observations, based upon an experience there of more than twenty years, first as pupil, then as teacher. That college was founded in 1840, to meet the want which was felt for a more definite training for Holy Orders than the Universities did, or could then give.

Without endowment, without buildings, without advertisement, without patronage of influential names outside the diocese, it has grown during those three decades of eventful Church history since 1840, till it numbers more than 700 students who have passed through its course.

It continues to exist as it began, dependent mainly for its existence from year to year on the number of the students who still enter. There were eighteen last year,—eighteen the year before.

It has grown up and continues to exist, because it does in some way supply the want of some teaching supplementary to that of the University to University students.

Non-University men are not excluded; but they are only admitted in exceptional cases,—in fact, not more than three of that class of

students, and those three most deserving of the exception, have been ordained from the college.

It was a singular blessing granted to this college that at its starting God had provided for its first Principal such a man as Mr. Pinder, of the stamp of George Herbert and Bishop Ken—one who was most remarkably fitted for the work of influencing and elevating the minds of young men, and of giving a direction to the after course of the college. Young men came from the Universities to sit at the feet of Mr. Pinder, attracted by his power of sympathy with their wants, and by the loveliness of his personal character. All felt the irresistible influence of a soul which lived very closely with God—whose teaching, and still more whose life, aroused and subdued, touched and won, purified and elevated the hearts of all who came near him. He gave the first impulse and direction to the college; and he left a high standard to stimulate, or to shame those who should follow.

And we may thank God and take courage that men have gone forth, during these thirty years, who can bear witness to the effects of that direction to God and His service which, under God, they first received at Wells. Some are chief pastors and priests in missionary work, some in important offices in the Church at home, the rest pastors in some 500 parishes in town and country.

But it is not for me to say much of the results of the college work. I would rather speak of our aim, and the hindrances to our work.

It is one thing to say what ought to be absolutely the aim of a Theological College; it is my purpose to say what is our aim, according to the materials we have to work upon, and the existing circumstances under which we work.

1. *What are the Materials we have to work upon?*—There is a brass in our Wells Cathedral of the date of 1618, in the style of Quarles's Emblems, which always seems to me to symbolise the materials and the work before us:—A young man is kneeling in prayer; behind him are the emblems of worldly sports and occupations—hat and feathers, rapier, tennis bat and ball, violin, cards, and dice, with the legend *Vana valete*—"Farewell, vain toys!" Before him, angel hands from heaven stretch out the Word of Life, *Verbum vitæ*, with the words *Petenti dabitur*—"To him that seeketh it shall be given." He is holding out his hands in prayer—*Da mihi Domine*, "Lord, give me." At his feet, are the weapons of the armoury of the Lord, helmet, sword, and shield, and another angel is holding out the Crown of Life, with the words, *Vicisti recipe*—"Take, thou hast overcome." Such is a type of many an University student as he comes to us—fresh, manly, buoyant, open-hearted, impressionable. He comes to break away from the University life of youthful excitement and companionship—to be more alone with himself, with his own conscience, with God—to obtain some special preparation, intellectual, moral, spiritual, for the work of the ministry—to make the Word of Life his study—to learn to put on that armour of God.

2. *What is our aim?*—It is our work to catch the mind of a young man at this most critical period of maturing thought, and to help him to help himself and put himself under the guidance of the Holy Spirit of God; (*a*) to help him in his work of self-preparation and self-education, by giving him a first direction in theological study, materials for

sound judgment, the reasons and grounds of a definite belief; (*b*) to help him—by giving him props and supports whereby he may form habits of self-denial and self-sacrifice, and become a law unto himself; (*c*) to help him—by throwing round him the safeguards and incentives of devotional services, and by the sympathy and personal intercourse of older minds, and the suggestion and use of devotional books, so as to rise from the passive Christianity of boyhood to the wider aims and higher aspirations of the man of God and the soldier of Jesus Christ. Again, (*d*) to help him by mapping out the work which lies before him in the parish and the Church, and giving him direction and some practical exercise in reading, and sermon writing, and preaching, and pastoral visiting—(*e*) finally, and this is a most difficult and responsible part of our office, to help him in the choice of his first curacy, where, under wise guidance and example, he may enter practically upon the ministry of the Word and Sacraments.

3. I pass on to the consideration of the causes which hinder the work of theological colleges.

(*a*) *Failure in previous Education—Home, School, University.*—I do not now speak of hindrances from within. I know how much in all work for God, want of faith, want of zeal, want of self-devotion, want, it may be, of more prayer, sins, negligences, and ignorances on our own part, may be the secret causes if the Lord's work in our hands does not have free course and abound. But I speak now of hindrances from without—and first among these I am bound to say is the failure of religious teaching in the home and the school and University, in the case of many of those who come to the Theological College. If the College supplies the opportunity for retirement, for a pause, and a break in the young man's life, and special facilities for devotional and theological study, which perhaps the University may not be expected to supply; yet the home and the school and the Universities might have been expected to give a sound elementary ground-work of religious knowledge. I am not forgetful of, and I do not fail to appreciate the gain to, the study of theology by the establishment of the Theological School at Oxford, and the promotion of Theological study at Cambridge; but there is still a large number of passmen destined for Holy Orders who are unaffected by these schools, who need this additional religious elementary teaching, and these, both in number and in capability of usefulness, are well worth caring for. We have ground of complaint that many of these still come so ill-prepared. There are others, grave and thoughtful and well-instructed, who come for a calm period of preparation of self, to whom these words do not apply. But our work is still too much to teach the first elements of religious knowledge, to awaken first thoughts of the awful responsibilities of the priesthood, to teach the first principles of the doctrine of Christ. It may sound Utopian, and more than at present, at least, can be expected; but it seems to me that what is wanting in order that a theological college should do its proper work of building up spiritual men, is that students, when they come to us, should be such, or nearly such, in (1) knowledge, and (2) self-discipline, and (3) spiritual perception, as they are when they leave us for ordination.

(*b*) *Want of Time, and Disproportion of Requirement.*—Next, the

shortness of time, and the disproportion between the time allowed and the work to be done.

The time which theological colleges attempt to require from University men is a year—that is, thirty-six weeks of residence; but even this short time the impatience of students, or the necessities of parents, or the pressure for curates, often shorten to six months or three terms. The work to be done in that time is beyond the power of ordinary men to compass properly. We are obliged to accommodate our course very much to the requirements of the Bishop's examinations. And this is the general effect.

A young man who for three years past at the University had been preparing for his degree examination by the study of the very limited number of books and subjects required as a *minimum*, is suddenly called upon to be prepared in a year and less to pass an examination in the whole of the twenty-two books of Holy Scripture (a literature in itself); in great periods of the history of the Church; in the literature and structure of the Prayer Book; in the history of the Creeds and the Articles; in such text-books as Butler, and Hooker, and Pearson, and other more modern books of dogmatic theology, and Christian evidences; and into the various subjects which come under the head of pastoral theology. The result cannot be otherwise than unsatisfactory to both teachers and learners. It is impossible to do any one subject thoroughly. Time and energy and spirits are almost wholly consumed in the external work of lecturing and examination and public addresses, and too little is left for studying and working upon the varieties of personal character, and for closer personal intercourse and direction of individual minds, upon which the successful working of a college of this kind mainly depends.

(*c*) Again—the want of a common system and understanding among examiners in the choice of subjects and books, the variation in the standard required in the examination in different dioceses (less observable of late years), have tended to prevent that concentration of study on a few and essential subjects which is so important in the short time allowed us.

Two steps have been taken lately with a view to meet this hindrance, for which I, for one, am thankful.

The proposal for a central board of examiners, which has been put out by the Divinity Professors at Cambridge, and has been adopted by many of the bishops, will help to meet some of the difficulties we labour under from the multiplicity of subjects and difference of standard, and I hope it may be successfully carried out in conjunction with the Oxford Professors on one side, and the Bishops on the other.

The change proposed by the Bishop of Lincoln in the method of his ordinations in future, as lately announced, will meet the wishes of many candidates by the reduction in the amount of subjects, and concentration of study on particular books; by relieving the candidates from the distraction of the examination some time before the time of ordination, and by making the Ember Week preceding ordination a time of more religious retreat and devotional preparation for the ordination.

I would venture to make one suggestion additional.

I think there would be a gain in making a distinction between the

candidates for Deacon's orders, and in providing for the weaker but deserving candidates by a separate list of books, so as to have two classes and two standards in the examination, and to make the grant of the Bishop's licence to preach conditional ordinarily on the candidates attaining the higher standard, and being in the higher class. At present, all our University students are supposed to be capable of attaining the same standard, though they may be really of very different attainments and power. All the candidates for deacon's orders in any one diocese are bound to take up the same list of books, all have to pass the same examination, and all, if they have passed, receive the Bishop's "licence to preach" as a matter of course; all in going into the parishes are expected to preach, one if not two sermons a week. Yet it is manifest from the first that many have little or no capacity for the very difficult duty of preaching, and that the licence to preach cannot confer the gift of the power of preaching. I throw out the suggestion in the interest of the candidates, of the parishes, of the Church, that the licence to preach should not be given as a matter of course, without evidence of superiority among the Deacon candidates; but (*a*) that there should be two classes of candidates—a higher and a lower, two lists of subjects, a longer and a shorter list, and two sets of papers accordingly in the examination; (*b*) that candidates should choose beforehand which of these two classes they would prepare for, which lists of books they would take up for the examination. (*c*) That the licence to preach should be given to those only who acquit themselves well in the higher class of subjects, or to those who, though taking up the lower subjects, show themselves adequate and worthy of the distinction.

I see in this proposal a measure of relief to the weaker candidates, in the opportunity being given them of doing a few things well rather than attempting all to little purpose; a measure of relief to the parishes—especially if some among the many excellent books of sermons of the time were authorised—as the Homilies in the sixteenth century—by each Bishop, for use in his own diocese by those who had not the licence to preach. I propose it as a measure of relief to the incumbents also. An incumbent, at present, in offering a title for a curate, is obliged to offer tempting stipends for University men; the same stipend for all alike, however much they may differ in value, and without having the power well to discriminate as to the respective efficiency of those who propose themselves. By this plan, the incumbent would be able to offer his stipend accordingly—the lesser sum to the candidate of the second class, who would not receive the Bishop's licence to preach; the higher sum to the candidate who had passed in the higher class, and at once received the licence to preach.

The candidates would have the incentive to aim at the higher standard, by the hope of receiving their commission in full to preach the Word of God, and would be worthy, as efficient labourers, of their full reward. But any candidate who, from whatever cause—sometimes it may well be from a laudable shrinking from the grave responsibilities of handling the Word of God as a novice—should not enter himself as a candidate for the permission to preach, could not complain if he received a less reward, as being a less valuable helper to the incumbent, while as deacon he would be relieved from the pressure of weekly composition of sermons,

and would have more time for the special duties of the deacon, in assisting the priest, and preparing himself for the higher office of the priesthood.

I have now attempted to put out some of the hindrances to the work of a theological college, and to the more efficient training of the clergy.

They arise—1. From failure of previous education at home, at school, at the University.

2. From want of time and disproportion in the requirements at the ordination examination.

3. Want of system and understanding as to the subjects and standard of examination.

4. Want of distinction between the capacities of candidates in the ordination examination, and provision for the weaker, not undeserving candidates.

I have spoken throughout with reference to candidates from the Universities. I desire above all things that as much, and as long as possible, our clergy should be drawn from the Universities, and I should be willing that Theological Colleges should cease to exist if the Universities would do the work these colleges are attempting to do.

Is it presumptuous to hope that the Universities may do yet more in laying a foundation, intellectual and moral, for the training of those who do not go in for honours? Perhaps in time, in the rearrangement which seems not unlikely in the resources of the University, a theological college might take its place in the University, and the strength of the powerful body of Divinity Professors might be concentrated not only to teach in lectures to the University, but to exercise personal living influence upon a college of candidates for holy orders, gathered together under simple rules of a more self-denying life and of study and retirement, and with opportunities of taking share in parochial work of city parishes.

In the meantime, Theological Colleges have done and are doing a very necessary work, in different ways and by different systems, in the preparation of the candidates for Holy Orders.

The Rev. E. King, M.A., Canon of Christ Church.

1. *Intellectual Training.*—Whatever methods may be adopted, it is I think clear that especial care ought to be taken in the present day for the so-called definitely intellectual training of candidates for Holy Orders. The relation of the intellect to religion is very different now to what it was twenty years ago; the proportion of importance attributed to reason and authority is considerably changed. The introduction of the new systems of philosophy in the Universities no longer simply to illustrate the old, but as a new method of arriving at the truth, has placed many in new relations to their old religion. I do not by any means say that this is altogether bad—a good deal of error has been dispersed, a good deal of truth gained; but men are now keenly sensitive to the tendency and value of terms and expressions in mental philosophy which would have passed unnoticed before; it is, therefore, of great importance that

those who have the perilous privilege of speaking to educated congregations should be so far aware of the difficulties of mental philosophy at the present time as to present the revealed truths of Christianity with as little needless philosophical offence as possible. May I offer one example of what I mean? A great thinker of one of our Universities has characterised the great schools of moral thought as independent and dependent, and it is obvious to what contradictory extremes these principles may be carried; but it is equally true, if not equally obvious, that all to whom the separate lines of thought approve themselves do not carry out the necessary logical conclusions of their premises; and to condemn them for doing what they indeed might do, but do not do, is reasonably felt to be unjust: and further still, besides the argument from the shifting ways of men, is there not truth on both sides which may be fairly apprehended and used in so far as it is true? A consciousness of such mental difficulty would preserve more thinking minds from the repulsive annoyance of hearing religion urged wholly for the sake of success in this life, or even wholly for the sake of heaven; and, on the other hand, from over-hard censures of the many helpful gifts our Heavenly Father has given us for our assistance, sending us sometimes by reason, sometimes under the wholesome shade of authority, sometimes from the force of firm principles, sometimes from the hope of reward, sometimes as it were by the independent, sometimes by the dependent method—might we not, if more sensitive to the mental difficulties of our brethren, go even as far as St. Augustine in dealing with the intellectual opponents of his day, and say, as he said, "I will as a concession to them take what I think a wrong method of argument, for I like to imitate, as far as I can, the gentleness of my Lord Jesus Christ, Who took to Himself the evil of death itself, wishing to free us from death." I do not, in saying this, desire to see the clergy simply controversial; but I do think that with due preparation they might, if not convince, at least offend less, the most intellectual in their congregations, whose mental difficulties and sufferings are not always, perhaps, sufficiently considered.

2. And yet, again, if there has arisen in the last twenty years this new element which needs to be recognised in any method of clerical training, there is yet another relation to the same difficulty, which has arisen in the last ten years, or even five. During the last five years, as far as I have observed, unbelief has not so much gained in strength as in the number of its adherents—during the first fifteen of the last twenty years new phenomena and new relations were continually coming to light, and the most powerful minds were engaged in the discussion of them; but now the discussion of such subjects is not confined to the Common-rooms of Colleges, but is diffused more generally in the Universities—nay, has it not reached the homes and the family circles of those who have been brought in contact with the new opinions; and do not papers and reviews scatter the seeds of their thought more or less across every garden in this land? The result of this is not so much that there is any real gain on the side of unbelief, as that more minds of average ability are being influenced by it, and this is the additional aspect of this important matter which I desire to lay before you—viz., that the clergy should not only be so

trained as to offend as little as possible the deeply thinking and may be more deeply distressed minds, but the clergy should consider it part of the work within their power to guide and bring back those members of their flocks who may be wandering in the region of the intellect, as well as those who wander through the perversion of the affections or the will—in a word, the clergy must consider their relation to the mass of their congregations in the sphere of the intellect, as well as of the affections and will ; and I believe they will find much work by God's help within their power to do.

There is yet a third aspect, before I leave this part of my subject, which I desire to suggest. Not only are there new responsibilities on the clergy towards the highest and the average intelligence in their congregations, but also towards those who can hardly be said to think at all. There are many who need awakening to some mental interest and activity of thought, instead of taking all for granted under the inestimable advantage of being born in the established religion. It is appallingly wonderful to think to what hideous errors in philosophy and religion the dearest of our people would be committed if they were forced to a logical conclusion of their words ; but, without fearing this, which would be unreal, the habit of reflecting on their simple sayings, and as profoundly as possible considering to what great lines of error they might lead, would seem to me to be the best way to secure from the clergy an earnestness, and yet gentleness, in awakening and guiding the minds of the more simple of the masses, and thus preventing them from being unintentionally bracketed by some heretical collection of statistics as swelling the numbers of adherents to a theory they never really understood.

And, secondly, if I ought not indeed to have said first of all, it is most necessary that the clergy, however trained, should have a true appreciation of the moral responsibilities committed so largely to their care. Here certainly is their great sphere of work, however necessary it may be to watch—to guard and train the intelligence of the people. Assuredly, the clergy, as the special ambassadors of Christ, are to be winners of souls. Their great privilege is to stand between God and the souls of men, not as a wall of separation, but as an appointed means of union. As God is love, and seeks the reflection of His own likeness in our love for Him, so it is the heart, the will, the soul of man—all that which makes up his real most inmost self, call it what you will—it is this with which, in all its manifold complications and difficulties, we have to do, when we speak of the moral responsibilities of the clergy. They are to win the hearts of men, not for themselves, but for God ; by the aid of the Holy Spirit to unite them to Christ, that He, in our time, may present a restored humanity, transformed back again to the likeness of God by being conformed to the likeness of the Divine Son. How great this work is, how invariably God the Father of all has laboured, and is labouring, for this great end, we have perhaps insufficiently considered. "My Father worketh hitherto and I work," will be seen, I believe, not only to apply to the myriad marvels which advancing physical science is disclosing to us, but equally, if not more than equally, to a marvellous discipline of humanity through an unbroken supply of moral and intellectual power supplied, not simply

by the marvellous mechanism of physical forces, but adjusted according to an omnipotent Equity to the well-nigh infinite changeableness of a creative Will. This unwearied work of love the Father, the Son, and Holy Spirit hitherto have been carrying on. And here again I venture to suggest to candidates for Holy Orders that a wider and higher view of the moral responsibilities is required in the present day. I say in the present day, because if the relations to intellectual responsibilities are new, so are our moral responsibilities also. We cannot, as indeed we ought not, limit the moral responsibility of our work simply to the souls of our own individual parish. God only knows what will be the responsibility required by Him for the care of one single soul, but clearly our responsibility must be greater than this. The clergy of Christ are intrusted with the restoration of Divine likeness in the soul of humanity in a way in which none others ever have been or can. We have the supernatural means of regenerating, transforming men. All true Christians are members of Christ, partakers of the Divine nature, and were intended to be a peculiar people—a peculiar light in the moral darkness of the fallen world.

Have we fully considered this? I fear not. I fear there has been with us, as with the chosen people of old, a spirit of Judaical narrowness, self-complacent, selfish indolence. This is now, I venture to hope, being broken up, somewhat rudely it may be, and the rudeness we may well deserve, for if there is new pressure from the side of the intellect so is there also from the side of morals.

The possession during the last fifty years of the great religious books of the East, and their translation to European languages during the last twenty years, has revealed to us the marvels of God's commenced work with the minds and hearts of men which He has not ceased to work hitherto. One use of the word "heathen" must now very much change its meaning. We have been accustomed to include under the name of "heathen" all not Christian people, and in a high sense no doubt this is true, but still not in the same sense in which we have used it. We have meant by heathen some uncivilised ideal bowing in wild fanaticism to stocks and stones, but their manners and our books must make us confess our error. No one can read the moral maxims contained in the Vedas, or the so-called Analecta of Confucius, or the life of Buddha, without confessing that there is much that he can recognise as common to other writers—nay, that puts him to shame.

The knowledge which we have of the excellence of the morals in the East, and the new attention paid to the rare excellence of the old Western morality as in Seneca or Marcus Aurelius, give the ministers of Christian morality a new responsibility. We have not given them their due, and they are asserting their claims, in some cases with a modesty which I cannot but regret I disown; for we are told that the heathen morality is equal to that of the Christian Gospel, that there is little or no moral superiority in the Christian code, and therefore little or no advantage in adopting the Christian religion; and, further, that it can pretend to no exclusive claim as a supernatural revelation, and must at the best be content to take its place among other moral systems in the world. Now, without admitting that the moral element in Christianity is the whole of the matter, it is obvious that we must meet the challenge

that is beginning to be offered, and be prepared to compare our moral code and moral results with those of other systems of religion. And this, I would submit, is no imaginary responsibility. The clergy of England have, by their position in the world, I apprehend, singular responsibilities. We cannot deny that we have great responsibility in the East. India has been given to us for many years. I do not say we have done nothing—I do not know we could have done more; but still the fact remains—India is not Christian. Burma, China, and Japan may not unreasonably desire to know what the religion of the conquerors of India is: it will require a considerable improvement among our own people if we are to meet the severe asceticism of Buddha and the maxims of Confucius by an honest manifestation of the practice of our own people.

I do not say that we cannot bear the comparison, if fairly made, not as it is too often attempted, between our practices and their theory, but between our books and their books, our practices and theirs. But yet still I do desire to say that all this makes the responsibility of the English clergy serious, and they ought to be trained to meet it. They ought to consider the new demands which the opening up of the great Eastern world may impose upon them—the new test their work must stand. Neither is the responsibility of the English clergy confined only to the East—to England still the great new world of the West looks more than any other country for guidance in its great future. Not only by our essayists but in the effect of our own work at home may we offer to America, and to Australia in the untried strength of her government, methods of moral government, standards of moral excellence, which may be, under God's blessing, of incalculable value to a people advancing so rapidly and so tempted by new successes to wander from the old paths. Our relations, then, to the excellence of the old heathen morality, both West and East, our relations to the present great Christian West, and may I not hope the yet to be great Christian East, hang upon the clergy of England's single responsibility in their relation to the morality of their people. And yet I will shortly suggest one more general counsel which must not be lost sight of in any training of the English clergy—viz., their relations to the social difficulties at home in the present day. That there has been a shaking through the bones of society, moving the whole frame, must have been observed by all, and this extends not only to the artisans and the masses of the large towns, but even to the agricultural labourers in our most rural parishes. A new noble part, a new ambition, is thus created, and it must require a definite and wise consideration to direct and regulate this force to its least harmful and most beneficial end. While it is the privilege and in the power of the clergy in the Church of England to point out to each child of the poorest that a true ambition is not denied to the Christian profession, that each child of the poorest is taught in the Church Catechism to do its duty in that state of life not necessarily to which it hath but to which it shall please God to call it, yet still human nature for the most part will need firmly reminding that the call must come from God, that envy, jealousy, idleness, and selfishness, and love of power are not the motives that God will bless, but a religious sense of duty in carrying out the Divine will towards man, in elevating humanity by degrees into closer union with

Himself. There is much room for the exercise of wisdom nowadays in England by the clergy here.

The reality of brain-work as well as hand-work, or work from sense of duty and not from want—unselfishness, generosity—these may seem obvious, commonplace virtues, but they are essential to a people's real advancement, and in a time of adversity should be well considered.

To these three general considerations, the relation of the clergy to the intellectual, moral, and social responsibilities, I must, in a few words, add a fourth—their relation to the Bible. The clergy of England, however trained, ought to be keenly alive to their responsibilities in the study of God's word. In it they will find plentiful evidence of the greatness, of the universality of God's kingdom. His kingdom ruleth over all. A greater familiarity with the writings of the prophets would, I believe, be the best preparation for missionary work, for a large-hearted, brave Christianity, which would claim fearlessly for the kingdom of Jehovah all the forces that exist. The heathen intelligence and heathen morality, the potent victories of science, the surprises of invention, all would be claimed, under the One Lord and Giver of All, as evidences of the manifold wisdom of God—in a word, the study of the Bible would secure for the clergy in days of great scientific strength a strong standpoint from which they could afford to let the line of thought for a time apparently divide, knowing the certainty of the oneness from which they come, and to which all things tend, seeing in the division and unity of scientific inquiry a reflex of the Three in One. And further still, in the Bible the clergy will see in God's own record of His own guidance of an advancing people a record of the discipline of advancing humanity, leading it in many ways from its first fall in Eden to its closest personal union in the two natures and one Divine person of the Babe at Bethlehem. This unwearied, loving, fatherly discipline we should do specially well to study in guiding the further progress of mankind. And yet again in the Bible will be found, as in no other book, not only the recognition of the moral excellence of heathens as divine, but also the revelation of those supernatural forces through the manifestation of the two Divine persons of God the Son and God the Holy Ghost, by which in our day it is our unequalled privilege to be fellow-workers with God in restoring the marred beauty of humanity to the likeness of the Son. And yet, again, in the Bible the clergy of England have a book which, in the main, the nation accept as true. England, thank God! believes the Bible, and I believe the English people would heartily welcome a clergy that could truly and patiently and lovingly expound its mysteries. Candidates for Holy Orders ought to consider well their responsibilities to the Bible as a book from God, and, thanks be to God! accepted by the people.

And now I am pledged to suggest what seems to me at least the best way to meet this demand. The methods commonly advocated are three—training under some parochial clergyman of known experience; the training at a theological college; the training at the old Universities. No doubt all these methods have their peculiar advantages, but I suppose my peculiar duty is to venture to state the results of my own experience. I have never been able to see that the first method can be sufficient to meet the demand. The clergy who have accommodation in their own

houses, or in houses immediately adjoining, are not so very numerous. What is more serious is the almost impossibility under such a system of the pupils, receiving adequate attention or deriving adequate experience. If the clergyman under whom they are placed be in the command of a large parish, it is well nigh impossible for him, with the inevitable demands upon his time, to continue a sufficient course of lectures on the various subjects required by a candidate for Holy Orders. On the other hand, if he be an idle man in a small parish, this would be to him, doubtless, but the part of the system that could be readily missed in the opportunity for parochial experience. In saying this, I desire most sincerely to express my belief that much good work has been and is being done in this way, and I heartily desire that that work may continue; but if I am asked, I must confess I do not think it equal to the last mode for the present training of English clergy.

ADDRESSES.

The Rev. Dr. Boultbee, Principal of the Theological College, St. John's Hill.

Before I proceed to that particular argument which it is my intention to bring before this meeting, and which appears more particularly appropriate to me from the position I hold in connection with this subject, it struck me that I should like to say one or two words upon a subject upon which Canon King was just about to touch, because I cannot but feel that though I am not going now to speak upon the general subject of the mode of preparation for Holy Orders, yet if there is one thing that brings into harmony the whole of those immensely varied subjects which are necessary to be acquired by the candidates for Holy Orders, it is the study of Holy Scripture. As a teacher in one of these institutions, I always feel that whatever we do, be it ancient history, be it theology, be it doctrine, be it liturgy, as long as I know that the subjects gravitate towards Holy Scripture, I feel safe, and that we are building upon the lines of the Church of England. If I may appeal to the practice of the fourth and fifth centuries, as exhibited in the works of S. Augustine, and more particularly in his well-known treatise "De Doctrinâ Christianâ," I find there a single unhesitating appeal to Holy Scripture—Holy Scripture treated without restraint, in the freest manner, without hesitation, and with the most undeviating loyalty. Therefore, whatever eccentricities or divergencies there may be amongst us in this day, if we can but take our stand in the central place, and if all we teach and learn converges to Holy Scripture, we shall not go far wrong, and in the end we shall stand, I believe, where the Church of England now stands, and has stood these three hundred years. But I have prepared a certain view of the whole subject that is set before us, which, I hope, in some measure to press upon this Congress. The question that is before us divides itself into two parts, and these may be taken either seperately or conjointly. You may look around England, and consider what proportion of men is now found available as candidates, or what further proportion might be made available under certain conditions. And then, as a separate question, you may ask—What shall we do with these candidates—to what places shall we send them—what amount of learning shall we require from them—what subjects, secular and theological, shall be studied—and what means shall be adopted to ascertain that they have any spiritual fitness for the ministry—or shall no means be taken, but shall we admit any one with a certain modicum of learning and a decent moral character? The two branches of our subject may be thus separately considered. But I venture to

think that this would be an impractical and simply theoretical proceeding. What you will do with your candidate, and what you will require from him, are intimately connected with the former question—How many candidates you can obtain. Still, a general glance at the former part of the question may be advisable in the first instance. A certain limited section of English society sends a limited selection of its sons to the two Universities. And, until within a few years, these had an almost absolute monopoly of the English Church. I am simply stating facts; and will only add, that it always seems to me a marvellous instance of the way in which an ordinary Englishman adapts himself to the work of a strange post, and strives to discharge a duty, that such a monopoly should have worked as well and no worse than it has done. Well, I fix my eye on that limited number of young men who are gradually advancing to take their place in the ranks of the clergy, and then I look to that other wider field, the wants of the Church. See this Church of England year by year extending its arms over the world. See the Churches springing up in every direction at home, and know something of the immense amount of work being now actively urged on by our clergy—men of widely differing opinions and differing systems—but very many of them agreeing in indefatigable efforts, in the midst of the severest discouragements, to reclaim an unbelieving or careless population. And I say that the Universities have not the men (if only numerically) to do the work which our great metropolis and manufacturing districts offer year by year more and more, and demand to be better done year by year. But this is not all. The continent of Europe cries aloud to us, and demands a well-informed, judicious, and pious chaplain in every important city. Our army and navy, our consular establishments, our Indian Empire, make the same demand. Our great Missionary Societies cry aloud for men of no ordinary devotion. Our Colonial Bishops come to us year by year, and they must have men who can manage their Theological Colleges, undertake laborious Colonial charges, and effectually nurse into vigorous existence those young Churches. I say it is impossible that any limited sections of English Society can supply this great and growing demand. There never was any class in the history of the whole world upon which such great demands for varied service were made as on the educated classes of England. And *numerically* it is impossible for the limited university class to meet this call of the Church. There are many graver questions than the *numerical* one, but it must be considered. We are thus driven to contemplate the classes outside of those who can and do go to the Universities, incompetent as they are to furnish the numerical supply. Some view this as a dire necessity; some may regard it as an escape from a secular bondage. I wish simply to press it as a fact which has to be accepted and made the best of. Outside, then, that limited circle of university men what can we find—what is there in point of number, and suitability for recruiting the ranks of the ministry? I reply, from the results of considerable experience, there is a noble field as yet very partially tilled, and very partially selected from. Thank God there is a vast amount of piety and devotion amongst the young men of England. The details of pleasure and dissipation which are paraded so constantly and so publicly and fill the public eye and ear, have nothing to do with thousands of young men of pious lives and earnest devotion. With some this takes an eccentric form, but there is a great deal of sincere and sober piety, the very type of our English Church, and which I am persuaded is being gradually drawn in more and more into the active service of our Church. And who are those? or, as the Englishman sensitively asks, What are these? I answer to that nervous, social tremour, so natural to the Englishman—Be not alarmed, you need not descend, or at least descend much, in the social scale. These young men are very often the brothers, the cousins, the kinsmen of your old University friends, whom you accept so unhesitatingly. They have gone into one of the thousand branches of modern commerce or manufactures—they may have entered the army or navy. The Spirit of God has found them; they are moved with solicitude for the salvation of their fellow men, having found their own salvation. They work for God in many ways; and at some period in their religious history comes the thought to very many, "Is it not my duty to dedicate

myself wholly to the work of Christ, as a minister of Christ?" With many this passes away. The way is not clear, Providence seems to answer, "No." But with an increasing number the desire remains, and Providence opens the way, and seems to answer, Yes. And this brings me to the second part of the subject, the preparation, which I shall take as bearing on the supply. If you tell these men that they must go to school again, and encounter what probably was an ancient vexation, and qualify for the ministry by cramming up the appointed minimum of classics and mathematics in the Universities you will probably stop them altogether. The man is throwing himself out of the means of livelihood on which he had been depending. He has to face the pecuniary difficulty, and the literary and educational difficulty, and the feeling that these things are now uncongenial to his tastes, and have little to do with the work on which his mind is set. And this must be so, very much in proportion to his earnestness. If he merely wants a profession, he will not care very much whether he is compelled to read Euripides or the Septuagint. He will do either, because he must. But if he seeks the glory of God in the ministry of the Gospel, whatever really tends to the efficiency of that work will be counted no drudgery. Hence it is clear that the kind of preparation required must tell on the supply of candidates of this class. It is here that Theological Colleges step in to supply the very teaching required. That their teaching is, upon the whole, in the right direction, I am convinced; that they have done great and good service to the Church is, I think, generally granted; that we have passed into a condition of things in which we could not do without them seems to me clear. But I believe, also, that the time has come when they may be, with great advantage to the Church, made more systematic in their proceedings. Not that they need individual supervision or interference. No college can bear this without suffering loss—no college in England ever has been subjected to it. There is an idiosyncrasy and a peculiar life of its own in every college which is worth having, and which ought not to be tampered with. Still these numerous institutions do need something, and I believe that something might be comprised in the one word RECOGNITION. More toleration, a grudging reception in some dioceses, and in a few cases (three dioceses, I think,) an absolute exclusion, is working evil. It is a very serious and a very damaging thing that from one-fourth to one-third of the clergy now ordained should, rightly or wrongly, feel or fancy a kind of slur upon them, as if in some way there was irregularity in their case. It works evil in their minds; it nurtures (as far as it exists) the natural reaction of pride, which rebels against injustice; it creates that very self-assertion which some have complained of in this class; it is injurious to the Church, fostering a notion very ill-founded that a less qualified race of clergy is supplanting a learned one. I am persuaded that if you would increase the number, improve the quality, and raise the tone generally of the candidates for the ministry, drawn from classes of men who have already run far past the points turning into the university lines, and cannot easily be shunted back into them, a wise recognition of theological colleges would be one of the chief means. And without burdensome details, I mean this. Without interference with their individuality, such of them as could show that they stood upon a broad and honest Church of England basis, acknowledging the doctrines and discipline of our Church, might be permitted to present their students to a thoroughly well-organised and judicious theological examination. This might be, in Cambridge phrase, a theological tripos as well as pass examination, with special honours for Biblical, historical, apologetic, and pastoral learning, allowing a man to distinguish himself in those departments in which he might have special aptitude. The result of such an examination would be a diploma conveying a distinct Theological degree, which would be an honourable and sufficient guarantee in the face of the country. Details I avoid, but the old fashioned and almost extinct degree of B.D. would express the thing exactly. Such an arrangement would be satisfactory to the Church, and would relieve the minds of not a few good and able men from a feeling of soreness. It would stop that tedious and senseless resort to Trinity College, Dublin, by men living in England, but paying heavy fees to the college, and resorting to its examinations two or three times a year, for a few days.

Such persons obtain nothing from the University but the privilege of passing its examinations, but they are willing to go through the cost and labour of this, in order to escape the reproach which they fancy attaches to the man who cannot write B.A. or M.A. after his name. Now we ought to shake ourselves free from all this, and be allowed to stand on a genuine, recognised footing before our countrymen and the Church. But especially with a view to the subject now before us. Both the supply and preparation of candidates would gradually be improved. As far as my own experience points, the numerical supply seems almost unlimited—at least I have not yet seen the limits. I have been at work now about ten years, and every year has seen an increase in our numbers steadily maintained, without (to say the least) deterioration in the quality. The real difficulty which faces me, is the very indifferent early education of most young Englishmen: the limited range of reading: the inability to concentrate the attention, or to encounter abstract thought: the low ebb at which the knowledge of the Holy Scriptures stands even amongst godly young men. Our ultimate results are proportionately mediocre, and are attained with labour and considerable strain even on the health of students. Such a system as has been indicated, would gradually introduce higher and better conditions. Young men would gradually comprehend something of the high qualifications required of a minister of the Gospel, and a defender of the Reformed Church of England. And thus, as time passed on, if the standard were not harshly and suddenly strained too high, we should be receiving men more systematically prepared, more able to deal with "the Queen of Sciences," and who would ultimately go forth better prepared to bear up the standard of our faith in the face of all adversaries, and to carry the true Gospel message to waiting and anxious hearts. The laity ought to have the assurance of such a system. The Bishop's examiners, now always struggling with incompetence in a most unsystematic fashion, ought to welcome it—I even think it would re-act on the Universities and raise the tone there.

DISCUSSION.

The Right Reverend Bishop of Peterborough.

I have listened with the deepest interest, and I hope with great profit, to the thoughtful, suggestive, and high-toned papers and speeches that have been addressed to us to-day. I do not wish to strike a jarring note, and yet I must ask you for a few minutes to listen to one whose practical difficulty is to attempt even in some measure to realise that ideal of preparation for and admission to the ministry which has been set before us. Our earnest desire as Bishops is to carry out many if not all of the suggestions you have heard. Our practical difficulties are enormous, and I state them, not that we may shrink from them or excuse ourselves on account of them, but that we may face them, understand them, and, with your help, remove them. Now, the practical difficulty is this—preparation is really a question of supply. Where the supply exceeds the demand you may be as exacting as you please in your conditions of admission to Holy Orders; but where the demand exceeds the supply, you cannot choose the best of those who come, but you must make the best of all who do come. We Bishops are in the position of recruiting sergeants in time of war who may have their standard high in the time of peace, but who are commanded when the cry and pressure for men to serve in the wars comes loud and frequent to lower the standard. The difficulty is to keep it high. What presses upon Bishops is this:—Curates are urgently needed by incumbents, and incumbents cannot afford to wait for the due preparation of these curates. We will suppose you are in the study of a Bishop, where I wish the critics of Bishops could spend a few weeks occasionally. Suppose a young man comes to me, and I find him sadly unprepared for the ministry. I would wish

to send him back for a three years' course of preparation. But he has not three months to spare for his preparation. I know that in my desk is lying a letter from an incumbent worn to the very ground with fatigue and overwork amongst 10,000 or 12,000 people, and he beseeches me to ordain this young man whom he has found after great difficulty; or I have a letter from an incumbent in a country parish who is broken down by age or affliction, entreating me to ordain the young man whom he has sent. The pressure is so sore that I often cannot find it in my heart to refuse the requests of the incumbents who are working their very lives out for the Gospel's sake. How are you to meet this difficulty of the pressure of incumbents upon Bishops—because I tell you, until you ease this pressure you will never deal with this question of long preparation for the ministry on the part of candidates. It seems to me that this pressure and demand arise mainly from the want of three things in our Church—first of all, from the want of an immensely increased subdivision of labour amongst the ministry, of which you have already heard, with this condition, that those who enter those subdivisions will be content to remain in them for perhaps the greater part of their lives, and that these subdivisions shall not be made convenient back doors into the higher ministry of the Church. Then you need immensely increased lay help. You cannot work a parish in this city of Bath with the old regulation supply, of rector and curate, any more than you can light its streets with a pair of wax candles. It is necessary that the laity shall take off from the clergy the ever-growing burden of the service of tables. You want much more lay help. Then you want a supply for emergencies; and that can only be done by having a staff of unattached clergy at the disposal of the Bishop. Here am I, a Bishop with 750 loyal, hard-working clergy, every one attached to his own sphere of labour, and yet I cannot lay my hand on a single man in my diocese to whom I can say—"You are wanted in such a place for six months. Go, and at the end of that time come back to me, and I will send you somewhere else." You want Missionary colleges. You want a staff of Mission clergy. I do not care by what name you call them. You want a staff of men at the command of the Bishop, each of whom will say to him—"Here I am. Send me to do this and that, which you require, and I will come back to you when you have more work for me to do." These men would very soon become the *élite* of the diocese. But all this costs money, and will cost money largely. Will the laity give us the means to establish these colleges of Mission clergy in our dioceses? We want something more, if possible, than either of these. The time comes when the aged incumbent can neither superintend the lay work or the subordinate clerical work in his parish, nor can even be sufficiently helped by the occasional assistance of one sent to him by the Bishop from this Missionary college. What is the man to do? Some of you laity will tell me that that aged and worn out veteran—worn out in your service, remember—should employ a curate. Why should he do so at his own cost, when the means of his incumbency barely suffice for the support of himself and his family? What right have you to demand that he shall pay a curate? He wants what the aged veteran in every other public service has—a just and liberal retirement. I believe that I put my finger upon one of the very weakest points in the whole organisation of our Church establishment, when I say that her most crying need is a large and liberal retiring fund for aged and worn out incumbents. Ours is the only public service that has no half-pay; and until you provide clergymen worn out in your service, not with the necessarily niggard provision which is given by that necessary make-shift, the Incumbents' Resignation Act, but with a large and liberal provision, given by the laity, you will never properly work this Church of ours—you will never enable her to meet the growing, the pressing needs of the day; and if you give this system of retirement, you will ease the pressure for curates in another way by supplying a much more rapid system of promotion, and you make men more willing to come into the Ministry as a profession—low as that motive is, and much as I dislike it, being put into the front—but, remember, all depends upon you of the laity giving us money for these purposes.

The Rev. Canon Venables, Precentor of Lincoln.

There is one point which I desire, from my experience in former years as an examining chaplain, to bring before this Congress in connection with one of the branches of the subject of this morning, viz., the preparation for Holy Orders. I was prepared to speak on this subject, thinking I might be supplementing what had not been brought before the Congress already, but I am very thankful that it has been already twice presented to you, and I can only strengthen what has already been said from the results of my own experience. Now, what is the true preparation of candidates for Holy Orders? The preparation of the heart and the preparation of the spirit. And how can that preparation be given? It can be only given truly by the Spirit of God. Everything, therefore, which tends to that true preparation of the heart and spirit belongs to this subject most intimately; and the point to which I wish to direct my words is that which has already been brought before you by the Dean of Chester and another speaker, viz., the importance of separating the intellectual, the *historical* examination, as one may call it—the business part of the examination—from the Ember week. To us who are or have been examining chaplains the week of examination has been one of continual trial and sorrow, because we have felt that these men, at this grand epoch of their lives, when their hearts were most tender, and their spirits most open to receive spiritual influences, were engaged in dry matters of fact, in business preparation, when one desired that they should be giving themselves wholly to the thought of the work they are engaged in, and gazing at the lineaments of the Great Master, whose example alone could fit them to go forth to "seek and save that which was lost." We have found them harassed about heresies when they ought to be strengthening their grasp of truth, getting up dry summaries of Church history when they ought to be devoting their thoughts to the history of the life of God in their souls, studying dry compendiums of Scripture when they ought to have been studying the Word of God upon their knees. We have found that this time, so infinitely precious, which could never return, has been to a great extent wasted in this preparation for the intellectual part of the examination. With great joy, then, did I find my own dear and honoured diocesan, the Bishop of Lincoln, here, as in other respects, acting as a pioneer to his right reverend brethren in returning to older and time-honoured paths, declaring his intention of separating one part of the examination from the other, and devoting the Ember week, the time of fasting and prayer, the time when the whole spirit should be prostrate before the Great Head of the Church, to spiritual exercises and examination in that which belongs to the spiritual part of the ministry. There is, I know, one difficulty connected with this. Almost every question turns upon money, and this is, to a certain extent, a pecuniary question. It may be justly deemed hard upon young men, who are often very poorly endowed with worldly means, to require them to take a long journey twice. That difficulty may, I think, be met by that which has been already proposed, and which I hope to see carried out—a general examination at local centres. Why should not that which is found to work so well in the Middle-class University Examinations be carried out in our examinations for Holy Orders? Instead of calling men up and making them take long journeys, why not have local centres where the same papers should be set—papers drawn up by the University Professors, with the sanction of the Bishops, after passing which examinations men should have a *testamur*, and, if possible, an honorary appendage to their names of L.D., or whatever you please? After that let them come to their Bishops, who would examine them in their knowledge of the Bible, their knowledge of spiritual life, their knowledge of that which can alone fit a man to be a minister of Christ—a knowledge of the life and work of Christ. Twenty years ago the Archdeacon of Taunton, when examining chaplain in this diocese, complained that men were ignorant of their Bible and Prayer Book. I trust that, to a great extent, the charge is no longer applicable; but I fear that the testimony of too many examining chaplains is that it still applies in some degree to the men who come before them. That is the point to which the examina-

tions of the Bishops in the Ember weeks should be devoted; the knowledge of the Bible and of the doctrines of the Church of England. And let us remember that the true preparation is the life of God in the soul, that the life of God cannot be maintained without feeding the soul; and I trust that before long it will be an exception that there shall be any gathering of men for Holy Orders without the opportunity of daily partaking of the food of the soul at the Lord's Table. The supply of candidates for Holy Orders is a most difficult question. There is one point in connection with it which has not been alluded to—the engine of prayer. "*Petenti dabitur.*" Let our prayer then be "*Da, Domine.*" Why should there not be meetings in church or at home for united prayer for this object? We have had days of intercession for missions. We want missions for our own land, and we want intercessions for the supply of ministers for those missions. We must pray to God to send forth able men for the work of the ministry. "Prove me now herewith" is the word of God; "if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

Mr. W. Edwyn Shipton.

My excuse for presenting myself so early to your attention is that perhaps I see more of young men than any other man in England, and that I have for years been acquainted with a number of men who have been going up for Holy Orders, and during the last fifteen years, have always had two or three young men under my influence in preparation as candidates for the ministry. It has pressed upon me very often that in the Church of England the idea of the ministry is divorced from the Church at the very moment candidates for the ministry need most of all the succour, the help, and the guidance of the Church. Our supply at the present moment arises under one of two circumstances; either a man has means by which he can pursue his studies at the Universities and so present himself for ordination, or having no means, he is taken up by one of the Clerical-Aid Societies, and supplied with such limited means as they have at their disposal. In either case it is rather the result of an individual conviction, the sense of a personal call, the desire for personal usefulness which brings him forward; but it is in no sense, or in a very limited sense, the result of convictions of duty nurtured and strengthened by the religious associations in which he has been trained. How very rarely it is that any man goes up to prepare himself for the ministry as the result of the thought and the feeling either of the clergyman or the communicants of the Church to which he belongs? The Dean of Chester told us at the outset that in the Methodist system a man was selected for the ministry by those who had the oversight of him in Christian things, and that his personal convictions grew and developed under the opportunities of service presented to him, and continually superintended, by his pastors. This is also true of other Nonconformist communities. In our system there seems to be no preliminary help in ascertaining a man's fitness, and there is danger lest there should be a realisation to some extent of the old saying—

> "How willingly they go whom God hath never sent,
> How timid, hesitating, slow, the chosen instrument!"

I venture to submit to the Congress whether, with all we have heard this morning of the pressing duties of the clergy grinding them to the earth, it is not a matter of great importance that they should address themselves to this duty of selecting from their own congregations the men whom they consider fit for the ministry of God's Word, preparing them for the college or the University by their own personal instructions, and by associating them with the prayerful sympathies of the members of the congregation, who might thus always help them with their prayers, and might sometimes help them of their substance. Now, as to funds, the Bishop of Peterborough says he cannot work his diocese for want of funds.* If he cannot get money I do not know who can, and

* So I understood him. His lordship subsequently told me his need was of men, not of money. But I think there would be more candidates for orders if some such idea as mine, both as to men and money, could be carried into effect.

yet I venture to say that there would be an amount of money forthcoming in this matter such as you have very little idea of. One of my letters this morning brought me a cheque for £5 to complete £30 I wanted for the clothing and books of one of my students; and the Bishop would get £1,000 where I should get £20. At a meeting where a similar subject was discussed, I heard a statement made that our people were taxed to the uttermost for religious purposes. Taxed to the uttermost! Where is there any evidence of this? Men do not wear one coat less a year, men do not order one dozen less of wine, for what they give to the cause of Christ and to the work of the Church they profess to love. Society was never more luxurious in its habits, and society so-called has in it a majority of Churchmen. May I tell a story which comes from the backwoods of America? Sam and his father had been to a missionary meeting, and the father was impressed with the duty of giving something in support of the cause, and as he walked out of the meeting he said, "Sam, kind o' think we ought to give something." "Yes, father," said Sam; "what will you give?" "Well, Sam, I have not got much to give, but I think I could give up something. I could give up the sugar from my coffee, and, perhaps, I could give up the coffee too. I think I will do that, and then I shall have more to give. What will you give, Sam?" Sam answered, "I have not got anything to give." "But you can give up something," said the Father. Sam reflected long; then said, "Father, I think I will give up salt mackerel. We don't have it often, and I don't like it much; and I don't eat much no times." Now, my lord Bishop, I very respectfully and earnestly appeal to my brother Churchmen here, as I would appeal first of all to my own heart and conscience, and ask, is not Sam's principle very much the principle of giving which characterises English Churchmen? If we stand for a moment amongst the sects, we are the wealthiest sect in this country. I know there is a great amount of giving in connection with the Church of England, and (a layman may say it) there is no class of men who give half so much as the clergy, and there is no class whose giving is half so little recognised. But I do say that with the wealth that belongs to the whole body of Churchmen in England, it is a shame and a disgrace that we cannot have diocesan funds, from which the Bishops should be enabled to apportion to the clergy the support needed for the supply and preparation of Candidates for Holy Orders.

The Rev. Dr. E. H. Perowne, Fellow and Tutor of Corpus Christi College, Cambridge.

The speakers who have preceded me have approached the very important subject which is brought before us this morning from various points of view, and I hope it will be sufficient justification for my taking part in the discussions that I have resided in the University of Cambridge for twenty-two years, and during the last fifteen years have been occupied as tutor of a College to a great extent in the tuition and care of candidates for Holy Orders. A great deal has been said upon the part which the two old Universities of this land are bound to take in the preparation of the ministers of our Church, and I am thankful to hear that it is generally, if not universally, allowed that the training of the clergy of our Church ought to be as far as possible based upon the foundation of liberal study. If it were the fact (which it is not) that our clergy are localised—that when a clergyman is ordained and sent into any sphere of work he will certainly continue in that sphere for the greater part of his life, it would be possible for us to have classes of clergy, and apportion them to the several spheres of work according to their capabilities, according to their previous training and circumstances, as tested partly, only partly, by examination. And here let me say that I feel increasingly the common—I had almost said the popular—mistake of trusting too much to examination tests. I have had a great deal to do with examinations. They are invaluable to a certain extent; but, after all, the meshes of an examination are very large, and a great many fish slip through. On the other hand, there are many qualifications for the ministry of our Church as well as for work of other

kinds which cannot possibly be tested by an examination. If the professional and technical training of the clergy is to be based as it ought, I think, upon the foundation of liberal study, we must commence laying that foundation very early in life. I shall be met at once by the objection—How do you know that the boy, the child it may be, will prove himself fitted for the sacred office of the ministry? I answer—We cannot know it; but this I do say, that the father and mother of every Christian family, and the minister of every parish, might look upon all the boys as possible candidates for holy orders far more than they do; and I am quite sure that if this principle were carried out in our public schools, now in a great measure dissevered, alas! from the Church of England—if this principle were carried out by individuals in the two old Universities now, alas, alas! severed almost entirely from the Church of England so far as their form is concerned,—we should do much to plant and foster in the hearts of the young a desire to enter upon the sacred calling of the ministry, and we should impress them with the belief that it is a far higher object of a Christian's ambition to be a messenger, a steward, and an ambassador of the great King than to obtain vast earthly possessions or the highest secular honours. I cannot help adverting to the, I was going to say unfair, but I will not use that word—I will say the somewhat hard terms in which the students in the old Universities were spoken of by at least one speaker. Even the Universities themselves have not had quite a fair meed of justice done them in reference to the preparation and training of men for Holy Orders. A very large proportion of Cambridge men who do not go up for honours devote their third year of study exclusively to theological reading. I do not say that this is all that is necessary; but I do say that, coming as it does after two years of liberal study, it is a very great improvement upon the old state of things. With regard to the Theological Tripos, to which allusion has been made, I feel a great temptation to think that, unhappily, from the very nature of the case, it has been made so purely technical that it is quite conceivable that a man who believes in any creed or in no creed may be the senior Theologian of the once Christian University of Cambridge. But when the University has done all that it can, I feel that there is a need for Theological colleges. There are Univerity men who, from various circumstances, at the end of their time may find it desirable, and be advised by those who know them best, to leave the University with all its associations, and betake themselves to the comparative quiet of a Theological college. But I deny altogether that the great mass of University men are so taken up in cricketing or boating as to neglect either theological studies or personal religion. Can it be necessary, my lord, that I should remind an audience like this of such names as Henry Martyn, Mackenzie, Ragland, and a thousand others, who, in my own beloved University, have devoted themselves to the study of Holy Scripture, and those authors who throw light upon the same, and have maintained a consistent Christian character, and exercised an influence upon their fellow students which was a preparation for and a presage of that wider influence which they exercised afterwards as Christian clergymen? The Bishop of Peterborough has spoken of the need of funds. We do need funds, if we are to bring to the Universities, I will not say all, but a large number of those pious young men to whom the last speaker referred. I know something of the work of Church-of-England Young-Men's-Societies, having been connected with two for some years; and I am quite certain that we might recruit the ranks of the ministry from such societies if the funds were forthcoming. The last speaker struck the right chord when he said that our liberality does not bear comparison with that of other bodies of Christians. Are you aware that there is a Jesuit College in this country well supported, to which the students only go at the age of thirty—that they are maintained for four years to complete their studies, and then are sent out to do their work? Yet we are told that with all our wealth, with all our Church endowments, we cannot find money to send men to the Universities, where the expenses are reduced, in the case of non-collegiate students, to a *minimum*—that we cannot find money to send men there, but we will send them *instead* to Theological colleges. I am sure the Heads of those Colleges would rather have men who have passed through the University than have them drawn immediately from secular work. Then I have to plead further for funds to

enable men who have during their University course devoted themselves to liberal studies to remain at the University or return to the University for a time before taking Holy Orders. Where, I ask, in the kingdom—where in the world, will you find such theological lectures as in the two old Universities of England? I only ask, in conclusion, that we shall require, in addition to regular attendance at lectures, some practical work; and that is always to be obtained in a town of the size of Cambridge, or in a large city like Oxford.

Mr. Heygate, M.P.

I had no intention of intruding any observations upon this Congress on this subject, and should not have done so had it not been for the challenge which has been thrown out by the chairman to laymen to speak. Feeling, as I do, that this question is one of the most vital importance to the Church of England, and that it is one which, at all events, affects the laity as much as the clergy (I think I may say that it affects them more), I thought it would not look well if not a single layman stepped forward to say a word on the subject. Although that place has been already very worthily occupied by a gentleman on my right, I still venture just to give one practical suggestion—and perhaps a practical suggestion is as good as a great many theories—on one portion of the subject at least. I do not intend to say a word on the question of the supply of Candidates for Holy Orders. It has been abundantly proved by what has been said by speakers before me, that we are not to expect for the future that the old Universities of this country, however much we should wish it, will be able to supply entirely the candidates, as they have hitherto done to a great extent. The altered conditions of society, and, above all, the dissociation between the Universities and the Church which has been lately effected, will of themselves be sufficient to prevent us from looking entirely to the Universities, or as much as we have done in past times, for that supply. Wherever we are to look, whether to the Universities, or right and left to all classes of society, as I believe a National Church ought to do, I think we shall be all agreed that the preparation of candidates is a most important subject. The practical point I wish to put before you is this. The profession of Holy Orders is the only one in England for which there is no certain and special preparation. Of course, we know there are examinations. A man does not become a clergyman without some kind of preparation; but I mean that there is no regular stereotyped preparation, such as a lawyer, or a physician, or any other professional man has to go through before he undertakes his duties. Yet I believe if it is necessary for one profession more than for another, it is necessary in the case of a candidate for Holy Orders. I do not wish to speak now on the question of the preparation of a candidate in merely theological learning. I am far from being anxious to speak lightly of the necessity of every candidate for Holy Orders being well up in every question of theology; but we cannot expect a large body of men numbering twenty thousand or upwards to be all eminent controversialists. Still they should, at least, be able to give a reason for the faith that is in them, although it is not necessary that they should all be qualified to argue with the cleverest sceptics of the day. What we want and what we have a right to expect is, that every clergyman should be able to perform the ordinary offices of his duty in a manner clear and intelligible to society. Therefore, I say in the first place, every man before he is ordained ought to be made to read. We have a right to expect that a clergyman should be able so to preach and so to read the prayers of the Church as to edify his people. I think if there is one deficiency more notorious than another in the country, it is that a very large number of those who, in other respects, worthily occupy our pulpits and our parish churches as the ministers of them, are unable to carry their words either in the prayers or in the sermons, I will not say to the hearts and minds, but into the heads of the people. I have often talked to poor people in my own neighbourhood, when a new clergyman has come amongst them, and I have asked them why they do not go to Church. I find that after

going a time or two, and having a look at him (for they always do that) they fall off. I have asked, "Have you any objection against Mr. So-and-so? Do you disagree with his doctrine? Is not he a very good sort of man?" They will not deny that in all these points he may be *tolerably* satisfactory; but what they say is, "We can't hear him—he speaks so that we can't understand him!" I am speaking now more particularly of agricultural districts, because, in large towns where the labouring population live in small rooms, and are accustomed to hear one another's voice, they talk much as we do; but in agricultural districts, men who live in the open air a great part of their lives, and are subject to the influences of the weather out of doors, get their faculties for hearing very much blunted, and they are what is called "hard o' hearing." It is, therefore, of the utmost importance that a clergyman should so preach his sermons that the words shall go from one end of the church to the other, so that every one shall be able to hear and understand. I am not blaming a young clergyman for not being able to do this. For the last fifteen years I have addressed assemblies on various subjects, and yet I am often told I do not make myself heard. You say to a public speaker, "Why don't you speak up?" and then he tries to raise his voice, and perhaps succeeds in making himself better heard. But you cannot say that to a clergyman in church. The consequence is, that when he begins his sermon and you cannot hear what he says, he goes through it in the same tone to the end, and he is not subject to being called over the coals as a politician or a speaker in an assembly like this is, and of so being reminded that he is speaking in a manner "not understanded of the people." I hope that those eminent professors and learned clergymen whom I see to the right and left of me, some of whom have the direction of Theological Colleges, institutions upon which I set the highest value, will lay down this very strictly amongst those whom they have to instruct, that if they expect to carry their words to the minds and hearts of their people, they must speak them in such a manner that they shall be understood. And so too with regard to the reading of the prayers.

The Rev. Richard William Randall.

It is simply terrible to stand up when one has just been informed that the likeliest thing to happen to a clergyman who speaks is that he may be told to speak up. Two of the speakers to-day have hit me most uncommonly hard. One blow has come from the layman who has just described the clergy as a class too commonly of inaudible speakers, and then—I have to confess with great shame to you that I never was at a Theological College at all. That is at once discernible, for you may remember (and this is the other blow that I speak of) that the Dean of Chester told us that at Theological Colleges it was very necessary to teach men how they enunciated their words. I am afraid that I shall show that I cannot enunciate properly what I have to say. That is one disadvantage under which I labour in rising to address you. Another is this—when I sent in my card I knew what I wanted to enunciate, whether I might be able to enunciate it or not; but speaker after speaker has been saying very much better than I can the things which I thought I should like to say. This is a great dissatisfaction to me, because when I come to a Congress I do not particularly want to have my own ideas reflected, even though they may be more brilliantly reflected by other speakers. I love to come to a Congress to hear things I had not thought of before; and if any man gets up who seems to be the most opposite man to myself, in what may be described as the school of the Church to which he belongs, I listen to him perhaps even more eagerly than I do to the man of my own school. I have had the satisfaction in our committee of moving that the names of men who think themselves opposed to me, but between whom and myself I believe there is a much more hearty loving union than they perhaps imagine, should be enrolled amongst our speakers. There are two points on which I wish to say a few words:—First, as to the supply of candidates for ordination. I should like to add

something to what my dear friend, Canon Ashwell, has so well said about the bringing of the poor and of the lower middle classes into the ministry of the church. I agree most fully with what he has said, that the entering of other ranks in the social scale into the ministry of the Church of England will widen the influence of that Church, and give all classes who are drawn into her ministry a more intelligent love for her than they have already. It was said by one of the most remarkable of French writers, that the weakness of the Church of France was, that instead of its drawing, as it had done in old times, into the ranks of the ministry the nobler classes of society, it had ceased to attract them. I fear that it has been only too truly said by Canon Ashwell that the weakness of the Church of England is that she fails to draw into the ranks of her ministry the lower classes. And we ought, of course, to endeavour to remove this cause of weakness, by giving to all classes a sphere of work in the Church, and so attracting their sympathies to the Church. But is it altogether right to look at the matter only from this point of view? There is another reason, besides that mentioned by Canon Ashwell, which I would venture to add: Is it not the highest of all privileges to any member of the Church that he should be allowed to do some work for his Lord, who died for him, and who lives for him? Is it not the highest of all privileges that a man should be able to call himself a labourer together with God? And are we to say that any man placed in any rank of society, whether it be high or low, is to have, however little he ought to have it, a feeling in his mind that there is no place for him as a worker for his Lord? It once happened to me to come across a man who had been raised, spiritually, by the greatness of his office from the rank of a labourer to the rank of one of the priests of the Church. That man had formed a society of men of his own rank. From his understanding them, and being able to speak to them, he exercised a large influence for good upon them. I honoured him for this. When he was on one occasion travelling on the railway with some of his friends, who had not suspected what would be called the lowness of his origin, for which they ought rather to have honoured him, because his energy had raised him to a higher place in the Church, he had the courage, as he passed a certain place, to say, "There is the rope-walk on which my father worked when I was a little boy." Now, as to the supply of these men from the lower ranks, much has been said about expense. May I remind you that there is to be a great meeting during this Congress, at which we are to debate what shall be the character of the memorial to the memory of my dear and honoured friend, the late Bishop of Winchester? One form of memorial might be that we should largely supplement the means that support Cuddesden College, so that more men may be admitted to it. Another form of memorial, which occurred to me as the Bishop of Peterborough was speaking, is that we might form what the late Bishop suggested to me—a Missionary College, from which men might go out to work in places where work is wanted. Let me say now one or two words on my second point—the training of the clergy. I think it is just possible, from what has fallen from some of the speakers, that there may be supposed to be a difference between what I should call a strictly dogmatic training and the study of the Holy Scriptures. There has been a kind of contrast drawn between the knowledge of the Bible and the exact knowledge of theological truth. That could not have been intended, I am sure. The Church herself has given us compendiums of theology to be used by her children—I mean the Creeds—and she seems to me to indicate by that that the true way to get at the meaning of the Bible is by distinct instruction in the truths which the Holy Scriptures were meant to expand before the mind of one already instructed in those truths. I know that I have here the support of many principals of Theological Colleges, and I venture to suggest that good and useful text books of theology which would show what are the points upon which the minds of the students are to be fixed, would be most valuable. I speak as a country clergyman who has tried, in the days of hard work, to do some theological reading. I have wandered over a large field, not I hope without profit, but a field which might to great advantage have been much less if I had had the benefit of being trained at a Theological College and being taught what were the precise points on which my attention should be fixed. Do not let us be too

much afraid of text books—of the narrowness of them, yes; but of their real value, no. I remember that the late Bishop of Winchester, whose name I suppose will long be retained in the minds of the members of the Church of England as one of the most eminent of our preachers, said—The excellence of the preaching of the Church of England lies in its subjective character, in its power of dealing with the heart, and mind, and conscience; its failure is in objective teaching, in the setting forth clearly and accurately of the truths of Revelation. The due use of text books might save us from that mistake.

The Rev. George Williams, B.D., Vicar of Ringwood.

Before I make the few observations I have to make on this subject, I wish very much to say one word as to something which fell from Dean Howson, and which was repeated by a subsequent speaker, with regard to the title to be given to those students in Theological Colleges who have passed the proper examination at the end of their terms. He suggested that the title should be that of Bachelor of Divinity. Now, I am a Bachelor of Divinity myself. I attach some kind of importance to that title, and I do think that to give it to the students of Theological Colleges would be a very great degradation of the faculty of Theology in our Universities. I think that the position which Theology holds in the Universities, according to our old Constitution, has been much lost sight of, to the very great detriment of that most important of all studies. I would have our friends of the laity here who do not understand the fact, to know that the lowest degree in Theology at the Universities is higher than the highest degree in Arts. That is the position which Theology holds in our Universities. Theology is set forth in the statutes of our Universities to be the Mother and the Mistress of all Sciences; and I am sure we shall degrade it very much if we adopt this suggestion. I would not begrudge them the title of Students of Theology—S.T.S., if you like; but not S.T.P. or S.T.B. I would now call the attention of the parochial clergy to one source of supply not yet referred to, which will approve itself to those who hear me as the most legitimate source of supply. I dare say many of you will remember one of the beautiful Sonnets of Mr. Keble, in his *Lyra Innocentium*, on the subject of "*Choristers in white*," where he traces out in a few lines the lives of those choristers as it ought to be,—not what it has been, or is,—from the Cathedral or Church, in which they minister in white, to the end,—the white-robed company of heaven. Why should we not, in these different choirs which we have throughout the length and breadth of the country—no longer confined, as choirs were when Keble wrote those lines, almost exclusively to the cathedrals—why should we not find in those surpliced choirs a staple for the ministry of the Church? Will some of my brethren in large country towns—will some of my brethren who belong to Cathedral Establishments, take up this idea, ponder it, and see if we cannot have a school for ex-choristers—a school giving a higher education than they receive in our parish or cathedral schools—a school somewhat on the plan of those middle-class schools which are so prospering throughout the country—a school which shall be founded especially for them, but not confined exclusively to them; to which they may be sent for the intermediate time between their leaving the choir as boys and coming back as men? We might draught out the most promising pupils for the ministry of the Church, not necessarily for the priesthood, and the others we might engage for the lower offices of schoolmasters and organists. During the many years that I was connected with a Collegiate Church, the success I met with in that choir is a very great encouragement to me to recommend such a course to you, and to try it again myself, as I hope very shortly to do. As to the subsequent education of those boys after they leave these schools, it seems to me that we had valuable suggestions thrown out, first by the Bishop of Peterborough and then by the last speaker. I do not see why we should not have a College, which should combine the two objects; the education of missionaries, and of such priests as the Bishop of Peterborough says are so much wanted for the work of the home ministry at this time.

WEDNESDAY AFTERNOON, 8th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Half-past Two o'clock.

UNION OF CHURCH AND STATE: ITS NATIONAL IMPORTANCE, AND ITS BEARING ON THE COMMUNITY AT LARGE.

PAPERS.

The Very Reverend the DEAN OF EXETER.

THE subject committed to my introduction arranges itself under two aspects of consideration. The first bears upon the Union of Church and State in reference to its national importance; the second, in reference to its bearing on the community at large. At first view, it appears difficult to establish a clear distinction between these two aspects of the question; for the national importance of an institution stands most intimately connected with its action on the community at large, which is, in other words, the nation. But, probably, we shall keep these two points distinguishable from each other, if we regard the union of Church and State in its aspect *political* and in its aspect *religious*.

It is of some importance that we apprehend *what the Union* of the Church and State *means*. In the case of the first Church, properly so called, of which we have any cognisance—that of Israel—this union was of the most intimate character. For Israel, as a Church and Nation placed directly under a Theocracy, might have regarded the two expressions as convertible terms. The Nation was the Church, and the Church was the Nation. Each Israelite was, in virtue of his hereditary condition, a professedly religious man, inserted into the commonwealth of Israel by virtue of the act of circumcision. Wanting that, that "soul was to be cut off from the people." And every formally religious act, which each member of this commonwealth was bound to discharge, was but the pledge and declaration of the continuance of that relation. In such a case as this, it could hardly be said that the State took up the Church into union with itself, for the one was the other, only under different relations. In the case of America, we have a Nation selecting to have *no* union whatsoever with a Church. Not that, thereby, individual Religion is wanting, or its value denied; but simply, that the Nation, in its collective capacity, and acting by legislative measures or constitutional declarations, has no Church at all. In our own country it is different. Here, the State has made its choice, and taken up the Church into expressed and formal union with itself—an union, built on

the principle that there are certain privileges and distinctions to be enjoyed on the one hand, and certain duties, tending to the religion, the morality, the well-being of the country, to be fulfilled on the other. The State undertakes to protect, uphold, promote the action of the Church, and the Church to spiritualise the State.

Now, in glancing at the *advantages* of such an union, politically considered, we attach great importance to the fact that by it the nation recognises the sovereignty and claims of God. It is quite true, that this is done, in a manner, by each man who professes himself to be a Christian, and by each denomination of Christians who render to God the "honour due to His Name." But, in all this, the Nation does not speak. It simply allows others to speak. Its action is not positive, but permissive. Under just laws and tolerant Government, it leaves it to the units and sections of the population to uphold and avow Religion, if they like, but it does not take that office on itself; and, in so doing, it denies to God that recognition of His claims without which, as it seems to us, a nation has not discharged its primary obligation to Him. And to take such a course as that, is, to a nation, neither dutiful nor safe. In the case of one of the chief ecclesiastics of Israel, who seems to have represented the political and religious aspect of the nation, and who proved false to the trust reposed in him, the significant canon was laid down, "Them that honour me I will honour, and they that despise me shall be lightly esteemed"—an apothegm which assumes the dignity of a principle, when applied to nations, and seems to hint that States which will not, as States, recognise the claims of Him who holds the fortunes and stability of empires in His hands, can hardly expect the favour of Him "without whom nothing is holy."

In such an union, we see a second advantage in the permanency and stability of religion in the country in which it exists. There is nothing more true than that the interests of religion may, to a great degree, be entrusted to the force and activity of voluntary efforts. To deny that, would be to ignore that which is passing every day before our own eyes, to the advance of truth in other lands, and to the diffusion of Christianity before imperial recognition deigned to smile upon it. There is nothing, notwithstanding irregularities by which it is marked, and questionable motives by which it is disfigured, more cheering than this manifestation of generous and increasing zeal, by means of which the interests of God's Kingdom are promoted. The earnestness of voluntary efforts has added very largely to the number of our Churches, brought the means of grace within reach of thousands of our population almost uncared for, won the benefits of education in the tracts untouched by its elevating influences, multiplied the number of our ministers, and scattered blessings social, domestic, and industrial among our people, of which previous generations were unconscious. Yet, for all that, it would not be wise to rely for the permanency, nay, the existence of this, upon emotions so impulsive and eccentric, so fugitive and uncertain, as those of voluntary benevolence. The stream which, in spring, rushes through our meadows, carrying fertility and freshness in its current, is often reduced to the silver thread of summer. The draught, which exhilarates for an hour, leaves the frame depressed and exhausted. For reliable effects, ever present and lasting, we must look to a system, less

exciting, perhaps, but also less dependent on human moods and human impulses. Not a syllable should be breathed against the value and beauty of voluntary zeal: but, while we honour it for its successes, let us be thankful that, for the stability of religion, we hold, *in conjunction* with it, the securities of national faith and national engagements.

Nor should we omit to mention, among the many advantages which a National Church presents, that of the possibility it affords for the maintenance of a large-minded and tolerant spirit. Sectional denominations are, perhaps, necessarily unaccommodating and narrow. Apart from that, they could hardly justify their own existence at all. Why should they *be*, unless there were points (whether of discipline or doctrine) to contradistinguish them from others? And, just in proportion as these denominations approach nearer to each other, they must magnify their elements of difference, if they are not to coalesce. Nay, more, they must insist upon them as essential, if they are to preserve their individuality. That admits of little toleration and little highmindedness. It is otherwise with a Church National. Being national, she can afford, nay, is obliged, to be indulgent. As under a wide-spread shadow, the many birds of the air can find refuge beneath her branches.

In touching on the last view of the importance of this union we mean to suggest, it must be borne in mind that it meets us from the *political* point of view. It is, beyond question, the office of the Church to promote the objects of Christ's kingdom, and it is no less the duty of the State to see, according to the old Roman statute, that "the Republic receives no damage." We can conceive a state of things in which the balance between these two interests may be seriously disturbed—the one overbearing, overpowering the other. In the one instance, that would be Erastian despotism; in the other, Ecclesiastical arrogance. The history of our country, the history of almost every country in which the Church exists, above all, the history of the Church Catholic in the Middle Ages, afford abundant illustrations of this. The power of the Church is like those mighty and mysterious volcanic forces, which may lie quiescent, or at least undisclosed, in the mountain's bosom, but which, occasionally, may assume such gigantic strength as to rend the rocks asunder, and throw all nature into convulsion and disruption. There is no question that most States have, within themselves, powers to overcome such ebullitions. But, then, such repressions are often effected at the terrible cost of crushing that which only requires to be restrained. The iron hand of force political falls with paralysing might on Ecclesiastical encroachments, taking from the Church the ground she has daringly acquired, and compelling her to retreat into domains of more modest dimensions. Against such a dishonour as this, the remedy lies in wise and gentle control; repressing in time unconstitutional advances, which might, unchecked, swell into dangerous proportions. It is true, quite true, that as the Church might overpass her legitimate boundaries, so the State might exceed hers, and convert control into tyranny. And, if the former happened in the days of the Plantagenets, so the latter happened in those of the Tudors. Nevertheless, as timely and judicious repression is better, every way, than subjugation, the connection or condition which admits of it may surely be reckoned among the advantages of the union of the two Estates.

Let us now turn to regard those advantages from the *religious* point of view. In the van of these, we should place that arrangement which covers the whole land with ecclesiastical districts, each supplied with its pastors, and each equipped with the means of grace. That is the condition of England. She is a country divided, like a tessellated area, into so many ecclesiastical departments, that not an inch of territory can be found, or a fraction of population discovered, which lies not under these merciful provisions. In such an audience as this, it were presumption to point out the benefits of such a system. But it is not apart from our subject to observe, that no system but that of State provision can be expected to possess them. Voluntaryism cannot live where the power of supporting religious offices does not exist. For, districts there may be, and are, where the means of the population are inadequate to meet the necessary expenses of religious offices, and where the ignorance and apathy of the people are not likely to make a demand for them. To *them* the Church must go, for they will not be likely to invite her. And such a supply, independent of the poor product of voluntary zeal—if existent at all—can alone be rendered by a system where the State covenants that no man in the land shall be without a minister. Would that the State of England sufficiently apprehended her duty (aye, and her interest) in this mutual understanding—so as to ensure that the amount of ministerial support bore, in every instance, a fair proportion to the benefits conferred and the spiritual services rendered. Still, it is much that the system, imperfectly adjusted as it is, carries on its face this assurance, that the nation cares for the souls of the people.

Assuming that this union carries with it that support for the ministry which we recognise by the name of "Endowment," we trace a further advantage it possesses in the independence enjoyed by the national clergy. It is perfectly true that that advantage *may* exist apart from the condition of national Endowments; for we can conceive the possibility of a denomination being, by the influx of private munificence, so amply endowed as to be independent of voluntary aid, and yet untrammelled by State restrictions: and, in that case, the denomination would be enabled to relieve its ministers of congregational support, and to place them in a position of the fullest independence. The supposition is a possible one; but we have but to remember that the annual income of the late Irish Establishment amounted to nearly a half million, to see that the possibility becomes a strict improbability. It is also true, that in our own Church a large amount of ministerial support is derived from direct voluntary sources, thereby placing a large section of our clergy in a condition of comparative dependence. Yet, that is the exception to the theory of our constitution, the rule being that of universal Endowment - a rule which acts indirectly, yet powerfully, on the tone of the whole body. And in that we trace a vast advantage, for the confessions of candid Nonconformists leave no room for doubting that ministerial faithfulness is often maintained at the cost of a terrible struggle between the sense of duty and the suggestions of prudence. Of this, for the most part, *we* know nothing. A few days since, an eminent member of the Cabinet delivered this as his conviction:—"Now, far be it from me to say one word in disparagement of the congregational support of ministers. It is not the method which I should prefer for

myself. I cannot help thinking and feeling that there must be some embarrassment in the position of a minister who is so dependent on the contributions of his people; but this I will say, that I wish there was more of congregational feeling among us all in this matter, in reference to the support of the ministry of the Christian Church, although I do not think they ought to be dependent entirely upon the contributions of their congregations." If the union of the Church with the State places us (as is inevitable) under constitutional restrictions, it allows us greater liberty of speech. It assists us to say—"If I yet pleased men, I should not be the servant of Christ."

It would be but to leave our subject partially discussed if we did not advert, on the other hand, to some *defects* which disfigure these fair appearances. Great as are the advantages to be traced in such an union, it may be questioned whether, in regard to the present state of society and opinion, it be not capable of improvement. For example: great and honourable as have been the efforts and successes of liberality *within* the system of Endowments, it is open to a question whether that liberality has not been checked, perhaps enfeebled, by the very causes which add to the power of the Church. The popular impression—grossly erroneous—that the National Church is sufficiently provided for, chills that temper of generosity and self-denial which lies at the root of the triumphs gained by other denominations. They, having no, or slight, supports outside of themselves, learn the lesson of self-support; and, in so doing, enlist, to a large degree, the interests and honest pride of their adherents. We respect that which costs us something, and undervalue that which costs us nothing. A thing upheld by ourselves becomes part of ourselves, and we learn to identify the cause of the body corporate with our own efforts to promote its progress. If we place but a stone in the temple walls, or drop our offering into the treasury, or "leave our gift upon the altar," we look the more lovingly on the holy place, because we have made it, in some measure, our own. Taking part in the battle, we claim a leaf of the laurel crown. It is a great thing for a Church to be able to say of her people—"I bear record, that to their power, yea, and beyond their power, they were willing of themselves."

Besides this penalty, which we pay for our independence, there arises another, which makes us feel that we want more freedom. We are protected by the State in her legislative action. Are we not also "let and hindered by it?" Could we not do more—are we not anxious to do more, if the conditions of our union would permit us? Why is it that legal forms and legislative formalities so "straiten us that we cannot do the things we would?"—that the Nonconformist can, without trouble or vexatious delay, raise his tabernacle, when we cannot lay the foundation of a Church, except on ground bristling thick with hindrances and encumbered with antiquated technicalities? Why is it that a freedom of worship, admitting of elastic accommodations and of specialities which give it, at least, an appearance of natural reality, is theirs, and not ours? Why will the State make us feel that its sedulous attention to our proprieties, and its kind and jealous watchfulness over our ways, are occasionally somewhat troublesome? Might not the union be more convenient for *us*, and not less safe for *her*?

Again: Is it not possible that the very dignity of our social position carries with it its snares, fosters a spirit of worldliness and self-observance, which may militate against our free usefulness? A well-known allegory complained that "Religion was walking about in velvet shoes and silver slippers," and John Wesley, in his perhaps too coarse style, told his preachers, "that they had no more to do with being gentlemen than being dancing-masters." His meaning has been misunderstood, for he well knew that there was no incompatibility between the most earnest minister of God and the highest-bred gentleman. Yet, possible it is, that in our very endeavour not to compromise our position social, we may seriously enervate our position pastoral. "Condescending to men of low estate" was an Apostolic injunction. And yet it is not "condescension" that we require, for that is often—and felt to be—pride in disguise; but that natural geniality, that affectionate and real simplicity, which, like a touch of nature, "makes all men kin."

And, if it be the interest of the National Church thus, by the attitude of her ministers, to make herself more and more the Church of the masses, it ought to be an augury for good that, as in such Congresses as these, our ecclesiastical Rulers confess it to be their duty to take their clergy into conference, perhaps into consultation, to interchange opinions with them, and to learn, from encouraged avowal of thought, the views and fears of those who come nearer to the people than themselves. The days of the Prelate are passing by, and the better days of the Elder Brother of the ministerial family are on their way—days when the Bishop will be found uniting himself with his Presbyters in fraternal communion; apart from them in the dignity of a higher order, loyally acknowledged, dutifully respected—and yet, of them, in the closer ties of a common sympathy and a common co-operation. We live in an age of absorption; and the history of the Church tells but too plainly the tale of inferior functions being gathered up into superior power, till even the rights of Prelates were encroached on, to swell into inordinate dimensions the supreme dignity of the Pontiff. In much probability, Calvin and Zuinglius, Knox and Beza, would not have sisted their respective Churches on the platform of ministerial parity, had the haughty Prelate of the sixteenth century more resembled the brotherly Bishop of the third.

In conclusion, it were well for us to bestow our gravest thoughts on that well-considered prophecy of a distinguished living statesman, that "the Churches of the future will be free Churches." Few can calmly note the current of popular sentiment, and the tendency of institutional changes, without perceiving that that current moves, steadily and not slowly, in the direction of democratic conditions. And with these Endowed and Established Churches are scarcely in harmony. "*Liberté, Fraternité, Egalité*," are perhaps nearer to us than many of us choose to confess. And, with their supremacy, Ecclesiastical preferences are impossible. I admit that that will be an evil day which sees the State Civil repudiating union with the State Ecclesiastical. Evil for both—more evil for the State than for the Church. The human institution may pass away, when "the leaven that leaveneth the lump" has been cast out from it. The Divine institution (because Divine) "must live and abide for ever."

Sir Stafford Northcote, Bart., M.P.

There is much difficulty in writing a short paper on a large subject; and most assuredly this, which has been assigned to me to-day, is not only a large subject, but a very complicated one. It is one which is hard to touch unless one would treat it exhaustively, and to treat it exhaustively within the limits of a short address is, of course, impossible.

The theory, or I should rather say the theories, upon which an Union of Church and State, or a connection of some sort between the Church and the State may be advocated; the modification of those theories which are necessary to meet the varying circumstances of various nations, and of the same nation at various periods of its history; the terms of the Union in our own country; the history of the Church of England considered in its relation to the State, and of the State considered in its relations to the Church; the practical effects which the connection has had upon our national and upon our religious character respectively; the problems which have been solved, and the problems which yet remain to be solved if the connection is to continue; the probability or otherwise of a material alteration in the terms of the Union, or even of its dissolution altogether; and the effects which any such alteration or dissolution would produce;—these, and many other topics which will no doubt readily occur to you, all claim attention, and all defy condensed treatment.

I propose, then, in the few words which I am about to address to you, to refrain altogether from anything like a scientific examination of my subject; and to confine myself almost entirely to remarks of a practical character.

I shall begin with an assumption, which perhaps some may think too bold an one. I shall assume, in this assembly of Churchmen, that my audience regard the maintenance of a connection, a Union, between the Church and the State as desirable; and proceeding on that assumption, I shall ask in what manner that Union is to be maintained, and what are the duties of Churchmen in respect of the difficulties which its maintenance involves. I approach the subject at present from the Churchman's point of view; not forgetting, of course, that there is another, the National, view, which must also at the proper time be taken into consideration; and which we ourselves, being not only Churchmen but Englishmen, cannot overlook. The Church, however, and the Nation are no longer convertible terms, as they once were; and for convenience' sake I propose to begin my inquiry by asking what there is in the present state of their relations which Churchmen, as Churchmen, principally value? what are the points in which they feel them to be annoying or inconvenient? what sacrifices they are prepared to make, and what rights they feel themselves bound to insist on, in maintaining the connection? and what course of conduct it is necessary that they should pursue if they are to maintain it successfully?

I ask what there is in the present relations between Church and State which Churchmen particularly value? But before I can attempt to answer the question, I must ask what it is that Churchmen particularly desire that their Church should be; for it must be by the ideal

standard which we place before us that we must judge of the measure to which we have attained, and consider how far the circumstances in which we find ourselves favour or hinder the full development of our stature. I trust that I speak the sentiments of all my brother-Churchmen when I say that, whatever may be our differences on points of detail, in doctrine, discipline, or ritual, however some may appreciate what others hold cheap, and dislike what others admire, in point of worldly position and advantages, that which we all desire above all things for our Church is, that she should remain a true branch of the Catholic Church of Christ, that she should uphold the Christian faith in its integrity and in its purity, that she should maintain a body of pious, learned, and zealous clergy, that she should labour freely and energetically among our people at home, and that she should bear her fair share and take a leading place in the great work of preaching the Gospel to all nations. The civil privileges, the legal rights, the social position, and the wealth which she enjoys are not in our estimation good or evil in themselves; they are either good or evil according as they conduce to help or to hinder her in fulfilling her heavenly mission, and in doing the work which her Master has given her to do. They are not the end, they are at best but the means to the end; and it behoves us above all things to be on our guard that we be not found preferring the lesser to the greater, or sacrificing unto our net and burning incense unto our drag to the neglect and prejudice of the great work of fishing for the souls of men.

Yet, at the same time, we may not neglect or undervalue the means which God has given us to work with. Nor may we forget that, as individuals are commonly bound not to abandon the station in which they are placed, under the idea that they can do God's work better in some other station, so a Church has no right to divest itself of what we call the accidents of its position, in order to rid itself of some real or fancied inconveniences, until it has at least tried to make the most of that position, and to turn it to the best account for the Master's service. There are those to whom cathedrals, and stately services, and rich endowments appear to be encumbrances rather than aids to the work of the Church; and who would fain see her lay all these things aside and revert to what they call the Lydian simplicity of that gathering by the river-side at Philippi, where prayer was wont to be made. But may not these persons be betrayed into the fault of the servant who buried in a napkin the talent which he should have put out to usury? And shall we not be responsible, if, having been placed in a position which we might have turned to good account, we shrink from taking advantage of it because of the difficulties with which we feel it to be beset?

Pardon me if I appear to dwell too long upon this point. It is a consideration which appears to me to be of great importance; for it is impossible not to see that there is a feeling which now and again manifests itself in unexpected quarters, and which seems to gain strength among some of our most excellent fellow-workers, a feeling, shall I say, of impatience of some of the incidents in the relations between our Church and the State, which threatens those relations with no inconsiderable danger. If the connection between them is ever dissolved, it

will not be so much by the blows from without as by those from within the Church that its destruction will be brought about.

There are two inconveniences which Churchmen find to result from the present relations of the Establishment to the State; perhaps I should speak more correctly in describing them as two phases of a single inconvenience. We find ourselves all comprehended under the same category, although there may be amongst us very great diversities of opinion even upon matters of great importance; and we find ourselves deprived of the liberty which we should naturally desire of making alterations in our constitution, in our formularies, and in our declarations of faith, to meet the difficulties which from time to time present themselves to us, and which our existing constitution does not enable us wholly or satisfactorily to surmount. Men who hold strong opinions upon certain articles of Christian doctrine find that others who hold very different, and even opposite, opinions upon those points have an equal right with themselves to claim the name of English Churchmen and the privileges belonging to the English Church; and men who are conscious that the language adopted by our forefathers two or three centuries ago is no longer sufficiently clear to determine questions which have arisen since it was embodied in our formularies, find that it is impossible for them to undertake a revision or an explanation of those formularies without the consent of an authority extrinsic to the Church herself, and comprising no small proportion of persons who do not even nominally belong to her communion.

These are unquestionably serious evils, such as may justify some impatience of our position, and may serve as incentives to an inquiry whether they cannot be in some degree met, even on the part of those who desire most heartily to maintain the principle of the Establishment.

But we must remember that the connection between the Church and the State must always be viewed from two sides, and that it can only be dealt with and modified by the consent of both parties to the contract. We must remember, too, that the very circumstance to which I have alluded as making the connection more embarrassing to the Church—(namely, that the State is no longer a Church body)—must render the State more reluctant to grant to the Church such an amount of liberty as might enable her virtually to transform herself into a more exclusive and less national body than she is at present; and that claims, which to us as Churchmen may appear reasonable and moderate, are not unlikely to be regarded by statesmen with jealousy and apprehension.

I may be permitted to refer to an able and interesting article published in the *Union Review* of May last, and since reprinted with the name of the author, Mr. Walter Phillimore, as one which places in a clear and simple light some of the leading features of our position. It is entitled, "The Government of the Church in Relation to the State and the Laity;" and it proceeds upon two main propositions—1st. That inasmuch as an Established Church must be to some extent governed by the State, and inasmuch as the government of the State must always be difficult, especially when many of its members dissent from the Church, it is important for the welfare of the Church, and desirable for the State, that the internal administration of the Church should be so provided for,

as to reduce the interference of the State within the narrowest limits compatible with the objects for which it has agreed to establish the Church, and with the maintenance of the rights of all its citizens ; 2ndly, that it is important for the welfare of the Church of England, whether established or disestablished, that the laity should be admitted to their proper share in the administration of its affairs.

I do not propose to discuss the second of these propositions, and content myself with expressing my hearty assent to it. But, as regards the first, with which also I desire to express my entire concurrence, I wish to draw your attention to that which appears to me to be involved in it.

It is neither good for the Church, nor suitable for the State, that the latter should interfere more than is absolutely necessary in the internal administration of the former. But the power which the Church of England possesses of enforcing by law her own internal administration is a power which has been conferred on her by the State, and the State has a duty incumbent upon her of acting as the guardian of that power, and of seeing that it is not abused. Again, the State has given to the Church the privileges which she enjoys as an Establishment for the common advantage of the citizens of the State ; and it is her duty to see that the advantages which she designed to secure are not unduly restricted by the action of the Church, and that they are enjoyed by as many of her citizens as possible. It is, of course, impossible that they should be fully enjoyed by all, because many have by their own deliberate choice renounced their right to most of them by departing from the Church's communion. Yet it is obvious that it would be possible for the Church, by making new canons, new articles, or new formularies, both to diminish still further the rights which yet remain to English citizens who do not belong to her communion, and, what is more important, to exclude from her pale no small number of those who still enjoy and exercise the rights of Churchmen to their fullest extent. The State cannot, without a dereliction of duty towards her own citizens, allow the Church to exercise such great powers uncontrolled ; and she is bound to watch, and, if necessary, to restrain, the action to which the Church might, if left to herself, be inclined in these respects.

Bearing this in mind, and holding as strongly as does Mr. Phillimore that the interference of the State in the internal administration of the Church can only be regarded as at best a necessary evil, and one which should be restricted within the very narrowest limits, I am brought to the conclusion that it is one of our most important duties as Churchmen so to regulate our own conduct within the Church as to give the fewest occasions possible for any such exercise of authority as may give the State a reason for interfering with us at all.

If we desire that our Church should continue to hold the position of the established Church of the country, we must loyally accept the conditions of an Establishment. There are advantages in the position of an Establishment, and there are advantages in the position of a Free Church. We have a right to weigh the latter against the former, and if we prefer the position of the Free Church, we have a right to advocate the conversion of our own communion into a communion similar to those of the Episcopal Churches in America, Scotland, and, I am sorry to be obliged

to add, Ireland. But we have no moral right to claim at one and the same time the privileges of Establishment and the freedom of Disestablishment.

I do not mean to enlarge upon the advantages which, as it seems to me, the Church of England possesses by virtue of her position as the Established Church of the nation. It is utterly impossible to set them forth adequately in such an address as this. I will merely indicate among them the inestimable advantage which it is to her, in the discharge of her great mission, to have a position ready made for her in every parish and in every corner of the country. By her churches, her parsonages, her Prayer Book, her very name, she is, even were her ministers faithless and silent, a standing witness to Christianity in every part of England. She has that great advantage of social *prestige*, which has proved such a cause of offence to many of the Nonconformists, and I fear such a stumbling-block at times to many of her own ministers and members, who have been tempted to rate it at a false value, but which, if it be rightly considered, is a powerful weapon which God has placed in her hands for making her way and obtaining a hearing from men. She possesses an organisation admirably calculated for the work she has to do; she has educational advantages; she has wealth; she has discipline; she has traditions; she has continuity; she is the Church, neither especially of the rich, nor especially of the poor, but of the whole nation.

There are indeed some among us who appear to think that the Church might be disestablished, might be set free from her bondage to the State, and yet remain as powerful for good as ever—nay that she might become much more powerful. I am not one whose faith in the Divine mission of our Church is so weak as to fear that, if by some blow from without our connection with the State were severed and we were deprived of the advantages of which I have spoken, the Church would sink under the loss. Nor do I deny that circumstances might occur in which the Church, having to choose between the privilege of establishment on the one hand and Catholic truth on the other, would be bound to deprive herself of the privilege; and I should trust that in such a case the hand of God would be with her, and that she would prosper more in her day of sacrifice and of worldly humiliation than in her day of worldly greatness amid Royal nursing-fathers and nursing-mothers. Nay, I will go a step further, and admit that should such a day ever come, there will be much in the sense of newly gained freedom that will make the change seem rather like the casting off of cumbrous and galling trammels than the parting with a necessary garment. But these things are in the hand of God, and should He lead us to this pass, we believe that He will make our way plain before us. What I contend for at present is, that deliberately and of our own choice to abandon our position,—nay, to precipitate a state of things which might render that position untenable,—would be a clear dereliction of our duty, and would lead to no good, but rather to serious evil. It is one thing to risk your life for an adequate object, or at the call of some imperative duty; it is another thing to throw it away out of wantonness, or for the sake of escaping from an unpleasant or trying position.

It may not be as clear to others as it seems to myself, and I have not

time to enter into a discussion of the reasons which have brought me to my conclusion ; but I am in my own mind fully persuaded that should the Church of England voluntarily, and so to speak wilfully, cast off her character as the Established Church of the nation she would not only seriously impair her own means of usefulness, but would inflict a heavy blow upon the cause of religious truth and religious freedom far beyond the limits of her own country and of her own communion.

It follows, of course, from what I have said, that I hold it to be our duty as Churchmen not only not to accelerate, but by every legitimate means in our power to avert, the possible danger of disestablishment; and that there is such danger, though I trust it is a remote one, I think no careful observer can deny. I do not address myself to the political side of the question ; I look to the dangers which threaten the Establishment not from without, but from within. I look with alarm to the tendency which is growing amongst us to raise, and to push to extremity, questions of comparatively slight importance in themselves, but which involve issues of considerable magnitude. I look with alarm at the attempts which some are making to try how far they can push the liberal and widely comprehensive limits of our Church in this or the other direction ; and with equal alarm at the indications which others are giving of a desire to check those attempts by stricter definitions, and by the imposition of straiter bonds on the liberty of thought and of teaching than the Church has seen fit to place. I look with uneasiness upon the want of harmony which in some places is manifesting itself between the clergy and the laity. I look with dissatisfaction upon the imperfect share which is assigned to the laity in the administration of matters of common concern in the Church. I look with great regret upon the inadequate support which our Bishops sometimes receive in the discharge of their most difficult and delicate functions. I do not desire to draw a gloomy picture of the condition of the Church. I do not doubt that at the present time she is in many respects in a sounder, a healthier, a more hopeful state than she has been for many generations ; that her zeal is greater, her energy greater, her faithfulness to truth as a whole not less than of old. I do not doubt that many of the symptoms which I have adverted to are due to, or are the natural accompaniments of, increasing zeal and increasing vigour. But they are alarming symptoms, nevertheless ; and he would be no true son of the Church who, believing them to be so, failed through want of courage to declare his belief.

Where the remedies are to be found is a question which may well engage the attention of all Churchmen ; it is one which seems to me especially suitable for meetings such as the present, where clergy and laity are gathered together, without distinction of order or of party, to talk freely with one another upon matters of deep and of common concern, to express their opinions candidly, and to take counsel together lovingly under the guidance and the blessing of Almighty God.

If the Establishment is to be preserved, it must be by careful observance of the principles on which it rests. It rests on the recognition of the great Catholic truths on the one hand ; and, on the other, upon the assertion of individual liberty of opinion, subject to certain authoritative limitations embodied in carefully drawn declarations, accepted both by clergy and laity, and interpreted, when their meaning

is doubtful, by competent judicial authority. The compact between Church and State would be equally violated by any measures taken by the State which would compel the Church to abandon Catholic truth, or by any attempt made by the Church as a body acting against the will of the State to enforce as Catholic truth opinions not already recognised as such in the authoritative formularies which have been accepted by both parties. It would seem that the readiest means of preventing collisions between the two powers is to provide for such a representation of the lay members of the Church as may enable the whole Church body to act harmoniously together in effecting improvements in discipline and in the mode of the Church's action, which may render her more capable of performing the heavier work which is daily cast upon her, without placing herself in antagonism to the spirit of the nation. To improvements so effected by general consent within the Church the State is not likely to refuse her sanction. On the contrary, they will strengthen the position of the Church in the estimation of the State by increasing her efficiency. In order fully to accomplish her task she must carry the nation with her; and in order to carry the nation with her she must make a far larger call than at present upon that great, but imperfectly developed, element of her strength—the Christian laity.

ADDRESSES.

Mr. G. Harwood, M.A.

Although very diffident on account of my youth, I was very glad to accept the invitation to the Congress, chiefly because the subject on which I was asked to speak is one in which I am strongly interested, and to which I believe that the public attention ought to be more thoroughly drawn. We have all heard a great deal lately about the Union of Church and State. We have been told again and again that the next great chapter of our political history is to have Disestablishment for its heading, and that it is useless for us to resist a change which reason and justice demand, and which the spirit of the age will soon inevitably require. Well, we can only say that, whether useless or not, we mean to stand by our convictions; nay, more, we are bold enough to believe that when once this matter is properly understood the popular majority will be found on the side of the Church. At any rate we are not going to be frightened, for although it is said that now-a-days every institution is upon its trial, that is no reason why every institution is going to be condemned. I believe rather that the Church of England should rejoice that its time of trial has come, should rejoice that it can now make manifest the goodness of its cause, just as a man who has been wrongly accused is glad of a chance to clear himself. It is always difficult to attract the public attention, and now that the enemies of the Church have done it that service, it will be the fault of its friends if they do not make the best use of the opportunity to convince the public mind, not merely that the Union between the Church and the State must be maintained, but also that it must be made more thorough and more consistent. But in conducting our case we must bear in mind the character of the tribunal before which we have to plead. The nation now means the mass of the people, and if we wish to win its verdict we must, above all things, be bold and plain; bold in taking our stand upon a principle, and plain in teaching that principle. There is such a principle, and only one, which we can safely choose, and that is that the Church of England is national. The Church must rely, in this crisis, upon the thorough enuncia-

tion and faithful carrying out of this principle, and not upon historical sentimentality or political partisanship. The wording of the subject, besides indicating this principle, suggests two of the strongest arguments which can be urged in favour of it—one, its "national importance," that is, its importance to the nation as a whole; the other, its "bearing on the community at large," that is its importance to the nation individually. As has been pointed out by the Dean of Exeter, one of these reasons is chiefly political, the other is chiefly religious. As to the national importance of the Union of Church and State, the plain fact is that the political freedom of the nation is involved in the maintenance of that union, and for this simple reason—religion and politics cannot possibly be separated. Religion always has been, and always will be, the strongest force in human nature, and if we take from political history all which has been directly governed by religion, we leave little worth having. That religion is still the governing force in politics may be seen wherever we turn our eyes at the present day, when so much is said about the decay of religion. Every civilised country is more or less torn by the conflict between politics and religion, because every civilised country has been more or less faithless to the national principle. To destroy the Union between the Church and the State, is to take from the nation the control of that force which governs national affairs, in other words, is to give the State a master. There are only two relationships ultimately possible between the Church and the State, either the State must rule the Church, or the Church will rule the State. By the word "Church" I do not mean any particular organisation: but the clerical element generally, whether it be Popish, Episcopalian, Presbyterian, Methodist, or all these combined, makes no difference so far as the position of the State is concerned. Let the people therefore be made clearly to understand that they have to choose in this matter between a nationally-governed Church and a Church-governed nation; let them know that Disestablishment means the destruction, not of the Church but of the State, and then I am sure they will not join in this foolish cry, and so undo the best work of their forefathers, for the establishment of the supremacy of the State was the real purpose of the Reformation, as it has been of nearly all the great struggles of our history. As to the second part, the bearing of this Union upon the community at large, it may be said to have all those effects which follow from the combination of religion with daily life. I do not mean for a moment to say that many of those who refuse the ministrations of the Church do not illustrate in their lives the effects of religion just as much as Churchmen do, but we have to do with general tendencies, not with individual cases; and two reasons, from amongst many may be named, why Disestablishment would tend to divorce religion from daily life. One of them is, that religion would then gradually become a mere intolerant system of dogma; and the other is that religion, instead of being given to all as a right, would only be offered to the few as a privilege. As to the first, let the present religious condition of all the self-governed or so-called "Free" Churches answer. Is there one of them whose religious tone is half so broad, half so deep, half so human as is that of the Church of England? Whence but from the Church of England have all the great religious movements in this country sprung; and where, but in the Church of England do we now see any really earnest efforts being made to adapt religion to the changing wants of human nature? The cause of all this is very plain. Only by means of a National Church can that lay influence be brought to bear upon religion, which is essential to its remaining a practical reality; all other attempts to introduce the lay element are eventually shams. The public mind has only room for one supreme interest; separate the religious from the political and it chooses the political, and so hands over religion to the sole charge of an exclusive class, which, like all exclusive classes in such cases, soon squeezes the life out of it. The people of England have therefore to choose whether their religion shall remain a living practical reality, or shall decay into a mere dead, neglected, system of dogma. The connection between the Church and the State is a channel by which the life-blood of the nation constantly flows through the Church and keeps it alive. Cut that connection, and the features of the Church might be less variously contorted than they sometimes are now, but their regularity would be the beauty of death. In reference to religion being offered

by the State, it is plain that only through the instrumentality of the State can all men feel that they have a right to demand its services. "Free" churches have this fundamental defect—that they must be self-supporting; like shops, they can only be kept open where customers are numerous enough and rich enough to make them pay. But who need religion most? To whom ought it chiefly to be offered? Why, to those who are too poor to pay for it, and those who do not care for it. This is the reason why Dissenting chapels are, in large towns, more or less abandoning the poor districts for the wealthy suburbs; and hence we may easily infer what sort of attention would be given, after Disestablishment, to the poor and scattered populations of the country. Since, therefore, by a State-Church religion, without being forced upon any, is offered freely to all, and since this cannot be done except by a State-Church, the plain issue to put before the people is this—"Shall it be done?" or "Shall it not be done?" Allow me to say, in conclusion, that as I was born and bred a Dissenter, and as I live in intimate contact with many of those who are foremost in this attack upon the Church, I think it but right to declare that I know that they are actuated in this matter by pure motives and by a high, if a mistaken, principle. They believe that any Union between the Church and the State is mischievous and wrong. We must not reply to them with angry recrimination, but must, with the generous dignity befitting a National Church, try to teach them that such a union is beneficial and right. But the Church of England must do more than this: it must not merely teach the national principle, it must also live up to it. It must be national not merely in name and organisation, but also in spirit and action. It must throw itself boldly into the arms of the people, and it will get a hearty, if a somewhat rough, welcome. They do not want it to pander to their prejudices or to settle their class disputes, but they do expect, they have a right to expect, that a Church which claims to be national shall try to understand the national wants, and shall give a friendly sympathy to any class—be it the highest or the lowest—which is striving fairly and rightfully to better its condition. If the Church is thus faithful to the duties of its position, I have no fear for its safety. Nay, instead of destruction, I think I see before it a future, compared with which all its past glories will pale. Already we hear the hum of the forces gathering for the next great fight which is soon to be fought all along the line of the Christian world. That fight will be, not about any particular doctrine, not about any ceremonial practice, but about Christianity itself, and in this fight I believe the Church of England will have a great part to play. The torch of pure religion, lit by the Great Master, has fallen from the nerveless, sacerdotal grasp, and is in danger of being trodden out under unbelieving feet. Only the hand of a National Church—of a Church which thus, like the religion itself, combines the human and the divine—can pick up that torch and bear it blazing onwards. This is the work, this is the glory, now before the Church of England.

The Rev. Dr. Alfred T. Lee.

The question before us, viewed in its various aspects, is such a wide one, and the time allotted to individual speakers is, of necessity, so limited, that I shall confine myself to one view of the case, and one only, viz., the present position of the question of Establishment, and our duty, as Churchmen, with regard to it. This is a question far above religious or political party. It opens out great issues affecting us all as Englishmen and Churchmen, and it is in this spirit that I shall speak to you respecting it, as one in which all of us have a common interest and a common responsibility. Establishment, simply considered in itself, is a vast and complex machinery for extending the blessings of Christianity throughout the country. This machinery is altogether independent of the spiritual forces which operate through it. By means of churches, parishes, and a duly authorised ministry, it provides the organisation for spreading spiritual nourishment to all the homes and

families of this land. The machinery may not be perfect—it may not always have worked well—it may, in some respects, be a little out of order at present; but it is a good and sound machine for all that. It requires but to be rightly handled, to be readjusted here and there, and it may be made fully equal to the work required of it, and which, say what some people may, cannot be effectively done without it. We shall assume then that it is only by means of Establishment that a full and free diffusion of religion can be secured in any country. This can never be realised under a Voluntary system, for it breaks down when most required. It provides no means of conveying constant spiritual food to the poor, who cannot provide it for themselves. In England, Establishment is closely connected with Endowment, or a sure legal provision for the expense of its ministrations. The State guarantees that certain funds, from whatever sources derived, shall be secured for Christian worship and Christian instruction. The origin of these Endowments is a question altogether separate from it security to the Church as an Establishment. The Church of England, then, as a National Church, is established and endowed. Disestablished and Disendowed, she would remain, by virtue of her spiritual lineage, the Church *in* England still; but generations would pass away before she again acquired—if she ever did acquire—the means and ability of extending spiritual influence amongst all classes of the English people, which is now, as a National Church, the most valuable of her possessions. A great movement is now on foot in this country, which seeks to destroy the Establishment of the Church, and to confiscate its Endowments. Whatever some sanguine minded people may think we shall never have Disestablishment without Disendowment; these two, for reasons I need not give here, are inseparably bound up together. This movement for Disestablishment and Disendowment extends far wider, reaches down far deeper, and has hidden sources of support which those whose duty it has not been for years past to watch its progress and development can have but little idea of. It is powerful because it has been careful through a long series of years to make use of every kind of machinery that could forward its interests or be made suitable to its purposes. It has made, and is making the utmost use of the Pulpit, the Platform, and the Press. It hesitates not to appeal to the prejudices, the ignorance, the party spirit of any section of the people which it can hope to influence. It presses home with unremitting energy any seeming advantage it can hope to secure. It is strong in the voluntary support of a numerous band of able workers in every part of the country. Above all, it has an experienced and trained Executive in London, with ample funds at its command, with Central Committees in our large towns working in connection with it, which unites and directs the energies of the movement, watches Parliament and the constituencies, selects the points of attack, originates and publishes its manifestoes, and urges on and directs the action of the combined forces at its command to a united and vigorous assault on the special Church fortress which it is designed to undermine and destroy. Recent legislation on Church matters has greatly tended to encourage those who advocate extreme measures against the Church. The abolition of Church rates, the throwing open of various Church endowments to all denominations alike; above all, the Disestablishment and Disendowment of the Irish Church, has led those who direct and sympathise with this movement, to believe that the time is not far distant when they may hope to obtain the desire of their hearts, and complete their destructive work by the Disestablishment and Disendowment of the Church of England. To this great object every energy of this movement is now directed. Everything else is made subsidiary to it. We have lately been openly warned by Mr. Joseph Chamberlain, the Chairman of the Executive Committee of the Birmingham League, that the Education Question, the Burials Bill, and all other minor objects are as nothing compared with the accomplishment of the one absorbing object of Nonconformist desire—the Disestablishment of the National Church, and the confiscation of its revenues. The Nonconformist programme has lately been stated in its fulness by Mr. Frank Schnadhorst, the Secretary of the Central Committee of Nonconformists, in his evidence before the Endowed Schools

Committee of the House of Commons. It is briefly as follows:—1. All Church property is national property; 2. Edifices and Church buildings are given to the nation; 3. The Church of England has retained possession of property which does not rightfully belong to her; 4. This property belongs to the nation, and should be enjoyed in common by all denominations; 5. Nonconformists, although separated from the Established Church, have not surrendered their rights as citizens in the Established Church; 6. There is the widest difference between an Endowment left to Dissenters and one left to the people, simply limited to Church of England teaching. The position then occupied by the Liberationists is as follows:—They have a definite object, in which they can all unite, plainly set before them. They have a special organisation to accomplish it. They have been encouraged by recent successes, and are fully determined never to cease their agitation till the nation has finally decided for or against them. In what lies their hope of success? Chiefly in their admirable organisation. Next, in the influence they are thus enabled to exercise—(1) On M.P.'s individually; (2) On the public through the press and the platform. (3) In our being governed by an Imperial Parliament, so that Irish Roman Catholics and Scotch Presbyterians can combine with English and Welsh Nonconformists in their designs against the English Church. In the face of an organisation such as this—incessantly at work, and daily producing effects on the public mind—how is it possible for the Church to keep her national position, and to defeat external attacks unless she has a special organisation for this special purpose? The circumstances of our time have placed the Church of England in a position altogether different from that which she has ever held before. What is she doing to defeat the attack? She must organise, and that at once, if she is to retain her national character. She must organise, and on such a plan as will enable all her children —independent of religious or political feeling—boldly and unitedly to stand forward on her behalf. The Church of England possesses within herself an admirable organisation for Church Defence. By means of her Parishes, her Rural Deaneries, her Dioceses she occupies the whole land territorially. Let a system be devised by which the weight and influence of each and all of these centres of life and action can be brought to bear in her defence, and we need not fear the worst that the enemies of the Church can attempt against her. To effect this we must have a Central Organisation in London—founded upon principles such as all Churchmen can approve—sanctioned by the Heads of the Church, and actively supported by Branches of the Parent Society, consisting of clergy and laity formed in every part of this kingdom. Such an organisation we have ready to hand in the Church Defence Institution, which needs only to be energetically extended and adequately supported to do all that is required of it. The Liberation Society has animated the energies of all sects of Dissenters *against* the Church, why should not the Church Defence Institution be made the means of uniting the energies of all sections of Churchmen in her defence? Already it has done good work for the Church. Since it was reorganised two and a-half years ago, no Bill of any importance, antagonistic to the Church, has been able to find its way through Parliament. It has formed, since then, 400 Branches throughout the country, has distributed more than half a million of its publications, and its organ in the press, "The National Church," has a circulation of over 18,000 monthly. So much has been accomplished, but very much more remains to be done. In this, as in every other great work, many difficulties lie in the way. But difficulties which make action impossible to some, only act as additional spurs to exertion to earnest determined men. We must be content to accept Lord Lyndhurst's noble definition, and to act upon it. "A difficulty," said he, "is a *thing to be overcome.*" Let me mention what a few of these difficulties are. We are misnamed "agitators" by some, but hard words break no bones, and we have a work to do, and, God helping us, we intend to do it. Let those who thus speak remember that we did not commence this agitation, that it has been carried on for years by our opponents, and that our work has been to meet their attacks, expose their mis-statements, and not to permit them to go forth to the world without a contradiction or a

reply. "Let sleeping dogs lie" is another favourite maxim with those who have not as yet felt the sharpness of the attack themselves, and therefore think it better to remain inactive, lest those much feared animals should awake and bite them. But they are not asleep, they are fully awake, and whether such persons believe it or not, are incessantly gnawing away at the resources of every parish in the land. After all, says another, "Disestablishment and Disendowment may not be such a bad thing. The Church was never so pure, never advanced so rapidly, as when its Clergy were humble and poor;" but not to point out for the present the obvious fallacies contained in this statement—let me ask—Have these people ever considered how much the self-sacrifice of the laity had probably to do with Church progress in those days of clerical poverty? Even then we read, "as many as were possessed of houses and land sold them, and brought the prices of the things that were sold and laid them at the Apostles feet." No wonder in those days "the Churches were established in the faith and increased in numbers daily." And when the laity of modern times thus emulate in any degree the example of their predecessors in Apostolic days, the chief difficulties of Church defence will at once vanish, and the Church of England will advance with giant strides to take possession of the waste places of our land, and will be established as the National Church from generation to generation.

Mr. T. Hughes, M.P.

When the subject upon which I am about to address you was first sent to me by your secretary, I found myself in face of a question which I felt I was bound to answer to myself before I could determine what to say on this occasion; and that question was —What is a nation? To escape from generalities, I will ask what is the English nation of which we are members? A great many very learned persons who have had much influence on the political thought of the last half-century have told us that the nation is a fortuitous concourse of human atoms; that the English nation has come together by chance or by luck in this island, and that each member of it enters into what is called a social contract, by which he agrees to give up some part of his personal liberty, and in exchange for that to get protection of body and goods. If that be what a nation really is, then I must say for myself that I consider any attempt at Union between Church and State to be a farce: it must be mischievous, and the sooner it is got rid of the better. On the other hand, we have been taught from our childhood quite a different view of what a nation is. We have been taught that this English nation is a branch of God's great family, which He Himself has planted in this land to do His work, to work for His glory. It appears to me, therefore, that if that be the right definition of a nation, the union between Church and State must, on the other hand, be all important to the nation. And why? Because it is clear the moment we have that idea of a nation, we see that our English nation must have a conscience by which God is speaking to it, educating it, governing it, leading it in the way He would have it to go, just as He is leading and governing every one of us by the conscience He has planted in our hearts. If the nation has a spiritual life, surely it must have, or should have, some way of expressing it as a nation. Can men be loyal to that first idea; can men be loyal to that which deals merely with what concerns itself with body and goods? I do not think men can be loyal to any such idea. On the contrary, they would be more likely to be disloyal about it. But cannot they be loyal to the other idea? Cannot a man give the best work of his life, his work, his brain, his life, if necessary, to that branch of the human family of which he is a member, and which Christ has redeemed? If there be such a national conscience as this of which I am speaking, every one of us must to a certain limited extent confess himself to be a keeper of it. Every one of us can do something to make our nation purer, more temperate, more long-suffering—to make this nation according to the glorious

language of the Old Testament, a holy nation. Taking this view, how stands the case with regard to the national Establishment? One is only able to look at it from one or two points of view. First, let us take the continuity of the national life. I need not say that from the first moment when England became a nation in any sense of the word worth calling a nation, more than 1,200 years ago, this Union was established, and that it has continued in one unbroken succession from that day to the present hour. I have been told there was a break. It is often said so. It is said that that continuity was broken at the time of the Reformation, but I need not tell an audience like this that the Reformation was carried out with the hearty concurrence of the parish clergy of this country, and that they were the persons, whatever may have been said to the contrary, who carried the English Reformation, and no change was made at that time in the continuity of the national life except to prohibit, and I trust for ever, the interference of any foreign prelate. If that be so, I ask is this, the time in which we live, the time for breaking any link which binds us with the past? I know that very often those energetic persons to whom Dr. Lee has alluded cite the case of America, and hold it up as an example to us of what we might be if we would only get rid of our notion of Church and State. Well, I dare say I have taken as much pains to examine that side of the question as any one in this room. When I was over there I made a special study of this question, and I spoke with very many eminent persons in the different churches on the other side of the Atlantic upon it. Let me give you the opinion of only one, but perhaps the most eminent, of the religious workers on the other side of the Atlantic. His name will be known to many of you, and many of you will perhaps think you would not be likely to agree with very much of what he might believe on these questions; but I know no braver and better Christian man, and his name is Ward Beecher. In a very remarkable essay which he wrote about eighteen months ago on this very question, he commenced with the words—"It is one thing to establish a form of religion; it is quite another to overthrow one which has been established;" and he followed out that beginning by showing how the roots of the National Church spread through all portions of the English people, and, looking at it from an English point of view, showed what a misfortune he should consider it if those roots were even rudely dragged up. Look at the state of America. Look at the state of religion in the United States. Let me cite to you two authorities upon the subject. The first is a well-known book on the religious aspects of America. It is there stated that 12,000 churches were last year without a minister. We find it again stated in the *Religious Aspect of America* that one-sixth only of the whole people profess to be members of any Christian Church. In another publication, perhaps an even greater authority, the report of the American Tract Society, it is stated that one-third of the people, or from eight to ten millions, were unreached by any of the ordinary means of grace. I do not think any English Churchman would feel disposed to change the state of England, imperfect as it is, in a religious point of view, for that on the other side of the Atlantic. There is one other point upon which I should like to deal for a few moments, and that is, that except by the Union of Church and State, I do not see how any national protest is possible against the severance of things secular and things religious. I have been always taught that the attempt to sever things secular and things religious had been at the root of almost all national wrong-doing. I think by that separation a State is degraded and deprived of its highest functions. I think its advocacy leads really very good people into the strangest theory—for instance, that theory of the leaders of the Liberation Society, which Dr. Leo thinks so seriously threatens our National Church. The argument that the very best way of getting Christianity honoured is, they profess, and I believe truly, to wish to take away and abolish the national recognition of it. Then again they maintain spiritual life is extinct by the connection of Church and State. You are better able to say perhaps than I am where spiritual life exists most truly in England, whether in the National Church or in the voluntary Churches. I myself am not able to judge of that; but there is one department in which I am competent to judge, and that is, in the life of thought which appears in the literature of our country. Let me just run over some of the names which

have appeared of Churchmen speaking to Churchmen—Arnold, Whateley, Milman, Julius Hare, Pusey, Keble, Whewell, Robertson, and the greatest of all—he who has been taken from us—Frederick Maurice. These men you have heard or know, and you know the movements in which they have taken part, and the spiritual life which they have roused in the country. I say, then, where amongst the voluntary churches do you find any such activity as that? I may be told that all these men have been treated in the Church some time or other as heretics. I admit it with sorrow and shame; but if they belonged to any other religious body in the country their mouths would have been shut altogether. It was only because they were members of the National Church they could not be silenced, and their words will last to all time. I remember in the House of Commons a great speech was made by a member of the society to which we have this afternoon referred—a member of the present Government, Mr. Winterbotham—and he said that the attitude of the Dissenters was one of watchful jealousy. I was deeply pained to hear one, of what I had always been taught to regard as the godly Denomination, talking like that. But was there not a cause? Since the Toleration Act, Dissenters have been able to hold property and to conduct worship. Since the great judgment of Lord Mansfield the Dissenters have exercised rights they never exercised before. That is true; but you all know perfectly well that up to the last three or four years there have been legal disabilities in the Dissenting bodies, which, if I had been amongst them, I should have resented as much as they did, such as the exclusion of their people from the National Universities of the country. Besides the legal disabilities, you know very well there has been a social inferiority which I am afraid Churchmen have taken care to make Dissenters feel. (Expressions of dissent.) I am glad this is denied; but I myself have seen some traces of it. The great disabilities have gone, and, I am thankful to say, for ever; and those traces which still remain I hope we shall have some day cease, and follow those which have gone before. Will you let this social inferiority go too? If so, then I believe a very different feeling will arise between the voluntary bodies and the Church; and if we no longer return railing for railing, but treat them as nonconforming members of the Church of England, as they must be, whether they like it or not, we shall soon find that the danger which has been pointed out will soon disappear.

DISCUSSION.

The Right Rev. the President.

There are three parties for the good conduct of the Congress. The Chairman has to do his part impartially and fairly, and as ably as he can; the audience have to do their part by acting fairly towards those who deliver sentiments contrary to their own; and the third party are the speakers, who are also to act fairly, to speak to the point, and not purposely to provoke discussion.

Mr. Beresford Hope, M.P.

Before I come to the main question I must refer to one thing which my friend Mr. Hughes said when he looked so appealingly to this side of the hall and asked us to treat our dissenting brethren as nonconforming members of the Church of England. I should most willingly, if I only knew how. There is but one way, and I should be the last man to avail myself of it. The only way in which I could do so would be to get my nonconforming Churchman to Church. I cannot get him to Church in his lifetime against his will; does my friend want me to get him there dead, and bury him with the

service of the Church? I for one will not do that, for I have always promoted legislation which allows him to be buried in his own graveyard with his own form, and in our churchyard either silently or with the form that the possessors of that churchyard are ready to give him. But I will come to the immediate point, and I must observe that in this discussion on Church and State there is a latent ambiguity. There are two questions mixed up into one. First there is the general question whether the Union of Church and State—that is, the national recognition of religion on the part of the commonwealth—is lawful, and, also, desirable. All who are here know that it is both; so I must contend that to argue that point in this room seems rather a waste of power. We are not a public assembly, we are an assembly of Churchpeople, and I therefore take the question at the second stage—The Union of Church and State being, by hypothesis, lawful and desirable (because conformable to the Divine constitution of the world), Is the present alliance, the present Union of the Monarchy of England and of the Church of England, as we have inherited it, to be lived for, and to be died for? On that point, I assert, we take our stand. We belong to the commonwealth—the realm (for happily both terms are applicable)—of England by our birth, we belong to the Church by our baptism, and we are able, with a clear conscience, to adhere to that Church in its secondary aspect as the established Church of the land. If by the heavy judgment of Providence she should be disestablished, and any other religious community should be set up in her stead, we should, by the force of circumstances, be driven into dissent. We should be as much believers in the Union of Church and State, as in itself lawful and desirable, as we were before, though our consciences would not enable us to belong to that form which was established at home; we should, in short, be in the position of our brother Churchmen on the North of the Tweed, who, by the force of circumstances, do not belong to the establishment of that land, but who can thoroughly and do heartily sympathise with us in all our struggles, fears, hopes, and prayers for keeping the connection of Church and State in these fifty-two counties of England. This, I contend, is our impregnable position; the maintenance, on the one hand, of the theoretic benefits of the alliance, and on the other, the perpetual recognition of contingencies which might throw our own community or ourselves out of the compact. Let our antagonists believe we are lukewarm as to the Union, we at once put arms in their hand to assault our fortress; but let them, on the other hand, believe—and that is an equal danger, one which thinking persons must always have foreseen—that we so thoroughly believe in the alliance of Church and State as a necessity and not a blessing, that we would sacrifice anything to keep that union; that we would fritter down doctrine, palter our discipline, traffic with sacraments, alter historical documents, in order that in time to come the State of England should be united not with the old historical Church of England, but with some new Church, constituted by the grace of Parliament. I appeal to all here not to overlook that danger, and while adhering strictly to the lawfulness, while testifying to the desirability of that Union, to resolve that the Union shall be, for all time to come, a Union of the State with that Church which for more than the last 1,200 years has, as Mr. Hughes so truly said, with no breach of continuity, been the Church of the land. If it is argued, on the other side, that the old Church is no longer fitted to the new wants of a progressive age, we answer by appealing to the progress, not merely of 1,200 years, but of twenty years—churches multiplied, schools scattered broadcast, services developed, increased, and beautified, manifold religious organisations of men and women rising like Cadmus' host, from mother earth, the sacraments honoured and multiplied. Look at that and then say if this Church of England is not the Church of the nineteenth century, the Church of free and living men. I sit down with the warning: Will you, fighting for Church and State, think as little of bartering away our reformed, our Catholic and Apostolic Church in favour of some vague idea of religious progress, as you would think of bartering away the hereditary Crown of England for some phantom of Transatlantic equality?

The Venerable Archdeacon Denison.

If the great disestablisher of these times, now at the head of her Majesty's Government, was to come forward and propose to disestablish the Church of England, I apprehend he would not think himself likely, as certainly I do not suppose anybody in this room would think him likely, long to remain in that high position he at present occupies. But let us not be too sanguine about these things. In 1866 I saw a letter of Mr. Gladstone's, in which he said that the disestablishment of the Church of Ireland was a thing so absolutely remote that it was not necessary in any way or shape to consider it. In 1868 he put his resolutions on the table of the House of Commons. Now, I mention these things in order to preface a confession which I shall make, and which is a very painful confession for me to have to make. Any man who comes forward late in life, as I am obliged to do, and not to speak in the terms which we have heard so well used in this room, with such eloquence and power, in support of the present connection between Church and State—a man, I say, who comes forward and is obliged to say he cannot use that enthusiastic language which he has used for a quarter of a century—I know and feel it with the utmost pain, and say it with the deepest sincerity of my heart—puts himself in a position before many of those whose opinion he most values, which cannot but be regretted. And let me assure this great Congress, although there are many here who entirely disagree with me in almost everything, that I do value their good opinion, and I would not willingly say anything to offend them. But do we not come here everyone of us honestly to speak what is in our mind? I have always made it my study never to make any question, as far as I am able—I may have been betrayed into it once or twice, but I hope not often—interfere with the declaration of other men's sentiments, but it seems one may, in a great assembly like this, sometimes state things which may be, from the imperfection with which they are stated, and the excessive noise with which they are received, very much misunderstood. I have some little right to say a word or two upon this question, because some years ago I was editor of the *Church and State Review*. It was so very well and ably conducted, and went so straight to the point, that it had a very short life. People said it was very dull. Well, I know it was very dull. But I said, "You make a mistake. Your remark shows a great want of knowledge for what is necessary to make a good paper." Any man could write a thing like the *Saturday Review* or *Pall-Mall Gazette*, but it takes a man who has got something in him to write a dull paper. However, it died, and I only mention this in order to show it is not without great consideration I have come to the conclusion I have come to, and which is a very painful thing to me. It is not, mind, because in any way I have any doubt about the duty of a Christian nation to have a National Church. But it is because I look at the inevitable tendencies of religious division, the force of political circumstances, and the constitution as it now is, and as it is impossible not to apprehend it must continue to be, of that which governs this nation, the House of Commons, unless English Churchpeople are prepared to make a very different fight throughout the country, in order to have the Church of England truly and fairly represented in that house, and unless they will learn a little to leave one another alone, that I want to know what is going to happen. What can possibly happen but the dissolution of Church and State? Therefore it is, looking at the present state of things, seeing what the House of Commons is, and what it is likely to be, looking at what I call the very inadequate attempts made to resist the growing current of what is threatening us in such large and powerful proportions, and my dear friend to my right who represents the Church Defence Society—not, I suppose, overwhelmed with money and helpers—I should very much, indeed, like to know what funds there are in hand for the purpose of saving Church and State. But I will not ask for inconvenient particulars. It is upon these grounds, however, I rather raise the note of warning, instead of that eloquent note, which makes me hold up my hands and say, It is excellent and full of truth. It is as full of abstract truth as ever it was, but it is not so full of hope. It is

for these reasons I have thought it necessary, because I think it is the best thing one can do, to come forward and state one's honest convictions, and warn my countrymen before I die, that, if they want to save Church and State, it can only be done by very much more energetic and close action; by leaving each other alone—by not tearing each other to pieces. You are not going to get rid of different schools or sections in the Church of England; you know that is impossible. Then why cannot you leave each other alone, and give each other credit at least for being honest? Will any man disbelieve me when I say that—in all of what may be called my ultra-High Churchmanship, I have never known the temptation of leaving the Church of England? Am I not, then, to be left alone? Now, I won't say a word of myself. I really meant no personal allusion. (Marks of dissent.) I beg pardon then; but I meant only this, why cannot we give each other credit for being honestly desirous, each one in his place, of doing what is right? One man may think another man mistaken, and another another, but unless we are to give each other that credit, and so be able to combine in defence, how is it possible to resist the attempt to disestablish the Church of England?

The Rev. F. F. Goe, Rector of Sunderland.

So far am I from thinking with Mr. Beresford Hope that as we are a meeting of English Churchmen, there is no need whatever for us to spend our time in speaking of the advantages that arise from the Union of Church and State, I confess I feel it a matter of great thankfulness to Almighty God to find that the speakers at this great Congress are so unanimous in their belief in the desirableness of maintaining that Union, and on the grounds upon which they would maintain it. If the Union of Church and State were dissolved, who would rejoice at it? (1). Infidels of all grades—scientific, metaphysical, socialist, secularist, unbelievers. For the union of Church and State constitutes a national acknowledgment of God's overruling Providence in the affairs of nations; that "He ruleth in the kingdom of men, and giveth it to whomsoever He will." Hence it is that the spectacle was lately witnessed of a nation on its knees in prayer to God for the recovery of the Prince of Wales. Were Church and State separated, such a thing could not be, and unbelievers would be glad to see such recognition of God abolished, because it is in their eyes a relic of superstition. (2). Communists would rejoice, for the Union is so much a part of our Constitution that the dissolution of it would be a blow struck at the House of Lords, the Monarchy, and the rights of property. (3). The Roman Catholics would rejoice, for the Church, as by law established, is still, notwithstanding some unfavourable signs, the main bulwark in this land against the aggressions of Romanism. The weakness of Protestantism lies in its divisions, and those divisions would be increased by a dissolution of the Union. (4). The political Dissenters would rejoice; Disestablishment would be followed by Disendowment; Mr. Miall might then realise his fondest hopes, and see Bath Abbey Church sold by auction to the highest bidder. If, then, all these enemies of the Church would exult at the destruction of the Union, surely it must, from our point of view, be worth maintaining. Let me give a word of friendly warning to the country clergy. One of the loveliest fruits of the Union of Church and State is the country parsonage; "sweetness and light" have been truly said to flow from it; it is the centre of religion and civilisation to many a rural district. Now, the subject of Strikes among agricultural labourers was discussed yesterday, and the country clergy will, I think, do well to remember that if they always seem to side with employers against the labourers, they will alienate the latter from the Church; and if, at some future time, household suffrage should become the law of the land, the agricultural labourers, who are at present friendly to the Church, will send up to Parliament men pledged to vote for Disestablishment. In conclusion, there is one condition, without which the continuance of the Union

would cease to be desirable—that condition is, that the Reformation settlement shall be firmly maintained. If the day should ever come on which the bold and manly protest, borne by the Church in her Articles and Formularies against the errors of the Church of Rome, should be tampered with or removed, then the sooner she is disestablished and disendowed the better.

The Rev. Prebendary Clark, Vicar of Taunton.

The remarks I have to make will be supplementary to those made by Mr. Hughes. He has reminded us that we have not to deal with the establishment of Christianity for the first time, but with the maintenance or destruction of a Union which has long existed. That makes all the difference. We might, indeed, have great doubts as to whether it would be expedient to connect Christianity with the State if it were to come to us for the first time in these days, but it is a very different thing to separate the two institutions which have grown up side by side. I cannot remember at this moment, although my historical memory may not be very correct, of any permanent disestablishment of a Christian Church, except the Disestablishment of the Church in Ireland. Everyone will admit, whatever side they may have taken in that controversy, that was a case quite exceptional; and that the Disestablishment of the Irish Church can in no sense be quoted as a precedent for the Disestablishment of the English Church. It is perfectly true that there have been attempts made to disestablish other national churches; and for a little while, no doubt, the French Church was disestablished. But what was the actual state of the case in France? Instead of the French Church being disestablished, the Protestant Church is now established by its side. However few of her other institutions France may have restored up to the present time, at least, she has retrodden her steps as to the Union of Church and State. We gain very much the same lessons from the state of Germany. I was on the Rhine during the year 1870, and I had the opportunity of going up the Rhine with a large number of German soldiers, who were proceeding to the war, many of whom never came back again. I remember remarking to some of them that the large proportion of the population at Cologne were Roman Catholic. This they affirmed, adding, that in Coblentz they were nearly all Catholics; but that in the army they were all Germans. When I remember that the bloodiest war of modern times was a religious war in Germany—having religion for its cause, and religion for its sustentation—through its thirty years; when I remember that that war produced results almost incredible to those not acquainted with them—the result of destroying just three parts of the population in Germany—I could not help being astonished at the change which had taken place; but when I learnt that in the German Empire at least all religions are established, and all are paid, I then understood how so different a state of things had been brought about. This is the actual history, as it regards those two great nations, of the question of Church and State. But there is one point upon which I should like to say one word. Mr. Hughes has referred to the social difficulty, and, no doubt, it is very great. I will say two words in reference to it. In the first place, the difficulty of the social question is not on one side, and if Churchmen sometimes show themselves backward to give a social kindly recognition to Nonconformists, is it not equally true that Nonconformists are apt to show themselves suspicious of her advances. I might illustrate this statement by the attitude of Nonconformists on the Education Question. We have, up to the present moment, kept the School Board off the town of which I am one of the ministers, partly, I admit, through the conciliatory attitude we have assumed towards Nonconformists. It pained me considerably the other day to see that, while Churchmen made their advances with frankness and cordiality, the Nonconformists received them with suspicion. But do Nonconformists imagine that the Disestablishment of the English Church would improve their social position? They must be beside them-

selves if they think that. It is a simple fact that there never is any Church so tolerant as an Established Church, and the separation of Church and State in England would only produce an embittered feeling on the part of Church people, which now, thank God, is hardly ever found amongst them. I have only a word or two more to say, and it is with reference to our future prospects. I admit there is a danger of the separation of Church and State, and there are three things we must attend to if we would preserve the Union. In the first place we must endeavour not to make this matter, further than we are forced, a political question. I will not say one word more on that question now. Next, we must study mutual conciliation and forbearance. When I say that, I am not advocating any toleration beyond those wide limits which are allowed in the Church of England. It is our boast that we belong to the most liberal Church in the world, but it must not be brought against us as a reproach that we have no limits at all; and whilst I believe every lawful liberty ought to be given, I would ask those who are impatient of Establishment whether they would have as much liberty on either side, in an unestablished Church. I am not here to advocate, and no loyal man will dare to advocate, before an assembly like this, an extension of that liberty beyond what is allowed by the laws of the Church of England, administered as they now are for the most part kindly and forbearingly. I ask your forbearance for my next point, it may be very unpopular, but it is as necessary as anything for the continuance of Church and State, and I lament that it should be necessary to mention it—I mean submission to lawful authority. This is a point upon which Bishops cannot well speak on occasions like the present. It is a point on which I could have wished voices to speak with greater authority than mine, but that which I say will not derive its importance from the feeble and unimportant person who bears his testimony here, but from the response it will find in the consciences of all loyal Church people. I read in my Bible that loyalty, humility, meekness, and submission, are the cardinal virtues of Christianity; I read that I am to be obedient to those set over me. (Cries of question.) It is strictly the question: it is the exact question. ("Question.") Then I will leave the subject, but when it shall be discussed hereafter whether I have departed from the question before the meeting, I am quite willing to abide by the public verdict. I say it is strictly to the question, and I will only further remark that no movement, and no party, and no Church can or will ever prosper which is guilty of disloyalty, rebellion, and insubordination; unless you can blot out of men's consciences and of God's Word, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Mr. Cecil Raikes, M.P.

It is not from any wish on my part to underrate the great value of those considerations which were dwelt upon by the readers of the first papers, that I will glance, rather for a moment upon the second part of the subject which is allotted for our discussion, and consider rather the bearing upon the interests of the community of the Union of Church and State than those great political and spiritual questions which underlie that. But there were two observations which have been made by able speakers in the course of our discussion which deserve perhaps a passing notice. The Venerable Archdeacon of Taunton, in the very interesting remarks which he made as to the change which had come over the spirit of his views upon this subject, referred to the fact that he had little confidence in what he now considers to be the embodiment of the State, the House of Commons as connected with the Church. I think that a very common misconception exists upon that point, and I would ask the Venerable Archdeacon, with all respect, and I would ask all who agree with him to remember that the House of Commons, so far from being the State of England, is only a temporary sub-committee appointed by the people of this country, and associated with the other estates of the realm in the

administration of the affairs of this great nation; and that temporary sub-committee it is in the power of Churchmen very seriously to influence. It is their own fault if the House of Commons in this country is not a fair representation of the interests and feelings of Churchmen, as it is in many respects the ardent representative of the feelings of other religious bodies. There was another point which fell from my learned friend, the member for Frome, when he talked about the social inferiority of Nonconformists: he wanted Churchmen to put an end to it. I do not think the social inferiority of Nonconformists, —such as it may be.—(A voice—"Why don't you say Dissenters?") Well, I will say the social inferiority of "persons" referred to by the member for Frome is not altogether the work of Churchmen, but that nearly all Nonconformists who arrive at social eminence are very glad to seek the Church of England, and leave behind them the sect to which they have belonged. But to pass to the real subject of our discussion. There are some statistics sent to me which are very valuable as showing a very careful compilation of the money spent, or calculated to have been spent, by this Established Church during the last forty years, and I may tell you that the result of a very careful and, I believe, very candid enquiry on the part of the gentleman who sent me the returns is, that a not less sum than two millions annually is sunk in permanent investments for the benefit of the Church, and that not less then £1,300,000 is subscribed in addition to that annually for purely parochial purposes. And all this is exclusive of such sums as may be subscribed for additional clerical help, and for subscriptions paid to the great central societies. When we are told it may be advantageous for the religious life of this country to disendow the Church of England, you must bear in mind that this great flow of subscriptions, which is continually being poured out in support of the religious agencies that go to make this nation a holy nation, would be necessarily diverted to the bare support of the ministers of our Church if we were robbed of the endowments which now enable us to devote it to other religious purposes. When we are told it is desirable in the interests of religious equality—a very specious but to me almost hopelessly unintelligible phrase—when we are told it is desirable in these interests that the Church should not have a start given to it in the work it has to do by endowments, but should start fair with the dissenting bodies, it is something like a charitable man who living in a parish, living next door to another charitable man, who had an appointment under Government, should say he was unfairly placed because his friend received a certain annual stipend out of the funds of the country; and that it would be only fair, in order to promote religious life in their neighbourhood, that his friend should be deprived of the income he derived from another source, and so enable the two individuals to start fair in their work. It may be, perhaps, in some respects beneficial to some of us to lose some of our worldly goods, and feel a Christian self-denial in our charities, but I very much doubt whether that individual benefit should be for a moment compared with the great general loss which would be entailed upon the country by any great attempt to cripple its religious resources. When we consider the universal agencies which the Church of England has in its power by virtue of its national position, to bring to bear upon the spiritual welfare of all our fellow countrymen, I cannot but believe that the people of this country, when they see the question handled so fairly, so temperately, and so ably as it has been to-day by the speakers who have preceded me, will pause a very long time before they forsake the greatest of all advantages which they have derived from the religion and forethought of our forefathers.

WEDNESDAY AFTERNOON, 8th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Right Reverend the Bishop of Oxford took the Chair at Half-past Two o'clock.

THE DUTY OF THE CHURCH IN REGARD TO THE TEMPERANCE MOVEMENT.

PAPERS.

The Rev. H. J. Ellison, Hon. Canon of Christ Church, and Vicar of Windsor.

The question thus proposed is part of a larger one—the duty of the Church of Christ to its great Head; the duty of a National Church to the nation to which it belongs.

1. The duty of the Church to its Head is to be, in its aim and spirit, what He himself was when He was here on the earth. If His whole mission assumed the existence in the world of a kingdom hostile to God, having a personal ruler, the Devil, whose work it was to bring men into the bondage of sin, and so destroy them both in body and soul; if He was "manifested" expressly to "destroy the works of the Devil"—for this, going out in his own person, to "seek and save the lost;" for this, when by dying He had effectually broken the power of Satan, sending forth His messengers to the nations "to turn them from darkness to light and from the power of Satan to God;" if, finally, after a few years' experience, those messengers could speak of their weapons of warfare as, not carnal, but "mighty through God to the pulling down of strongholds," so that everywhere He "caused them to triumph in Christ," and "delivered" those "from the snare of the Devil who had been led captive by him at his will,"—then the Church is faithful to Him only when it sees in every "lost" brother a soul to be sought and saved, and in every stronghold of Satan still left in the midst of us a witness to its own past unfaithfulness, and a position at once to be attacked and won. The attack may be by storm or sap, but let it only be undertaken in the name of the Lord Jesus, and with the undoubting assurance that He who is Lord of lords and King of kings will be with His servants—let them fight with the weapons of His providing, and the result cannot be doubtful; in the end the stronghold will fall.

2. The duty of a National Church to the nation is only a corollary to the other. It is to stand upon the nation's watch-tower and see if there are any developments of Satanic power specially characteristic of its own age or country. It is to remember that sin, when it has become national, and has grown to its full dimensions, is continually challenging the Divine vengeance, and that sooner or later, if it be not arrested, it

must result in national chastisement. Wherever, then, for its own preservation, the State has allied itself with the Church, planting its ministers in every parish, and securing to them the possession of a worldly maintenance—wherever, if anywhere it should be so, side by side with this provision, there has grown up a sin of any kind, so clearly marked in its character, so universal in its prevalence, as by common consent to be termed "*the* national sin," there, I think, the reproach which is falling upon the nation will first and necessarily belong to the Church. Given the existence of such a sin, the State has a right to demand that the Church shall either abrogate its functions, or shall throw itself into the conflict with it, at once, and with the whole power of its organisation.

Apply this, then, to the question before us. I shall not, I believe, be misrepresenting your experience, my reverend brethren, if I say that to the question, "What is the great scandal in your parishes? what the chief and hitherto invincible hindrance to the whole work of your ministry there?" the answer from the greater part would be, "The influence of the public-house and beer-shop." Call to mind the souls which you have known to "die in their sins"—those whose "sins were open beforehand, going before to judgment;" first on the list will probably be the long array of the intemperate. Count up the sufferings which are throwing their dark shadow over the homes of your people, the wives who are dragging on lives of daily terror and agony, the little children who are missing all the brightness of a happy childhood—all the Christian nurture and example for their souls, the education for their minds, the very food and maintenance for their bodies, which a parent's love should secure to them;—the fruitful cause of all, in some one or other of its degrees, would be Intemperance. Take a wider range; ask what it is that is indisposing numbers of classes above the poor to spiritual religion, the stumbling-block which is standing at the threshold of the House of God and preventing men from entering in,—I shall not be surprised if the answer is beginning to be heard—"The increase of luxury and of habits of self-indulgence, and foremost among these the undue indulgence in stimulants, the practical forgetfulness of the great Christian rule, 'Whether you eat or drink, or whatsoever you do, do all to the glory of God.'" A very few figures will be needed to give fatal evidence of the extent of the evil.* God has of late years poured upon England a great increase of wealth. Her exports alone, which in 1772 amounted to £17,720,169, and in 1847, when Free Trade was introduced, to £61,842,800, in 1872 had reached £255,061,000. Her annual income, which in 1770 was 120 millions, is now about 900 millions. She is on her trial for the use of this. And how is she meeting the trial? In 1872 (Mr. Hoyle has shown) the nation spent in intoxicating liquors the sum of £131,601,407. In the seven years ending with 1872 it spent £819,642,000, being £27,000,000 more than the whole amount of our National Debt. In the meantime, and side by side with this, apprehensions for drunkenness and the pauperism of the country have also been showing a progressive increase. From 94,000 in 1863, the apprehensions have risen to 142,000 in 1871. The number of paupers had risen from

* I am quoting here from Mr. Hoyle's valuable work, "Our National Resources and how they are wasted."

1,010,000 in 1860 to 1,280,000 in 1871; the poor and police rates, consequent on this, from £9,269,000 in 1860 to £13,769,000 in 1871. "Thus," says Mr. Hoyle, "while during the last twenty-five years our trade has increased upwards of 360 per cent., thereby placing the wealth of the world at our own disposal, our bill for poor and police-rates has, nevertheless, increased 67 per cent." It is not that the poorer classes have had no share in the increasing wealth: the wages of the workmen in every department of labour have steadily increased; but there has been no corresponding increase of comfort. From every quarter the same complaint is made—the public-house and the beer-shop have been at hand to swallow them up. Pauperism still creeps on from period to period with unerring regularity, impoverishing with its ever-increasing demand for rates the classes immediately above the poor; while a new and not the least alarming feature of all has recently presented itself; the first honest attempt largely to diminish the evil by diminishing the temptations to it, has brought to light the existence of a vast trade—compact, organised, all-powerful in the Legislature—naturally interested in the maintenance of things as they are, and using its organisation to resist everything in the shape of restriction. Add to this that the social features of the mother country are reproducing themselves in the foreign lands to which, in the providence of God, Englishmen, as emigrants and colonists, are being led; and that those who are called to be witnesses there for Christ among the heathen are rather carrying with them new forms of demoralisation and sin, causing His name to be blasphemed among the heathen, and hindering the whole missionary work of the Church,—put all this together, and it is difficult to avoid the conclusion that the stronghold within which Satan has entrenched himself in Christian England is, above all, the intemperate use of strong drinks among its people, and that hence, amidst all our elements of national greatness, there is one root of bitterness existing, which is gradually strangling the higher growths, and threatening to involve us in national disaster and ruin.

What, then, is it the duty of the Church to do? Pause for a moment to observe what is being done. The victims of that cruel bondage, galled and terrified by the yoke in which they have become entangled, have made their own desperate effort to escape. Seeing in the drink itself the great instrument of their wretchedness, they have renounced the drink, and associated themselves together for mutual protection against it. Do not blame them if their movement has been marked by many extravagancies and exaggerations; do not be surprised, if they have seen but half the evil—if, recognising the bodily and social degradation, they have looked no further than to the bodily and social remedies, overlooking the great spiritual realities which underlie both the disease and its cure. They may have taken no note of the sin against God, of the presence of "the strong man armed" who has spread the snare, and of the need of "the stronger than the strong" to set them free; they may have stopped short of the use of the spiritual weapons which He was waiting to put in their hands; but to the question, if one had put it to them, "Understand ye these great realities?" they would probably have answered with one of old, "How can we, except some man shall (take us by the hand and) teach us?" while for the intensity of the agony which has

suggested the effort to escape, and of the conviction of the first great requisite—entire abstinence from the drink—it may be measured by the number and extent of the societies which have risen among them—Teetotalers, Rechabites, Sons of Temperance, English Templars, the most recent creation of all, "Good Templars"—in all, little, if at all, short of a million of souls; and, by the desperate earnestness with which absolute legislative prohibition is now being pressed by the great United Kingdom Alliance, to the exclusion of all other topics of political interest. "Wise or not," says Lord Houghton, in his Inaugural Address to the Social Science Congress, "just or not—politic or not—possible or not—there is something deeply pathetic in the subordination of general objects or desires to this conviction of one predominant social misery, consequent on the weaknesses and temptations of mankind."

But they have not been left altogether without teaching. Christian men have seen in this voluntary renunciation of drink the very removal of the stumbling-block which they were desiring, and have seized the opportunity for sowing the seeds of God's Word. Dare I speak here of things done by others beyond the line of our own Church? If it is to provoke my brethren in the ministry to a godly jealousy, I know not why I should fear to do so. Mr. Newman Hall, the minister of Surrey Chapel, states that during a ministry of twenty years he has received from the ranks of his Temperance Society 400 persons into membership with the body to which he belongs as communicants, and that of these the greatest part had been drunkards. Mr. Murphy, in the same neighbourhood, has a membership of nearly 400 persons, nearly all of them Abstainers. Dr. Bernardo, in the East of London, whose work at the Edinburgh Castle has attracted so much notice, holding his weekly Temperance meetings with numbers amounting frequently to 1,200 in a night, says he attributes much of his success in the conversion of souls to impressions received in the first instance at those meetings.*

Nor have they been alone, or perhaps even the first, in this field. Members of our own Church, pastors in some parishes, Christian men and women supplying their lack of service in others, have used the same instrumentality, only to find the same blessing accompanying it. I am speaking of things which have passed from the domain of theory into that of accomplished facts, when I say that in the parishes where the Church Temperance Society has been organised as part of the parochial machinery, regarded simply as the means for taking away the stumbling-block of drink, and bringing those who have been enslaved by it to Christ for deliverance, simply, that is, as a special mission for the saving of souls called for by the special distress, the Gospel has proved its old efficacy, that it is "the power of God unto salvation to those who believe." Drunkards

* "I look back upon my past experience, and it is only during the last two or three years I have been able to see any commensurate result for the labour bestowed. May I ask, and at the same time answer, why this is so? The reason is simply this, not that the Gospel was not so faithfully preached during the first few years; not that time was not spent, and every effort made which could be made, with the exception of one, with a view to help forward the men and women with whom I was brought into contact, but it was because I shrank, from the deepest ignorance of the subject, from dealing with this great evil, and while I pointed men to Christ, I never pointed out the terrible sin of taking strong drink, which was enervating and destroying them, body and soul, and never said that I would help them to overcome this foe, which was so strongly their master."—Speech at Meeting of *National League*, May 26.

have been reclaimed in great numbers; they have lived, are living, in the communion of the Church; they have died in the full hope of the Resurrection; family life has recovered its sweetness; children are receiving their meed of Christian training; young men and women are growing up in large numbers with an inherited or acquired enmity to the drink which has been the bitter foe of their class; a public opinion is forming in the parish, which is the pastor's best assistant in his war with Intemperance now, and which, if it only becomes general, cannot fail in time to change the habits of the nation at large. Nor is this all. If the Church was late in the field in discovering the true remedy, it has neither been latest nor least successful in investigating the causes of the evil, and pointing the way to their removal. The Church Temperance Society, founded in 1862, was the first, I believe, to place the Temperance movement on its true and scriptural grounds; it was the first, certainly, in the year 1864, to bring under the public notice the real nature of the Beer-shop Act of 1830, and to organise the movement which led to its virtual repeal. By this movement alone the increase of beer-shops, which was progressing at the rate of 2,000 a year, has been stopped, and the worst of them, to the number of 6,500, have been suppressed. A few years later, the Committee of the Lower House of Convocation, through the zealous and indefatigable labours of its Chairman, Archdeacon Sandford, was enabled with a fulness never before attempted to lay bare the vast network of causes, social and legislative, amidst which the evil has grown to its present height, and in the breaking up of which our future safety is to be sought. Itself a deliberate, not an executive body, it has found in the Church Temperance Society an instrument, ready to its hand, for carrying out its resolutions. It has examined carefully into the principles of the Society, and found them to be in harmony with those of the Gospel and the Church, and, armed with the approval of the two Archbishops—listening, let me rather say, to the stirring note of summons which the Primate has himself addressed to the whole Church—it waits for the Church at large to obey the call and organise itself for the attack.

How is this to be done? Very shortly I venture to indicate the steps.

First, let the Church Temperance Society, in its recently extended organisation, be helped into a vigorous life. For years it has struggled on, working as it best could, doing the Church's work, receiving none or little of the Church's alms, by which alone it could have adequately lengthened its cords and strengthened its stakes. It will now be the executive of the Church in this matter. Let the wealthy members of the Church send it on its way, with all its agencies of pulpit, platform, and press, in unrestricted operation, that from this time forward, the Church may be placed where it ought to be—in the van of the Temperance movement—and once placed, may be kept there.

Secondly, let the parent Society have its branches in every archdeaconry or every county. Let there be the Diocesan or Archidiaconal Board of Temperance Reform, as there is the Diocesan Board of Education, to carry its operations into every parish, and adapt its modes of attack to the varying circumstances of each locality.

Thirdly, let the Parochial Society be that to which all else is leading up; only let it be distinctly understood that there is no intention to prescribe the particular form which each Society should take. I would,

indeed, that all men could see, as I see it, the advantages of the Total Abstinence form—how it gives to the Christian pastor and those who help him, man or woman, the coveted opportunity of going in quest of lost souls, and going in the Master's spirit of self-sacrifice—how it presents, therefore, to the masses a gospel of practical love—how it brings its own recompense in the present tangible results to which it leads.

But this, whether to him who adopts it or to others, must be a matter of absolute Christian liberty. Once try to enforce it as a religious obligation upon all, once begin, even, to urge the abstinent as in itself a higher type of the Christian life than the temperate, and its whole character is changed. It is no longer the free-will offering of love; it is the introduction of a new commandment—the substitution of a new yoke of bondage for the old—the making of one man's conscience a law to his brother man, against which we are so expressly warned. Only I would say, with the experience of twelve years of work and of weekly meetings of the Parochial Society, that, whether in the parish or the country at large, in the recovery of the intemperate, for him at least, no half measures, nothing short of the entire abstinence from that which has been the occasion of his sin, will ever succeed.

But to those who, for themselves, are unable to see their way to the practice, short of it how much room there is for special, associated work in a parish! There are the underlying causes of Intemperance to be systematically attacked; there is popular ignorance to be removed; popular customs, in trades and societies, to be changed; amusements to be purified; institutions to be improved; temptations to be diminished; with this view the number of public-houses to be gradually, but largely, reduced; the hours of sale, especially on the Lord's day, to be further restricted; vigilance committees to enforce, meanwhile, the strict observance of existing laws; and for and amidst all this, a public opinion to be educated—the industrious ratepayers to be taught how intimate the connection is between Intemperance and the heavy burdens of taxation which they have to bear, and the working classes, generally, to be brought to understand how in the industrial competitions of the several nations of the world, the country which is heavily weighted with improvidence and intemperance among its workers is sure eventually to take the lowest place. So that when, in time to come, the Legislature shall be called to do its part in the removal of these burdens, and the way is again blocked by the opposition of existing interests, it may be found that another and higher power has ranged itself on the opposite side—the interest of the whole community, now thoroughly awakened to the condition of its own security, and taking for its motto of determined reform the incontrovertible maxim—*Salus populi suprema lex.*

Such is the national reformation which is waiting for those who will dare to attempt it. "Laws alone," says the *Times* newspaper, "will not do the work which has to be done. We want men for that, and these men must see their work before they do it. Among all the writers, all the talkers, all the preachers, all the workers, all the names we see daily blazoned in the roll of English fame, are there none that will set about to abate this nuisance and scandal—our national drunkenness?" My lord, the men ought not to be wanting. Let the Church of England rise to the height of her great opportunity, let the clergy of the Church

especially take their rightful place of leaders in the conflict, and I venture to think that, drawn together by the common danger, and fighting earnestly in the face of the ubiquitous common enemy, they will find a growing spirit of unity and brotherly love among themselves, which will reduce external differences to their true proportions, and, where truth must needs be spoken in opposition to existing error, will insure its being spoken in love. Incidentally, it may be, it will lead to that further union with the best of those now separated from us, which all elaborate theories and schemes for restoration of unity might otherwise fail to accomplish. Then, when the question is asked—as we know it will be rudely and resolutely asked in these times of sifting for all old institutions—Is the Church of England the true Church of the nation, the Church of Christ: or shall we displace her to look for another?—the answer will go forth from a grateful people as once it went forth from the lips of the Master Himself: "Go and tell (the questioners) what things ye do see and hear:"—in view of the national distress, the Church of the nation has gone forth, first in the spirit and power of the Baptist, "to take away the stumbling-block out of the way of God's people;" then and thus prepared to receive Him, she has set before them a crucified and risen Saviour; and now, through Him, "the blind receive their sight, the deaf hear, the heavy burdens are unloosed, the oppressed go free." What more could she have done that she has not done to vindicate to herself the proud title of the Church of the nation—the prouder still, the Church of the poor?

The Rev. Francis Morse, M.A., Vicar of St. Mary's, Nottingham, and Canon of Lincoln.

That it is the duty of the Church in this age, and in this country to do *something*, something special in reference to the Temperance question, I argue from the following considerations:—

1. The Archbishop of Canterbury has charged it upon us as "our bounden duty to make distinct and positive efforts to meet the evil of Intemperance."

2. The (Lower) House of Convocation, after a most elaborate enquiry, asserts what we can all confirm, that "more than any other cause, or complication of causes, Intemperance is found to frustrate the efforts, and baffle the hopes of all who have at heart the elevation and welfare of the people."

3. The facts of the case are such as these: We have a million of paupers in this, the richest country in the world; seventy-five per cent. of them made so by drunkenness.

Fifty thousand lives—a number three times as great as fell at Waterloo—50,000 lives of innocent persons are cut short every year by others' drunkenness. The Coroner of Nottingham held five such inquests lately in one week.

The increasing prosperity and larger wages of the working-classes have, in many places, been used this year to the *threefold* increase of

drunkenness. And those who are behind the scenes tell us that this state of things is by no means confined to those classes. We drink on an average, every man, woman, and child amongst us, £14 of spirituous liquors a year.

4. Public opinion is expecting the Church to take up this question. One of the witnesses in the Convocation Report complains that "Neither the Church of England, nor the Church of Scotland has yet done anything worthy of its position, in this matter." And the *Times* newspaper challenges us in a leading article (Aug. 9, 1872): "Among all the talkers, all the writers, all the preachers, all the workers, all the names we see blazoned in the roll of English fame, are there none who will set about to abate this nuisance and scandal of our national drunkenness?"

5. If the Church does not take up this subject at once and in good earnest she will lose many of the most interesting of her people.

Missing the natural guidance of the clergy in this matter, these persons will follow other leaders, and form other associations of their own; and in these associations will be drawn to follow as teachers in other matters those from whose lips and in whose chapels they have learnt the advantage of being temperate.

Already, one wide-spread association, that of the Good Templars, of which, from its successful work in this cause, I would only speak with respect, but with which I do not think the Church can unite, is occupying almost every chapel school-room, in many towns, with its lodges, and from the popularity of its meetings, and the attractiveness of its decorations, renders it extremely difficult for any less exciting meetings for Temperance purposes to prosper.

The ground which we ought to have taken possession of is pre-occupied.

6. It has been proved by such men as Canon Ellison and Mr. Eardley, and in such parishes as Windsor and Streatham, and many others, that this plague in great measure can be stayed, and that the most degraded drunkard, who, as a rule, is given up as hopeless, may be recovered, if he will but make the *effort* which the pledge implies, and suffer himself to be surrounded by a circle of Christian friends and influences who will hedge him in from temptation, and help him onwards in a Christian life.

The same has also been proved in the army and navy. Major-General Eardley Wilmot stated, at the Temperance Fete this year, that "the number of registered Teetotallers in 160 regiments of the army was over 8,000, one in 17 throughout the service. In the Royal Navy there were about 5,000 officers and men who have signed the pledge."

7. The Church of Christ is gifted with the spirit of Christ, to do battle with every evil as it arises, and where it exists. Our blessed Lord proved His mission, among other miracles, by casting out evil spirits. He has left us to give proof that we have His Spirit by personal acts of our own, like in kind, though not equal in power, to His. And, if ever there was an evil spirit upon earth, it is that of drunkenness; and if ever there was a time when it challenged the work of God to come and meet it, it is *now*. It is our duty, surely, as the Church of Christ, to do something in this matter.

What, then, shall we do? What can we do?

Of course I can but suggest a few of those things which most strike me.

Let us, then, look the matter fairly in the face, and see what we have to do, and what we can reasonably expect to do.

We have to change the customs of the nation. The public-house has been truly called "Our chief national institution." The public-houses outnumber all other public institutions put together, and it is to the public-houses, as now conducted, that we are indebted for the drunkenness of the people.

We have to compete with them, and, with God's help, to beat them.

What can we do? We can act personally, parochially, and nationally.

I. What can we best do personally? We can abstain from intoxicating drinks ourselves, and so begin with the best argument of example, and the most convincing proof of earnestness.

I do not indeed venture to say that it is the duty of the Church to make a new commandment, "Thou shalt not drink." I maintain that every one is at liberty to drink what he pleases in moderation; but, for the present necessity, for the sake of helping others, and in order to approach the drunkard in a way which will touch him, I think individuals will best use their liberty by abstaining.

I have no sympathy whatever with those who, in their zeal, injure their cause by declaiming against moderate drinkers; but, at the same time, I have no faith whatever in the need of moderate drinking.

Sir H. Thompson, an admitted authority, writes: "A very large proportion of the most painful and dangerous maladies are due, in my opinion, to the ordinary and daily use of fermented liquors taken only in the quantity which is conventionally deemed moderate."

Now if the clergy and other religious people could see their way, as a rule, to abstain, the force of their example would tell greatly upon the self-indulgent habits of all around them, and gradually tend to diminish the drinking habits of all classes.

Moderation will not have this effect. No one knows whether you drink one glass or more; but every free-drinker is at once silently and sometimes effectually rebuked by an Abstainer by his side.

Being interested, moreover, and in earnest in the subject, such Abstainers would spread information on the misery caused by the drink, and on the ease with which they abstain, which would all tell in the same direction. And we can only expect by slow degrees to change the whole current of a nation's thoughts and habits.

But besides this effect of example, it is absolutely necessary for the recovery of the drunkard, that some persons of known sobriety become Abstainers. For the drunkard it is well-known cannot become a moderate drinker. He must either abstain altogether or remain a drunkard. It is equally certain that the drunkard, as a rule, cannot abstain alone. He must have the force of association to assist him; and in that association there must be some who have always been sober men. For drunkards will not, and cannot be expected to band themselves together and proclaim themselves drunkards to the world. And, therefore, there will be no abstaining societies, and little, if any, reformation of the drunkards, unless some sober men will put themselves to the very slight self-denial of becoming Abstainers.

II. What can we best do parochially?

I think we should do best to set up, as centres of action, those houses which are called "British Workmen"—*i.e.*, "the public-house without the drink."

For a public-house of some kind is almost a necessity for the working man. He often has but one room at home, which serves for kitchen, nursery, study, dining-room—all in one. He wants the recreation of society, and a room for the transaction of his public business. He wants a public-house, but he does not always want the drink. Many a man would be most thankful for society, for news, for books to read, and games to play, without the necessity of drinking to obtain them. And next to a church and school-room, I can conceive no greater blessing to a parish than such "a public-house without the drink." And I see no reason why, in course of time, every parish should not have one—why the public-house should not be converted into one.

"The public-house without the drink" need not be a grand or costly institute. An old public-house is often the very best for the purpose. The expenses of each house of this kind at Leeds, where they flourish, including rent, amounts to about £10, and £20 a-year of that comes back in subscriptions from those who frequent it.

Such houses, at first, want help and sympathy, and working in the face of opposition and contempt. They must, too, be made as attractive as possible in cleanliness, and warmth, and comfort, and in having the best of everything that they sell in the way of tea, coffee, cocoa, and other wholesome drinks.

The existence of such a house in a parish, with a pleasant-mannered, Christian-hearted landlord, would naturally be the resort of all who wished to keep sober, and would greatly facilitate all other Temperance work. Here the Temperance Association and the Band of Hope would naturally hold their meetings. They have both been proved to be of great value. Under God's blessing, through the force of association and mutual help, they have been the means of reclaiming and keeping sober the drunkard, and of preserving young people from many of the temptations to drink.

And when they are conducted by religious people, and the Church must always aim at their being so, they afford opportunities of religious teaching to classes whom otherwise it is very difficult to reach. And let it ever be distinctly understood that unless we lead the reformed drunkard on to a religious life, we reform him to very little purpose indeed.

Combined with such an Institution or without it I also think that Penny Banks or some means for men easily to save and invest their money would be of great value.

A miner, not long ago, who was suffering from gout and diseased liver, the manifest results of hard drinking, consulted a medical friend of mine, and on being told of the cause of his complaint, and expostulated with on account of it, replied, "Well, I earn'd a lot of money, what *could* I do with it."

To show that I am not uttering mere vague theories, I am permitted to record the result of twelve years' working of such principles in the parish of Emmanuel, Streatham.

"Twelve years since," writes my friend, the Rev. Stenton Eardley, "I was impressed by the importance of Total Abstinence in reference to Christian power. I worked first with individuals, chiefly Christian working-men, and when after six months, I and my wife took the pledge for Christ's sake and our neighbours, we were followed by seventy others. Since then this village has become transformed, with much to do still, but yet transformed. Whole files of men save money who never had done so twelve years since. I could produce a squadron who have insured their lives and are in Building Societies, or have built and paid for their houses. We have a row of fifteen houses built exclusively by abstaining working-men and inhabited by their owners. Without any noted increase of population, our Benefit Society members are more than doubled; and within the last five years we have fought a battle which I would rather have won than been the master of Sedan. Our teetotal working-men were represented only by three or four in our village Foresters' Club seven years since. The meetings were held in the public-house, the landlord treasurer, and one of the most shrewd working-men secretary, and devoted to the public-house meeting system. At meeting after meeting the proposal was made kindly and openly to give up the public-house and ask for one of the schools to meet in. Of course it was shrieked out of court by an overwhelming majority time after time, but the stuff of my noble fellows never suffered them to droop, and nearly two years since the question of departing from the public-house was won fairly in full assembly, and after a campaign in which as high qualities have been shown as ever plucked reputation from the cannon's mouth."

"We have had in full operation for more than eleven years, what it is the fashion to speak of now as a novel invention, viz., a 'public-house without the drink.' Therein is a large common room, where smokers may congregate; other rooms for non-smokers; fifteen or sixteen beds for working men,—and the keeper, a plain, shrewd Temperance man, who knows how to combine getting his living and a useful influence over his customers. Any winter's evening, from twenty to forty young men may be seen there, who in other times were to a man in the beer-shop."

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"It is quite impossible for me to tell you what Total Abstinence has done for individuals. As I think, they rise up before me, not ones or twos, but scores, whom I have been able first to win to the fellowship of sobriety, and then to the higher fellowship of Christian life. Of course there is little power in the pledge to withstand the onset of men's lust, especially the lust for drink; but I have never felt that the pledge was anything more than a means of winning for a man a lucid interval, in which he finds he has put his heel on his great tormentor, and I am witness that there is then a wonderful uprising of the moral, intellectual, and spiritual instincts; and, by the aid of godly working-men, one can follow up the pledge-taking."

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"It is quite impossible for me to tell you what Total Abstinence has done for individuals. As I think, they rise up before me, not ones or twos, but scores, whom I have been able first to win to the fellowship of sobriety, and then to the higher fellowship of Christian life. Of course there is little power in the pledge to withstand the onset of men's lust, especially the lust for drink; but I have never felt that the pledge was anything more than a means of winning for a man a lucid interval, in which he finds he has put his heel on his great tormentor, and I am witness that there is then a wonderful uprising of the moral, intellectual, and spiritual instincts; and, by the aid of godly working-men, one can follow up the pledge-taking."

"I did not tell you I have a large Men's Bible Class which I meet weekly, and of which the great majority are Abstainers. If a man be

speaking of the Church's duty towards those who are trying to check the progress of this ghastly plague, this giant sin, I would (1) first venture a suggestion of one thing that might be done by the English Church as a corporate body. The Convocations of Canterbury and York have put themselves in the forefront in this cause by the admirable and exhaustive reports of their respective committees. Might they not still further help to restrain and rebuke this vice by putting forth, in the name of Convocation, or as a pastoral from the Archbishops and Bishops, an earnest summons to special efforts against this sinful lust of the flesh, this special violation of the Baptismal and Confirmation promise; a pastoral which might be read by authority on Ash Wednesday, and followed up by strenuous efforts during Lent? This would be an act that would command public attention, and help to throw off the reproach that the Church is behind the sects in efforts to grapple with this monstrous pest which desolates our parishes. But (2) the Church in each parish ought to do something to check drunkenness, to promote temperance, or, if circumstances call for it, total abstinence. There ought to be in every parish some society, or guild, or union for this special purpose. I admit that it is very difficult to say what form such an effort should take. I have found it myself an almost hopeless task to keep up a monthly meeting for promoting Total Abstinence, still more a weekly one, that seemed to me satisfactory and worth the time and trouble. I think I have observed elsewhere that it is very difficult to conduct such meetings, for any continuance, with liveliness and interest, apart from clap-trap, vulgarity, and unreasonable and uncharitable illustrations and arguments. The last new phase of "the Temperance movement," the Good Templars, imported from America, seems to be intended to meet this difficulty; but though I find that ninety-nine out of 3,000 Lodges meet in rooms connected with the Established Church, and more than thirty clergymen are enrolled in the ranks, I should shrink from endorsing this movement, so far as I have yet been able to inform myself about it. If it were only the adopting the fringed and tinselled collars—the so-called "regalia," and the somewhat juvenile paraphernalia with which some, who object fiercely to ritual when applied to set forth the "holy mysteries" of revelation, surround a mere negation in morals, we might well be content to adopt these externals, and become weak so that we might gain the weak, and join in rescuing the victims of the strange infatuation of drunkenness. But there is a far graver objection to Good Templar organisation than their regalia and ritual, for the Good Templar takes a solemn vow to abstain *for ever* from the use of, or the giving to others, anything that will intoxicate; and at the Fourth Session of the Grand Lodge of England, held this year at Bristol, it was admitted that while 183,982 were "in good standing," 18,897 had violated their pledge; that is to say, a number equal to ten per cent. of its "members in good standing" were perjured persons, if we are to take words in their ordinary acceptation. In the name of Divine compassion and of common human kindness we must deprecate a system which puts such a stumbling block in the way of souls. The duty of the Church, in regard to this phase of the Temperance movement, seems to be to warn her members against it. And yet, when we ask men, whose homes are narrow and cheerless, to give up the cup which they consider cheering, and the "company" which they reckon genial, we must offer some alternative beyond the street and the pump! I believe that if we are to check the reckless intemperance of our people, not only men, but, alas! *women* and *children*, we must not only see that there is open to them some place like the Leeds "British Workman" (public houses with every comfort except the drink), and Dr. Barnardo's "Edinburgh Castle" in East London, but we must also seek to expel the baser appetite by a higher affection—even the highest! Dr. Barnardo has some religious meeting for the men *every* night, a temperance meeting only one night, a "Gospel meeting" or "Bible-class" every other night. I think we should aim at having for our people these two things, "something going on every night"—if it were only a short evensong in a bright, warm, welcoming church, and some simple plan by which those who had forsaken evil companions for the Lord's sake, should find friends and fellowship in their brother and sister Church folk. Did not the Master promise that those who gave up father, mother, brethren,

sisters for His sake, should find manifold more *in this present time*, as well as life everlasting in the world to come. Was it not so in the days when the Apostles were with the Church, and those that believed had all things in common. And surely now-a-days *we* ought to follow the example of some who differ from us, and try to make more of social fellowship for our Church members, especially those who are weak and wavering, for thus many a poor tempted soul may be saved from being carried away by this desperate *trade* wind that sweeps so many from the Church to destruction. (3) A few sentences remain to be said about the duty of the individual Churchman. We clergy do not occupy the place we ought as the champions of Temperance. It has been well pointed out in an article in this month's *Christian Observer* (which whoso readeth will learn how much I owe to it) that a sort of traditional feeling connects the clergy in our literature rather with the friends of the bottle than with its opponents. In Hogarth's pictures the parson in gown and bands is a too familiar figure among the drinkers! Shakespeare's clergy are none of them examples of abstinence! Even the mild and gentle Cowper can venture to speak of the chaplain, as—

> Sighing and smiling as he takes his glass,
> Which they that woo preferment rarely pass.

The epitaph, once so familiar, of "two bottle orthodox," which our forefathers used to bestow on a section of the clergy over fond of toasting "Church and King," testifies to the existence of the same feeling. While to the present day the persistent manner in which wine merchants pester the clergy with their circulars proves that the tradition still lingers in the commercial mind. I rejoice to believe that most of these circulars go to the waste paper basket—that the clergy of our day, as a body, do not deserve the imputation of past times; but no one can have been as many years in Holy Orders as I have without knowing those to whom drink was a snare and whom it had involved even in public scandal and disgrace. Seeing then that drink is a snare to men of like culture and position with ourselves, we cannot wonder if it is a snare into which men more easily fall, the circumstances of whose lives are harder, and their culture, and education, and resources far less. We know that it is said to be a cruel thing to "rob the poor man of his beer!" as if it were his only comfort, as if there were not thousands of men who work hard and enjoy life without beer. But it is not so much against honest *beer* that I contend, as against the fiery home-distilled *spirits*, of which *fourteen* millions of gallons were consumed in England alone, last year—an increase of a million and a half of gallons on the preceding year. I believe that this frightful consumption not only robs the poor man of his health of body and mind, but *robs* his wife and children of decent home and clothing, and robs God of many sons and daughters for whom Christ died. And it is in view of this present distress, that I think every Churchman, who is in sound health, may well make it a question of conscience, whether the example he is bound to set, for love's sake to his brethren, be not that of total abstinence, rather than the ethically higher one of moderation or temperance. If it be true, that the drinking habits of our countrymen are ruining multitudes in body and soul, and true that the one remedy for habitual drunkenness is total abstinence, and true that the example of temperate people is needed to make our teaching an effectual help to our weak brethren; then it seems impossible for Churchmen to avoid the incisive force of the Apostolic counsel. "It is good neither to eat flesh, *nor to drink wine*, nor anything whereby my brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21), and the force of Apostolic example: "Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend" (Cor. viii. 13). For myself, I can speak from some fifteen years of staunch, though unpledged, abstinence from wine, except at the Holy Communion; and I can say that it is a practical self-denial that exercises an influence for good, even where one did not think it likely to do so, yea, where one did not know that it was needed. I know that all are not able to abstain altogether, but I might venture to suggest to some, whether they might not mark the Fridays and Abstinence days of the Church by eschew-

ing their accustomed wine and beer? I freely admit that it is not an exalted phase of Christian effort. It is oftener esteemed weak-minded; ofttimes *infra dig* and perhaps vulgar; but if by your example you warn off even some young people—perhaps servants, who see you in company—perhaps children in your schools, or candidates prepared by you for confirmation—from the whirlpool that sucks so many down to destruction, you will not regret the self-denial. *He* is not a whole-hearted servant of the Master who leaves *any* work undone because it is of an insignificant kind.

Work out some good, however slowly;
Cherish some flower, however lowly;
Labour, true labour, is noble and holy;
Let it follow thy prayers to thy God.

The Rev. R. M. Grier, M.A., Vicar of Rugeley.

We are all, I presume, agreed—first, that the proper place of the National Church is at the head of every wise and lawful movement for the reformation of the national morals; secondly, that nothing would more conduce to the morality of this country than the eradication of the vice of intemperance; and thirdly, that for the Church of England to take the lead in the movement, which has been set on foot for the eradication of that vice, as it at present exists, it would be necessary for the pledge and practice of total abstinence from all intoxicating liquors to be adopted by a large number of her clergy and communicants. I now proceed to argue that it would be wise and lawful for them to become pledged abstainers, and to prove my point, I propose to consider the objections which might be urged against the step. Passing by, then, as a mere, though I must confess to me a very intelligible prejudice, the argument against it, which is based upon the unsound reasoning and uncharitable language of some teetotallers, I shall divide these objections into four classes—social, political, physical, and religious. 1. There is the social objection. If the clergy were to become total abstainers, it is said, they would lose opportunities of doing good. They would place themselves in antagonism to the social customs of the day. This unfortunately is true enough. A friend of mine, walking through the streets of Paris one Sunday afternoon, saw in the window of a café, written in large, bold characters, the words "English spoken here." Anxious to find a certain place of worship in the neighbourhood, he entered and asked the Frenchman behind the counter to direct him on his way. "Beer, wine, gin, brandy," answered the Frenchman. "You mistake," said my friend, "I wish to know where —— Church is." "Beer, wine, gin, brandy," reiterated the polyglotted foreigner. Now, no doubt it was the character of his business which led the Frenchman to base upon his knowledge of those four words a claim to be acquainted with the entire English language. But really I should not be surprised if an acquaintance with English habits had confirmed him in his belief. For, consider what a variety of functions are played by alcohol in the life of the thoroughbred Englishman. It is his medicine in sickness, his solace in affliction, the pledge of his loyalty, the token of his friendship, the proof of his hospitality, a most useful assistant in pushing business, the lightener of his care, the quieter of his babies, the incentive to his eloquence, the very source and inspiration, if we are to believe some modern authorities, of his highest intellectual efforts; the patron, according to the opinion of the President of the Social Science Congress, of public and private enterprise, and the explanation of all constancy of purpose and aptitude for war. We must therefore expect, if we are bold enough to cut the acquaintance of so popular a character, credited with so many and such varied accomplishments, to give offence to the large circle of his admirers. But the question remains, might it not be well to offend them and lead them to consider whether the reputation of their friend is really deserved. To speak seriously, we have not been baptised, and we have not been ordained to be conformed

to this world. Certain I am, too, that if by becoming total abstainers, the clergy would lose some opportunities for usefulness, they would gain many more, and that at any rate they would lose no advantage to be compared with the value of the emphatic protest which they then would make against a vice which dishonours God by degrading man. 2. But they would array against the Church Establishment all those who are interested in the most powerful trade in the United Kingdom. I am aware of it, and I am quite prepared to contend that they would be wise to provoke their opposition. Nothing, I am convinced, will be found in the long run so disastrous to the Church, as an Establishment, as to be in close alliance with a traffic, which the poor, yes, even those most addicted to drunkenness in their sober moments, regard as inimical to their interests. Besides, if the Church Establishment is to fall, why let her fall, not because her members bite and devour one another, but let her fall nobly, because her children are banded together against a sin which has proved the very curse and shame of England. 3. Of the physical objection to teetotalism I am not qualified to speak; but this I may say—first, that if all England were to take the pledge to-morrow, and keep it, the number of people who died during the next twelve months from total abstinence would be a very insignificant fraction of those who have died during the past twelve months from the abuse of stimulants; secondly, that it would, I have no doubt, be possible to produce out of the city of Bath a considerable number of very fine specimens of teetotal humanity; and, thirdly, that in those large teetotal establishments, the gaols of England, where total abstinence is rigidly enforced, no one, so far as I have been able to learn, has ever been known to suffer from it. 4. These are the religious objections. It is sometimes urged that by becoming total abstainers the clergy would play into the hands of the Dissenters. This statement is made by High Churchmen, and comes, I think, with a very bad grace from them. How often, during the last thirty-three years, have they not been told they were playing into the hands of the Romanists? The no Popery cry has been raised against every improvement they have introduced into the services of the Church, and is more responsible for secessions to Rome than any other cause; for people, who have heard a great many changes denounced as Roman, and then seen them adopted by the very people who so denounced them, have rushed to the conclusion that everything Roman is right. We must, then, take care, lest by raising the cry of no Dissent against the practice of total abstinence, which very many people see to be the only way of reclaiming drunkards, we dispose them to dissent. No doubt it is true that a great many Dissenters have thrown themselves earnestly into the Temperance movement—to their honour be it spoken; but it no more follows that we shall play into their hands, by following their example, than that the Priest and the Levite would have played into the hands of the Separatists of their day, if, shamed by the example of the Good Samaritan, they had themselves tended and cared for the next object of charity brought beneath their notice. But the pledge is a reflection on our baptismal vow. Well, many of those who make this assertion see no objection to religious vows. What is the difference between them and the pledge? If the latter be a reflection upon the promises of our baptism, why not the former? Or take the marriage vow. Is that a reflection on the baptismal vow? It is, as a matter of fact, only the adaptation of the baptismal vow to the altered circumstances of a life. Why should not the teetotal pledge be regarded as the adaptation of the baptismal vow to the peculiar circumstances of this country in the present day? Then, again, it is asserted that God created alcohol. Granted, but God created life and property, and there are causes for which it would be right to surrender both. Once more it is objected that our Lord, when on earth, created it. I admit it, only it was in a country vastly more temperate than England at the present day. Besides, we must remember that He recognised total abstinence as Christian. He was speaking of total abstainers, as well as of those who followed His own example, when He said that wisdom is justified of *all* her children. The question for us to consider is, whether wisdom would not in the present condition of this country be very much more justified of us, if we were total abstainers, than if we were moderate drinkers. And if it be replied, that S. Paul did not so understand the duty of a Christian, but advised

S. Timothy to take a little wine for his stomach's sake and his often infirmities; we must bear in mind that these very words imply that total abstinence was S. Timothy's rule of life, and must not suppose that they commend the use of stimulants to those whose often infirmity is of a purely moral character. But the practice of total abstinence, it is said by others, would be asceticism: well, I am afraid that the same objection might be made to any manner of obedience to our Lord's command to cut off the right hand, and pluck out the right eye if they offend us; and if to this it be replied, that stimulants do not offend us, is it not enough to answer, that according to the law of Jesus Christ our Lord, we are members of our brethren, whom they do offend? And surely the thought of their misery—of their helpless servitude to the hard taskmaster, who converts them into buffoons, and beggars, and brutes, and idiots, and imbeciles, and madmen, and criminals, and murderers, and suicides, is enough to fill us with the determination to make any sacrifice by which their liberty may be obtained. And it might be won, if only—not a few isolated clergymen here and there, but the great body of the English Priesthood, headed by their Bishops, the natural guardians of the morals of the people, were to unite to undermine the social customs which are the very stronghold of the vice of intemperance in England. My lord, I do not wish to dictate to any man, or judge the Christian liberty of another; but I do believe that the practice of total abstinence is the most practical protest that can be made against the drinking habits of this country. It is to my mind the most effectual safeguard against a most subtle and dangerous temptation. It is the most intelligible expression of abhorrence of the sin which we desire to suppress, and of sympathy with the sinners whom we desire to reclaim. It is, with all reverence be it spoken, a very feeble imitation of the example of our Blessed Lord. When He redeemed man from sin, He took upon Himself, not the nature of angels, but of men. He became what He wished us to be—a perfect man. Even so, we, in trying to save drunkards, become what we want to make them. They, at least, can never be moderate drinkers, and so we become for their sakes that which may be, and that which they must be, if they are ever to be sober, total abstainers from all intoxicating drinks.

The Rev. Dr. Fraser, Vicar of Alton.

We all know the anecdote of the eminent writer and Churchman who was asked to join a Temperance Society, and replied that he had been a member of a Temperance Society ever since he had been baptised. The Church is in truth a Temperance Society, and it is her bounden duty to foster temperance and sobriety in all her members, and to train them and aid them to keep their baptism and confirmation covenant by those means which are peculiarly her own, the use of constant prayer and the assistance of Divine grace. By the Temperance movement I do not understand the Total Abstinence movement. I remember asking the late Archdeacon Sandford, in his place in Convocation, whether by "Temperance" was meant "Total Abstinence," and his reply was, "Not necessarily;" and by "the duty of the Church" may be implied either the duty of individual clergy and members of the Church, or the duty of the Church in her corporate capacity. I believe that the clergyman of any parish can discharge his duties in this matter of temperance without the exaggeration of peculiar or fanciful principles, and without running into fanaticism. In the diocese of Lichfield we have adopted in several parishes a plan which has practically answered. Temperance guilds have been formed under the presidency of the clergyman of the parish, which have prayer for their bond of union. All the members are bound to say daily a prayer for one another. The guild has two branches, called, from the colour of the cards which they sign, the white rule and the green rule; the first binding the person signing it to strict sobriety and moderation, and the other to total abstinence from intoxicating liquors. There is no other distinction made between the members, all being pledged to the use of the prayer. If a person breaks the pledge of moderation he must

either join the green rule of total abstinence or quit the society. Persons of all classes in society, including the clergy, can thus join in spiritually helping one another. There is a meeting in church once a quarter, with a special service and sermon, and there are no other rules whatever. Many members have kept their pledges well, and they have become in consequence regular church goers and communicants. This plan may be carried out by any clergyman in any parish. And, again, it is the duty of the Church, in her collective and corporate capacity, to correct social faults, and to raise the moral tone of society. The reports of the two Convocations have done much in this way. I do not think that it is the duty of the Church to inculcate total abstinence, except as a remedy for sin. For I regard total abstinence as an exaggeration of the principle of temperance, and not as the result at which the Church should endeavour ultimately to attain. I confess that I have little confidence in legislative enactments, or in the proposal to make the people of England sober by Act of Parliament. Some little time ago we were startled by the dazzling paradox that it was better that Englishmen should be free than that they should be sober. But if the Church will use her inherent gifts, she can reconcile the two, and make Englishmen both sober and free. Let the Church take up the question with a true spirit of beneficence and a divine earnestness, not descending into the dust of party conflict, or pitting her strength against the licensed victuallers in the political arena, and she will succeed where Parliaments will fail. She must call on her members of all classes to help one another to attain habits of temperance and self-restraint by prayer, and to join in raising one another by reciprocal good example; she must use her parochial organisation for this. I cannot see that it is necessary to abstain totally, though I give all weight to the arguments of the previous speakers. But total abstainers carry their principle to too great a length. In some cases they almost elevate it into a religion. (No, no.) Well, a friend of mine, a gaol chaplain, whose duty it was to inquire into the religion of every person who came under his charge, on repeatedly asking one man, a short time ago, what religion he was of, could get no other reply from him than "a teetotaller." The Church of England must not fall into the error of giving undue prominence to one particular point of morality. She must train and instruct her children according to the analogy of righteousness; she must put temperance into its proper position in the scheme of morality. Thus the Church of England, by the use of prayer and the instrumentality of Divine Grace, will guide her people to be sober, temperate, and godly, and will draw them closer to herself, and so will rightly discharge her duty in regard to the Temperance movement.

DISCUSSION.

Lieutenant-General Sir Percy Douglas, Bart.

The chief reason why I presume to appear before you, and take part in the discussion on this most important and vital question which occupies the public mind is, that I think it well that all classes should be heard upon this subject, that you should have the experience of all the men who move in the varied walks of life; that you shall have not only the opinion of the clergy, but that you should also have an expression of practical experience of the laity in their different phases of life. I have passed my youth, my manhood, and my declining years in the army. I have had not a little experience in the matter of encouraging temperance and trying to repress drunkenness, and so far as my own experience goes, I will endeavour to show what that experience has been. I must say one thing first, that I belong to a body which is a representative body of the people of this country, particularly of the working classes. In the army we have all classes, agriculturists, artisans, and in fact from all the different strata of society; and, perhaps, my experience may be taken as to a certain extent dealing with all classes. I was partly convinced by the

arguments brought forward by Mr. Grier and others as to the efficacy of total abstinence; but I very much prefer the compromise of the last speaker, for my experience tells me that life is a system of compromises, and I think the moderate system the last speaker spoke of is preferable to the total abstinence pledge. I believe with the last speaker, that legislation cannot make a man sober; but it is unquestionably the duty of the State to take some decided action in this matter in so far as regards the *regulation*, but not the prohibition of the sale of liquors, which, in other words, signifies the prohibition of their manufacture. At one time heavy penalties were attached to drunkenness in the army, but they were worthless. Men's minds changed, and they tried the opposite course, and the result has been a vast diminution of drunkenness in the army. The law was changed, and instead of imprisonment they tried fines. We established canteens in adequate numbers, and put them under practical and severe regulations. Then we brought other influences to bear. The officers participated in the amusements of the men, and thus there was established a sympathy between the lower and the higher. It was not that the higher imitated the lower, but the lower were lifted up to the higher. Then again, we greatly improved the dwellings of the married class in the army. That is a vital question; and I would ask whether you all insist in your parishes upon improvement in the dwellings of the poor. I have known officers whose wives gave themselves up to mission work in the army. The result was that great improvement was very soon manifested among the soldiers' families. They taught the sublime art of cooking, and associated with them in every possible way—in their homes and in their amusements. Now I really think that if you adopted a like course in your parishes you would get great results. Then, as to the duty of the Church. My opinion is that the duty of its ministers is plain and simple. It is to hold forth the beautiful promises of the Gospel, to ring in the ears of the people the denunciations against drunkenness, the irrevocable sentence that no drunkard shall enter the Kingdom of Heaven. I am convinced that no legislation can avail if the Gospel fails. Before I sit down I would bear witness that I have not observed amongst the labouring classes of this country the amount of drunkenness with which they are charged. The increase in the sale of intoxicating liquor which has been mentioned is not, I think, to be taken as the measure of the drunkenness of the lower orders. On the contrary, I hope that this increase in the excise is a proof that increased wages have spread wider the comforts of life. I do not believe that it proves that the excessive use of stimulants is proportionately on the increase. I firmly believe that this is mainly a domestic question. If we can make the homes of the working-classes more comfortable, this will go far to wean the fathers from the public-house.

The Rev. David Williams, B.D., Vicar of Llanelly.

I assume that the subject, as stated in the paper, "The duty of the Church with regard to the Temperance Movement," does not imply simply her duty in regard to the cause of total abstinence as suggested by Mr. Clarke, because I really have not been in the habit (though I am a total abstainer myself, and have been so many years past) of using the word "temperance" in that restricted sense. There is, I believe, you all know, a Church of England Temperance Society. I happened to be present when it was formed at Lambeth Palace, at the beginning of this year. That society has for its object, not merely the promotion of temperance by means of total abstinence, but by all means whatsoever. It includes among her members not only total abstainers, but all who are endeavouring to promote temperance among the people. Then, generally, I would say the duty of the Church, the duty of every member of the Church, the duty of every baptised Christian, is to promote both by precept and example the virtue of temperance among our people. There are several and widely different means of doing so, and I for one, by no means think that total abstinence is the only means of reforming the drunken habits of our people. For my own part, I think that legislation may do something, and I am inclined

to think that it has already done something. The recent measure restricting the hours for the sale of intoxicating liquors, of which we have heard so much, was by no means a strong one. It might, perhaps, be described as rather a mild one; and I believe it has already done something towards the promotion of temperance. I, for one, should be glad to see the hours still further restricted, and I would venture to say, though I can hardly expect that everybody in this room will agree with me, that I believe the object would be promoted by the entire closing of public-houses on the Lord's Day. I do not think the object would be promoted by the compulsory prohibition of the sale of intoxicating drinks: in that sense I quite agree with those who say that our people will never be made sober by Acts of Parliament—certainly not by compulsory means will they be made sober. Now, I wish to say a word or two on the question of Good Templarism, and then on the subject of Working Men's Clubs, to which no one here has yet referred. I am not a Good Templar. I do not find that I can conveniently be one; but notwithstanding the remarks that have been made in depreciation of the principle of Good Templarism this afternoon, I am not ashamed to say that I regret I cannot be a Good Templar. There is a peculiarity in the obligation and rule of Good Templars which makes it inconvenient for a clergyman who is obliged to see a good many people at his house. There is a promise in the pledge which I never could bring myself to adopt—that is, not to supply intoxicating drink to any one. I do not think it desirable, to say the least, and certainly not necessary, that when my friends are good enough to come and see me, I should not offer them such drink as they themselves like to have. For that reason, I do not feel that I could become a Good Templar; but I should be very sorry for it to go forth from this Congress, as, I think, might be inferred from a remark made by a very worthy speaker, who has preceded me, Mr. Erskine Clarke, that the Good Templars' vow is an oath. Perhaps he did not quite mean that to the full extent which his words would bear: but did he not say that Good Templars who violate their pledge are perjured? ("Yes.") Now, I say that it is not correct to say that the violation of the Good Templar's pledge is perjury any more than is the violation of the common teetotallers' pledge. It is, I admit, the violation of a promise, but it is not the violation of an oath, and I should consider that it was unfair towards the Good Templars of this country that it should go forth, with the sanction of the Congress, that we consider their pledge is an oath, and that the violation of it is equivalent to perjury. Then it has been said that one thing very much against Good Templarism is that the pledge is taken for life. I confess I do not see much force in that objection, because I do not think that a pledge for life is a new thing. Is not the baptismal vow for life? Is not the confirmation vow for life? Is not the promise which we make every time we approach the Lord's Table, although it may not be made *totidem verbis*, a promise that we will for the remainder of our lives, by the help of God's grace, keep all His commandments, and, therefore, is not that a promise for life? I do not, then, see why it should be any objection to the Good Templars pledge that it is taken for life. Believing, as I do, that total abstinence is by no means the only instrument by which the drunken habits of the community may be reformed, I wish to say one or two words on the formation of what I call Working Men's Social Clubs as a means of promoting temperance. There are, as you know, some men who will never become teetotallers. There are many working men who are in great danger from frequenting public-houses, of falling into the habit of confirmed drunkenness, who never will be persuaded to become Templars. These are just the people for whom Working Men's Social Clubs may be a great blessing. What are the objects of such clubs? Simply these, recreation, amusement, instruction, and refreshment, especially wholesome beer. The expense incurred in the maintenance of such a club is chiefly the rent of the house, and a certain amount of wages paid to the man or the woman who lives in the house to take care of it; but that expense is usually met by the members' subscriptions and money made by concerts, and also by small sums paid for games, because one of the features of the Working Men's Club is that there should be amusement in the form of games, such as drafts, chess, bagatelle, skittles, and the members pay a halfpenny for each game they play, and by this means, and by a

subscription of about two shillings a quarter, such a club becomes self-supporting. I venture to say that I think it is well worthy of the consideration of the Church whether such means may not be adopted for the promotion of temperance.

The Rev. R. C. Billing, M.A., Holy Trinity, Louth.

I rise with diffidence, and fear to address the Congress upon this occasion, because I should be sorry to say a word to hurt the feelings of those who advocate total abstinence as the cure of the national vice of drunkenness. I am quite sure that when we say sometimes that the advocates of teetotalism ought to remember that there is such a virtue as sober-mindedness, such a remark does not apply to the papers and speeches of to-day. With regard to the Good Templars, their pledge runs thus: "I, believing in the existence of Almighty God," &c., &c., "do solemnly promise," &c., &c. I think that does partake of the nature of an oath. But passing on I wish to state some difficulties which I daresay have occurred to other minds than my own, with regard to this total abstinence question, and the position which we, as ministers of the national Church ought to occupy in endeavouring to heal this national plague. In the first place we find great difficulty, if we are not total abstainers ourselves, in placing ourselves at the head of the Parochial Temperance movement. I should like to hear from some of our more experienced brethren how it is possible and practicable for those who are not total abstainers to direct the Temperance movement in their parishes. Then we are sometimes perplexed by that spirit of self-righteousness which we find enters into a man when the spirit of drunkenness has been cast out of him. Some of us also feel a great difficulty with regard to taking the pledge—I confess I do. We cannot help thinking that every baptised member of the Church of Christ is pledged to renounce the world, the flesh, and the devil; and we hardly think that it can be necessary to administer any fresh pledge under such circumstances; and especially do some of us find a difficulty in sanctioning the administration of a pledge to children in their tender years. These are difficulties which occur to my own mind with regard to putting ourselves at the head of the Temperance movement as it exists. But is there nothing we can do? There are some things which have not been alluded to which I should like to bring before this Congress. In the first place, we ought to set our faces determinately against the social drinking habits of the country. I think it was very unfair to cast upon the working men all the odium of the increased income from the sale of spirits. Those who associate with both the middle and higher classes know that there is a great deal more drunk at the dinner table than there used to be. It is very true that gentlemen do not sit so long over their wine after dinner as they used to do; but I do not think less is consumed at the dinner table by ladies and gentlemen than formerly was the case. Then we may set ourselves against the custom of encouraging children to drink. There is nothing I abominate so much as seeing a little child with a wine-glass in its hands. Again, in our behaviour to dependents, never let us reward them for extra services by giving them drink; and in the case of domestic servants, give them money, and not drink. Then let us never be found treating others to drink. Let us never be found in the refreshment-room of a station, giving a guard or an engine-driver a glass of wine or beer. Then, as clergymen, we have necessarily some influence over landlords; let us use that by inducing them to improve the dwellings of the poor. It is very well for us who live in large houses, and have well-ventilated rooms, to talk of total abstinence from alcohol: but what are those poor fellows to do who are stewing in their wretched dens day after day and night after night? We ought not to be afraid to face the frowns of the landlord, and come forward and say that the dwellings of the poor ought to be improved. One word more; do we, as ministers of the Gospel, in our preaching sufficiently put before the people the fact that the Gospel delivers not only from the condemnation, but from the dominion of sin? When we stand up and speak to an average gathering of one hundred people, I think that

if there are ten amongst them who desire to be delivered from the condemnation of sin, there are ninety who would give anything to be delivered from its dominion. Shall we not tell them that if they only embrace Jesus Christ in His fulness as their Lord and Saviour, He will not only fulfil to them the truth—"There is no condemnation to them that are in Christ Jesus,"—and give them a full and a present salvation; but He will also deliver them from the dominion of sin, so that in the power of His Might they may walk not after the flesh, but after the Spirit?

Mr. Charles Longuet Higgins, of Turvey Abbey.

A remark has been made by the last speaker that the education of children in this matter ought to be commenced early. That is most true. I very well remember that when I was a child I was not very strong, and was considered a weakly child. It was thought that a little wine would do me a great deal of good, and, therefore, my father and mother used to give me half a glass of wine; but, in order to prevent my liking it too well, they put a large spoonful of salt into it. The practical result of it was, that on the day on which I became forty years of age I had not drunk as much as one bottle of wine. Now, what is to be done towards curing this grievous evil? I know that our lunatic asylums are filled with the victims of drunkenness, that eighty-five per cent. of the patients in our lunatic asylums are there from the effects of drunkenness. I know very well that our gaols are filled in the same way. I know that our workhouses for the most part are filled by people who are brought there by the effects of drunkenness; therefore, I say it is a most crying sin, and we ought to do all we can to stem this great and fearful torrent of wickedness that is desolating our land. Something may be done in all our village parishes in this way. It is not always very easy to set up a temperance public-house; but I think a cottage might be taken in a village, and at a very small expense a room might be opened in which coffee and tea might be served, and newspapers and books taken in so as to attract working men. I have attempted something of that kind in the village where I live. Young men of fifteen, sixteen, eighteen, twenty, and twenty-five years of age have come to me and said, "Sir, in our little houses when we come home, we find our mother engaged with the young children. The fire is occupied by the younger members of the family, and if it had not been that we had this room to go to we should have been driven to the public-house." The expense is extremely small. A very few pounds a year would readily be subscribed by the farmers and gentlefolk in the village, and that would suffice to do all that is requisite. I would venture to suggest that this might be tried. With regard to public-houses in villages, I think there must be some accommodation for travellers and other persons who may want refreshment in those parishes; but I do think that a temperance public-house would be a very great blessing, and if landlords and others would try the experiment, I think they would succeed. In the parish in which I live there are 1,100 people, and only three public-houses, and not one beerhouse. One of the three houses is a private house; the other two belong to gentlemen in the parish, and I am the owner of one of those two. I think this is so important a matter that I have determined, when I go home, to try to establish a temperance house. The house of which I am the owner has been for 200 years an ordinary village inn, but if God gives me strength to get home again, it shall henceforth be a temperance house.

The Rev. Canon Jenkins.

As a Welshman I cannot accept the definition which has just been given to the word "temperance" as always meaning "moderation." The Welsh translation of God's Holy Word is acknowledged by all Hebrew, Greek, and Welsh scholars to be, upon the whole,

more literal and nearer to the original than our English translation. I could easily refer to several passages in order to show and prove that such is the case. The original of the Old Testament is the Hebrew; and of the New Testament the Greek. The persons who translated the Bible into the Welsh language were considered to be eminent scholars in Hebrew, Greek, and Welsh, namely, Bishop Morgan, Bishop Parry, Dr. Davis, and others. The word "temperance" occurs only three times in the Bible, viz., in Acts xxiv. 25; in Galatians v. 23; and in 2nd Peter i. 6. In the Acts and Galatians the word "temperance" is, in the Welsh, "dirwest;" and the word "dirwest" does not mean "moderation," but it means "abstinence"—"fasting." Dr. Owen Pughe is considered to be as high and as sound a standard and authority for the correct meaning of Welsh words as Dr. Johnson is considered to be for the meaning of English words. Dr. Owen Pughe says, in his dictionary that "dirwest" means "abstinence"—"fasting." The Doctor mentions no other words. I have consulted all the other Welsh dictionaries which I have seen, and they all agree with Dr. Owen Pughe; and surely "abstinence" and "fasting" do not mean "moderation." Total abstainers are generally called "dirwestwyr." The word "temperance" in 2nd Peter i. 6, has another meaning. It is there translated "cymmedrolder," which means "moderation." Welsh words, as well as English words, have often various and different significations. My argument is: Where the word, "temperance" is translated "dirwest," it does not mean "moderation." Therefore, as a Welshman, receiving and taking my Bible as my only safe and infallible light and guide in all things pertaining to doctrine and practice, I cannot, as I have already said, accept the definition that "temperance" at all times does mean "moderation"—my precious Welsh Bible prohibits me to do so.

The Rev. J. C. Clutterbuck, M.A., Vicar of Long Wittenham.

In the very few remarks which I have to make, I will try to speak from the agricultural point of view, as living in an agricultural parish. First, as to the reason why I see no harm in a clergyman or any other person signing the Temperance pledge as it is called. I feel that I can do so without at all ignoring my baptismal promise. About forty years ago there was no such thing as a Temperance Society. The idea was imported, I believe, from America, and the first thing agreed upon was not to drink spirituous liquors. The then Bishop of London (Dr. Blomfield) and a great many more signed the pledge to abstain from spirituous liquors. They saw no objection to this. However, I will suppose that a person comes to me saying: "Will you sign a pledge that you will be temperate?" I should at once say "I most decidedly will not; I consider that as a Christian man I am bound to temperance." But if one were to come to me and say: "We find that this temperance pledge of ours is no good. We have agreed that every man shall state how much he will drink—one man may say two glasses of sherry—another, three glasses of what they call Gladstone's claret; another, 'For my stomach's sake I must have a little brandy and water.'" Very well, it will probably be found that the man who promises to restrict himself to the two glasses of sherry, soon forgets his arithmetic in the height of conversation and the amenities of social life, and says "Two and two make one," and that the man who takes brandy and water forgets the water and takes brandy only. I am, on this system failing, asked to sign a pledge to abstain from all intoxicating liquor. I do so without hesitation; though I should refuse to pledge myself to temperance, because, being a Christian, I am bound to be temperate. That is my view of the question, and I think it is a good one. Sir Percy Douglas said he did not think you could make people sober by Act of Parliament. I dare say you cannot; but you cannot drink except by Act of Parliament. When I came to the parish I now live in, more than forty years ago, one of the farmers said to me, "Sir, there is one thing you will not find in this parish." I said, "What might that be?" and he replied, "You will not find any drunkenness." I said, "I am exceedingly glad to hear that," because, from my experience, I knew what a hindrance it was in a parish. There was then but

one public-house in the parish, and that out of the village; that was at the end of 1829, and in 1830 the Beer Bill was passed. I will not go into all the miseries that were inflicted upon the parish by that bill. I can only say that the result of the change which has lately been made in the hours of closing is marvellous. We have comparatively a quiet village now, the policeman says that there is no row at nights as there used to be. In the year 1824 I happened to be in the town of Gothenburg, in Sweden, and I never in all my life saw such scenes of drunkenness; and I am told now that by that despised means—legal enactment—everything is changed in that respect. The Government have taken the whole matter into their hands, and drunkenness has almost entirely disappeared. I may also tell you that all in my parish who sell beer have, almost unsolicited, declared that they would gladly forego the sale of any liquor on Sundays. One has said, "I should be very glad to have Sunday to myself." Another has said, "My missus would be exceedingly glad if we could do without selling beer on Sundays." The feeling is that if So-and-So keeps his house open, they must do the same; therefore, there is urgent need of legislation for the protection of those who wish to keep their houses closed on the Lord's Day; and this might be done by legislative enactment.

The Rev. W. F. Littlewood, M.A., President of the Bath Temperance Society.

Mr. Billing asked a question which it is very difficult, if not impossible, to answer, except in one way. It is a question which, a long time ago, I asked myself: How a clergyman could put himself at the head of the Temperance movement in his parish if he is not himself a total abstainer? I answered that question by saying that he could not. I became a teetotaller, and I thank God that I was enabled to do so. It is with the view of inducing my reverend brethren to follow in my steps that I occupy a few minutes of your time upon this occasion. As to the physical difficulties in objection to teetotalism I am sure they are very much exaggerated. I am confident that it is at the bottom of the heart of every true clergyman to do what he can for God, and that the motives which deter many excellent clergymen from becoming teetotallers are true and honest. A great many have told me that they have tried to become teetotallers, but have been obliged to give it up. I would say to such persons, "Try a little longer." There is an old nursery song, the burden of which is, "Try, try, try again." I would recommend that proverb to my reverend brethren who are trying to become teetotallers for the sake of their flocks. I was talking, a few days ago, about those who were coming to my house at this Congress. I said I wanted to invite Mr. So-and-So, on which the friend to whom I was speaking said, "But are not you a teetotaller?" "Yes," was my answer; to which my friend rejoined, "Well, then, that gentleman will not like to come to your house, because he will never do with your system." He added, "I know a great many clergymen who have tried your system and found it utterly to fail. There was a friend of mine and his curate, in a parish in Nottinghamshire, who tried the total abstinence system, and I assure you they were on their backs at the end of the week." Very many of the trials I have heard of have been of this sort; only lasting for a short time. The time at which I felt my own physical difficulty, was at the end of three months. But then I found that by simply taking a little light food—a biscuit or something of that sort—I met the want which had been alleviated in former times by the administration of alcohol. We have only to read the recent investigations with regard to alcohol, which were brought before the British Association at Bradford, to find out that there has been great misapprehension of the effect of alcohol on the human system, and that in truth alcohol is a narcotic poison. I use the words of Dr. Edward Smith, who spoke in a meeting of the Physiological Section of the British Association at Bradford. My reverend friends, who do not think it possible to become teetotallers, find themselves confronted with the fact, that there are at this moment a very large number

of abstaining ministers of religion in this country; and that these ministers of religion, belonging to various denominations, do contrive to get through their duties without using alcoholic liquors. The balance is very much in favour of the Wesleyan Methodist Connexion, as compared with the Church of England. There are in connection with the Church of England clergy only about 600 total abstainers, whereas, in connection with the Methodists, there are 1,376; and amongst the Congregationalists, there are 915; so that you see the balance is very much in favour of our dissenting brethren. I think it is a burning reproach to the clergy of the Church of England that what the Methodist and Congregationalist ministers can do, for what they believe to be the cause of Christ, we clergymen cannot do. I will now say one word about the Permissive Bill. I am a Permissive Billite, and I wish it were the law of the land that we should have the Permissive Bill. It would be no hardship, because we should have to get the consent of two-thirds of the inhabitants of a district before the Bill could be put into force. But I do not think it is the duty of the Church of England at the present moment to support the Permissive Bill, although I support it myself. It seems to me that it would be far better for us to endeavour to improve public opinion upon this matter, and if possible to become total abstainers. If we find that it is not possible to become total abstainers we ought nevertheless to promote by every means in our power the temperance habits of the people amongst whom we labour. A gentleman who is at the head of his parish, and who is a total abstainer, wields a power which a non-total abstainer does not possess. [The ringing of the bell abruptly closed the speaker's remarks.]

The Rev. S. B. Brasher, St. Paul's, Derby.

The principal object for which I rise is to advise all who are present to take note of the difference between two societies, which are supposed by many people to be Church of England Societies, for the promotion of what is understood as Temperance. The society to which I wish particularly to call attention to is that which is called "The National Union for the Suppression of Intemperance;" and I will read a few lines in the report of the *Alliance News*—asking you, beforehand, not to confound that Society with the Church of England Temperance Society. "A clergyman of the Church of England who knows the facts of the case, and the reasons which have induced the two Archbishops to withdraw from the National Union, writing to a gentleman in Manchester, makes the following significant comment:—'Somehow or other this fact must be made public, that a Society, not a year and a half old, has lost two Archbishops, a host of Vice-Presidents, three Treasurers, two Honorary Secretaries, and the Chairman of its Committee.'" The Bishop of Lichfield had withdrawn from the Society in July last, and yet in September they were using his name in connection with calling a Conference in Derby. The reason why I mention this is that I wish the friends of Temperance would enquire into facts, and not be deceived by mere pretensions.

The Bishop of Oxford.

I will only intrude a few moments upon the time of the meeting to protest against what I think was rather a rhetorical statement, made by one of the gentlemen who have read papers, to the effect that there was no observable distinction between a man who took one glass of wine and a man who took ten. I venture to take exception to that statement. I do think that, at all events, it does make a great difference in the estimation of those who look on, and of whose opinion, perhaps, we hear little or nothing. I hope no clergyman or layman will think that in society no one takes notice of the difference between one glass and ten glasses of wine. Whatever other result is obtained by this discussion, I hope that any gentleman present who has been in the habit of taking ten glasses of wine, will at once come down to one.

WEDNESDAY EVENING, 8th OCTOBER.

WORKING MEN'S MEETING,

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Eight o'clock.

The Right Rev. the PRESIDENT.

My brethren, let me in the first place give my own reasons why I think working men are specially invited to the Church Congress this evening. It is not with any view whatever of making them a different class, or treating them differently from ourselves; but the reason is this, as I understand it. The Church Congress is a gathering of Church-people from all parts of England, and is on the present occasion a gathering of distinguished Churchmen—Churchmen able by word and by example to edify and teach and instruct their fellow-Churchmen. I say a Church Congress is a gathering of Church-people to talk one to another of things that concern them as Churchmen, and of things that are of general interest and importance to the Church of which they are members. Now, I need not tell you that the Church comprises all classes, all conditions, all ranks of men on a perfect equality. They are all on a perfect equality as members of the body of which our Lord Jesus Christ in heaven is the Head. When we speak of Churchmen we don't ask ourselves—Are they rich men? are they poor men? are they capitalists? are they workmen, are they Conservatives? are they Liberals?—but the Church in her wide embrace receives them all without any distinction whatever—embraces and loves them as her children. When we deal with Church matters we don't say to any one, what are your politics? We don't say to them, what is your property? is it in land or in the funds, or where is it? We don't say to them, what street do you live in? We don't ask them that touching question, who is your tailor? But what we do ask them is—Do you believe in the Gospel of Jesus Christ, and have you been baptised in his name so as to be a member of His body? If you do this, then we say you are our brethren, you are our fellow-members, and there is nothing that concerns the interest or welfare of the Church of which you are members in which you haven't as great a stake and haven't as much right to take part in as the greatest and the richest among the members of that Church. I say to every working man here present, as he is a member of the Church, he is just as much concerned in Church matters, he has just as much right to give his voice in what is for the good of the Church, as I have, or as any of these my brethren around me. But we know that, from your own engagements and occupations in life, you are unable to attend the ordinary meetings of Congress, and, I hope I may say from a brotherly feeling, we wish to give you the same opportunities of sharing in the business of our Church Congress that we ourselves have had in the morning. Therefore, we ask you to come this evening, and I thank God that you are come. I cannot express the pleasure it gives me to see so many faces uplifted towards me, and to know that you are come here to-night to hear about things that relate to our common interests in the Church of God. We have a long list of speakers, all eminent men, with whose addresses I am sure you will be greatly interested. We have Canon Barry, Principal of King's College, London, who has had great experience of the working of the Education Act; Sir Bartle Frere, so honourably known in connection with the civilisation and Christianisation of India Mr. George Harwood,

from Bolton, in Lancashire; the Bishop of Oxford; Mr. Hughes, M.P., author of "Tom Brown's Schooldays;" the Rev. John Richardson, a dear old friend of my own, from Bury-St.-Edmunds; and I am happy to say we have besides picked up a recruit in the Bishop of Manchester. I should be the least shamefaced man in the county if I detained you any longer. I have ventured to give you as plainly and as shortly as I can the motives which have induced us to ask you to come. And now only let me say this one word. I cannot tell you how earnestly I desire, and long have desired, to see that great change in the masses of my working brethren—that they shall henceforth throw themselves with the whole weight of their minds and of their characters into the service of the Church. If there is one thing in the condition of this our happy country of old England that gives us pain, it is the thought how many of those to whom we owe all the necessaries of life, our dress, our houses, and all our comforts —how many of them exclude themselves from those blessings which the Church of God dispenses to all His children. And if there is one wish I could form more earnest than another, it is that by God's blessing on all the different means used the whole body of the working men of England may come in like a flood into that Church, and there take their legitimate place as members of the congregation of Jesus Christ.

Canon Barry.

Being unknown here in Bath, I should explain why I have been asked to give some explanations upon the subject of education. It is because it is the work to which my whole life has been given, and in which I can describe myself as a working man; and, perhaps, because, as a member of the London School Board, I have had to consider the education which chiefly concerns you in one of its largest aspects. But I need not explain why the subject itself has been chosen. For there is no subject of material interest, of social advantage, or political influence, which is comparable in its importance to working men with this great subject of education. You have probably heard of late a good deal about it. It has been bandied about from platform to platform; it has been made the battlefield of parties. You may be tired of this continually threshing of the subject. But, after all, threshing winnows the wheat from the chaff. This has been the case with the education question, and we now know all the better how to take larger, broader, truer views of what education is, and of the reasons why we should educate the people. It should be regarded as a simple obedience to a great law of human nature—a law of the Providence of God. If you look at our human nature, you will find it endowed with the most wonderful powers—of reason, of affection, of imagination, of conscience, and of that which the Bible calls the spirit, by which the human soul has communion with God. All these lie dormant in the smallest and weakest child; and, whatever men choose to tell us of physical evolution, they show us that our nature is in reality, as the oldest book in the world tells us, a nature made in the image of God. If left alone, all these powers would remain undeveloped; it is the work of education to bring them into connection with the things around. There is the world of Nature, in its material beauty; there is the world of humanity, in which soul is bound to soul by the wire, as it were, of an electric contact; there is the One great Being above us, with Whom every soul of man can have communion. What is education? Simply the bringing of all these realities to bear upon the soul, the drawing out by them of all these powers which otherwise could not be developed. But this is the work of a whole life, not of a few years only. It tells on the whole man. It tells on the mind, and we call its power the power of truth. It tells on the conscience, and here we speak of the majesty of right. It tells on the imagination, by the inspiring effect of material, moral, and intellectual beauty. It tells on the heart, and then we speak of the ennobling and undying power of love. All the powers without, all the faculties within, are made by God for each other—the faculties to be developed, the powers to educate them and draw them out. We should look on this Law

of Education with the reverence due to a manifestation of the wisdom and goodness of God; we should take up the work as men take up principles which they are ready to live and die for—principles bound up in the very fibres of their being. I have been speaking of education in its widest sense: but the education of the school, although only a part, is an integral part, of this larger education. Reading, writing, and arithmetic may deal only with the mind, but the simplest school education includes the conscience, the imagination, and the heart. There is not a child who goes into school who does not take in this education through every pore of his spiritual being. It is because this is so, that the great question of religious and secular education must be fought out in our schools. If education were a mere preparation of dry facts, or a preparation for a trade or handicraft, the question might be put off to a more convenient season. But if it be the development of all the faculties of man, how important the question as to what is the proportion in which those faculties ought to be developed. If it be a contact with all the powers without, in their true rank in the order of being, I would ask how can a child be made acquainted with the beauties of creation and the faculties of human nature, and yet be left uncertain whether there is a God over us for Whom all are to be trained? I can understand persons taking a strong view either one way or the other; but it is impossible for children or teachers to be neutral, and therefore the great battle of education must be fought in the school. Fought in a true spirit, that battle is already won. In the largest school board in England the religious question has been decided not by a mere majority, but by ten to one, and I firmly believe that, if the people were polled throughout the length and breadth of England, there would still be the same great majority in every quarter. I have told you what I believe education to be, and why in the school even its greatest questions must be faced; and now let me ask whose duty it is to see that the child is properly educated. I answer, unhesitatingly, that it is the duty of the parents, who brought that child into the world, and who are responsible for its existence. It is just as much a duty for parents to provide for the instruction of their children as to give them food and clothing; and if it be true that the mind is more than the body, education is the higher duty of the two. I would remind every father and mother here present that there is a kind of education they cannot delegate to the schoolmaster. Their home influence, the example of their lives, will tell on their children, will educate their children, whether for good or evil; and for that education they will have to give a solemn account in that great day when all things are tried. And if it is right that they should perform this personal duty to their children, I say it is their duty also to pay for what they themselves cannot do. I hope the day is far distant when parents will try to shuffle off this their responsibility on to the shoulders of their fellow citizens. They ought to be as much ashamed to ask others to pay for their children's schooling as they would be to ask others to pay for their food. I know, however, that the individual parent is not to be left alone in this duty, and I am glad to see in this country the State coming forward to do its share in the education of the people. It is the duty of the State to inspect that education—to see that it is really and truly that which it professes to be. It is its duty, too, when parents by reason of their poverty cannot pay, to help them to an education for their children. It is the duty of the State also to make it compulsory. The State must stand between the mind of the child and the personal selfishness of parents, just as it stands between the body of the child and any parental brutality. I am glad, too, to see the State in several recent measures introducing indirect compulsion, preventing such employment of children as shall keep them from education. I should wish to see those Acts of Parliament supplemented by others, so that no employer should be able to take a child to work before it can read and write. And if I may speak of the associations which to day's election in this city suggests, I should say that no man ought to have the electoral franchise until he can at least read and write. But there is another society helping with even greater power and efficiency the education of the people, and that is the Church of England. I rejoice that, long before the State took up this work, the Church had felt it its duty to educate

the children, not only of those who belonged to her communion, but of the whole community, that her devotion to the work has given it an impetus such as no legislation could ever effect. The result is, there is not a town, and hardly a village, in which you will not find good and efficient schools for your children. And you are not called upon to build them; they are built for you, in three cases out of four, voluntarily by the friends of education, and in the great majority of cases built and furnished for you by the Church of England. I am able to say, from my experience in London, that school accommodation had to be provided there for nearly half a million of children. On the creation of the school board, it was found that schools for four-fifths of that number were already provided for by voluntary agencies, so that the board has only to meet the needs of the other one-fifth. Nor is this all; although you have to pay for the schooling of your children, you have in no case to pay more than a third of the whole cost, the rest being either given by the State as a premium on efficiency; or supplied from the voluntary offerings of our fellow churchmen, or from those rates which lie lighter on the working classes than upon any other class of the community. All this is provided for you, and yours will be the shame, if this generation does not witness a great advancement in the national intelligence—an advancement that will carry national prosperity with it. I do urge you to lay hold of this education for your children, not only because they will get on in the world better, not only because it will make them wiser and happier, and will enable them to use rightly the noble privileges which lie before them in England, in freedom and power, both political and religious. Yet no man is truly free who is uneducated—free from the tyranny of external things, from the deceits of his fellow men; and—more than that—no uneducated man can exercise power without ruin to others and ruin to himself. The one great all-sufficient reason why you should educate your children is that Education is a solemn duty you owe to them, to the country to which they belong, and to the God who made them what they are, because it is the only way in which they can advance to the perfection of their nature—a perfection not limited to this narrow sphere, but spreading in the infinite and eternal existence which lies on the other side of the grave.

Sir Bartle Frere.

I would ask for a brief audience of the working men of Bath, because there may be among them several still living who stood by me in class during the many years I used to go to your Grammar School in Broad Street, when I well knew the Bath of those days. I ask you now to listen while I tell you something of the condition of the working men in the countries in which I have been serving the Queen since I left this city. And, first of all, I may tell you that I have passed many years of my life in India. The working men there—a large proportion of the two hundred and odd millions of inhabitants—are almost universally tied down by the strictest possible system of Caste. You have heard, doubtless, of the bondage which Caste imposes on all who are subject to its influence; but no person who has not been in India can form an idea how completely the principle of Caste pervades every section of the community, and the absoluteness of the bondage in which it holds every man in the country. Its influence has been modified somewhat in the century during which England has held dominion in India, and more especially in the last thirty or forty years; but when I went out I was surprised to find how completely it enthralled every section and grade of society. It is not only servants who are bound to do exactly the work their fathers had done and no other, but the same bondage is imposed on the artisan and mechanic, and even the agricultural labourer—all are bound down to follow the exact line of work, and do exactly the same things which their forefathers did. I could give you a great many illustrations of the way in which this system acts, but I am afraid time would fail me to convey to your minds an idea of the absolute and universal

power which it exercises over every one. A man cannot leave his own village or till his ground, except in the old orthodox fashion, without incurring the penalty of exclusion from Caste. That penalty is not merely being "sent to Coventry," as some social delinquent would be punished amongst ourselves, but social disabilities of the severity of which it is difficult to give you an adequate idea. A man excluded from Caste is unable to obtain partners for his children in marriage. He cannot be burned or buried with the usual ceremonies; and if children should be born to him, they, too, are debarred of the ordinary religious rites. The man and his family are entire outcasts from every privilege belonging to him as a member of society. What has been the effect of Christianity on this bondage? It is silently but surely breaking up the bonds of Caste. This is not done directly by law, but all the laws made by us are inspired with the same free spirit which pervades our legislation at home, and which, with all its drawbacks, is a Christian spirit; for at all times our law-makers have been Christian men, and therefore free, and that impress has been given to the whole of our legislation in India. No doubt this has greatly favoured the freedom of working men as regards work, but no legislation can have any but indirect influence on their social condition, and on those tremendous powers of superstition which are too strong for the law. But during the years that India has been subject to Great Britain, a large number of societies have been formed for the purpose of communicating to the natives the truths of Christianity. At this moment there are, I believe, thirty-three societies of different denominations, which are actively engaged in preaching the Gospel by their missionaries and missionary agencies to the people of India; and the effect has been to permeate the whole of Indian society with some, at least, of the principles of Christianity. It is but a small space of time to deal with two hundred millions of people, and the effect in many places is almost imperceptible; but through the spirit of Christianity, through legislation, through railways, and through the hundred influences of the central government, power has been communicated to the working people, which will surely, if imperceptibly, break up the tyranny of Caste. Indeed, in the one generation which lived while I was in India, those effects in particular districts or cities were plainly observable; and I believe, by the blessing of God, and through the Empire of England over that country, many generations will not pass before Caste has melted away under the influences of Christianity. Later, I have been employed on the East Coast of Africa, and I wish I could tell you that the condition of working men is no worse than that of the Caste men in India; but the fact is, that the great majority of working men in Eastern Africa (and, I believe, it is true also of other parts of Africa) are no more free agents than the beasts of burden, or the cattle that are sold in the markets. They *are* habitually bought and sold; and, till quite lately, you might have gone as I went—less than a year ago—and have seen the future labourers of the country in rows, standing or sitting, to be bought and sold. The way in which working men are obtained in Africa is the most simple in the world. Sometimes a creditor takes his debtor or his children, sometimes a ruler takes his subjects or the subjects of some other ruler, if he is the stronger, and sells them for slaves. The most common mode, however, in which labourers are obtained is as follows:—A man starts up from the coast with a stock of goods such as are wanted in the interior. He allies himself with some chief, and they make war on some other chief; an expedition is organised, they make a raid, and they surprise the villages. They kill all those who are useless for labour or who resist. The youngest women and children, and a few of the younger and middle-aged men are carried off, and then sold into slavery. That is the condition of the labouring man in Africa. The contact of civilisation will do something for these men; but freedom can be given them only by the preaching of the Gospel. It will not only communicate to them that liberty wherewith Christ makes His people free, but it will dignify labour in a way it has never before been dignified by any other religion. It will give a new principle of action in the place of the old heathenish way—"every man for himself"—by which slavery or any other wrong might be justified. It will teach them the Royal law—"Do as ye would

be done by." I hope you working men will lay this to your hearts. If we could only communicate the principles contained in "the duty to our neighbour," as set forth in the Church catechism, to these millions of India and Africa, and lead them to adopt and act upon those rules, what a glorious result would be achieved. If you, as working men, in this wealthy and prosperous England would do anything for your labouring brethren in other parts of the world, and make them as free as yourselves, you cannot do better than aid what the Church is doing in her missions to those lands. It is laid upon you not only as your duty as Christians, but by your sympathies as working men for working men, to do all you can to support those missions; to hold out a helping hand to your fellow labourers in the dark regions of heathenism.

Mr. George Harwood, of Bolton, Lancashire.

I cannot claim to be exactly a working man, but I dwell amongst working men, and get my living with them. Neither can I claim to be a Bath man, but I have visited it several times to enjoy its beauties. Now I am come partly to study its people, and as for the last few nights I have had, in consequence of the election, a plentiful experience of the vocal capacity of the Bath working men, I shall be glad now to have a little experience of their silence. It seems to me that there is a peculiar appropriateness in having a meeting of working men in the interest of the Church, for Christianity is the only truly democratic religion the world has ever known, and the National Church is the only truly democratic exponent of that religion. The last speaker has spoken about Caste, and you should remember that until the advent of Christ the idea of Caste had universally prevailed from the earliest times. The destruction of this idea, and the creation, in its stead, of those ideas of social and political freedom from which we now derive so many blessings are due entirely to the teachings of Christ, and it does seem both unnatural and ungrateful for those who set themselves up as the especial apostles of these new ideas, to become, as they too often do, the enemies of that religion to which they owe everything. Christianity is essentially the religion of the poor, and the National Church is essentially the Church of the poor. No other Church can offer religion freely to all; from no other Church can every man claim the services of religion as his free right; in no other Church can all men have a voice in the control of the organisation of religion. This Church, which has grown up with the nation from the earliest times, it is now sought to destroy. We are asked deliberately to give up a right which we have freely inherited from our forefathers. It is well that working men especially should ask the reason why, and should try to get at the real meaning of this cry against the Church, which is now being made a political watchword. The Church Congress has done well to call this meeting, for Churchmen have no reason to be ashamed of their cause, nor to be afraid, for we believe, that when this matter is properly understood, the common sense of the people will decide in our favour. We have now to face this question, and we want it to be properly and clearly argued out, and not to be thrown as the bone of contention into the fierce ring of partisanship. We do not want the Church to be dragged through the mud of political agitation. This is now threatened, and therefore the time has come for plain speaking. I believe that the Bath workmen have one quality at any rate in common with Lancashire workmen, and that is, that they will not have dust thrown in their eyes. For the enemies of the Church are trying their best at this just now; they are kicking up such clouds of dust that it is hard to see the real thing. All sorts of fine-sounding phrases are being used to catch the ear of the people, and it is sought to destroy the Church by making it the victim of plausible misrepresentation and wild declamation. Therefore the people must clearly understand what is meant by a National Church; they must know that it is an institution which costs no man in the land a penny against his will, and yet which is bound to minister to every man who wishes; they must know, too, that the Church is now the servant of the nation, but will soon become it's

master if removed from the control of the State. In fact, they must comprehend that both their political and religious freedom are involved in the maintenance of the Union of Church and State. It is plainly impossible to go into all the objections which are now being urged against the National Church, but I will just touch on one or two of them. One of these cries, and cries are rarely true, is that the existence of the State Church is a violation of the principle of "Religious Equality." Now, the fact is that if there is any inequality in the matter the Church alone has a right to complain, for it is the only religious organisation which is not its own master, but is the servant of the nation. The plain truth is that connection with the State either is or is not a drawback to religion; if it is a drawback only the Church is thus handicapped, whilst all other religious organisations have so far an advantage over it; and if it is not a drawback, how can the so-called Liberationists justify their attempt to destroy this connection? The political muddle-headedness of this movement is shown by the fact that its supporters talk in the same breath about the "supremacy" of the Church, and about the Church being "Liberated from State control." How can that be supreme which is controlled? It is simple nonsense to say that the Church is favoured, and yet that it should be relieved from the "trammels" of the State. Are trammels generally considered a favour? Another complaint repeatedly urged against the Church is that it ought to be destroyed for the sake of Religious Liberty. That sacred watchword, Liberty, is now being used as the war cry of an attack whose spirit is contrary to all real liberty. For what is liberty? Liberty in such a case means the right to take a thing or to leave it alone, and this is just now our precise condition with regard to the Church. If we want its services, they are there for us to take as our free right, and if we do not want them, we have an equally free right to leave them alone. This is indeed real liberty, and the only violation of freedom in this matter will be when those who will not accept the services of the Church for themselves succeed in depriving everybody else of the opportunity. But it is said "Dissenters have to pay for themselves." And what is unfair in this? Those who are too fastidious to sit at the table freely supplied by the majority of the nation and who insist on having private dishes of their own ought to pay for them. This is the common rule of every-day life. Permit me to give you another illustration. If you have a copious supply of water laid on to your house by the town, you can have water for nothing whenever you choose to turn the tap, but if you are too prejudiced to use the water given you by the town, and insist on having a pump of your own, you must pay for it. There is no breach of fairness in this; but it would be grossly unfair if those who prefer pumps insisted on cutting off all our taps. Now, this is just what is being attempted with regard to the National Church. Because some do not wish to take their share of the national inheritance, are we to be deprived of ours? The sum of the matter is, that with a State Church religion is the free right of all, and without a State Church it would become the exclusive privilege of the few. A State Church is free, and a Free Church is one in which you must pay. The Church, then, has these great recommendations: it is managed by the nation, through that organisation by which it manages everything else, namely, Parliamentary representation; it does not cost the nation anything, for it is the landlords, in past times, which have paid for it, and they need no pity; and, lastly, it is the only means by which religion can be offered freely to all, without being forced on any. I warn all men to take care before they lift a hand against an institution like this. Especially, although I am unwilling to introduce political names, would I warn all who are called "Liberals" to think twice before they join in this illiberal attack. For Liberalism, if it is anything but a mere slavish submission to party passions, and if it has any claim to be a political system, must be founded on two fundamental principles: one, that the nation should be the people; the other, that the nation should be supreme. Now, the nation does mean the people, and will be supreme as long as it is united with the Church; but that supremacy will be lost as soon as the State relinquishes the control of religion, for religion is always the governing force in politics. The plain fact is, you must either govern the Church, or the Church will govern you. I need not point to the present posi-

tion of any particular country, for the whole aspect of the world teaches the same lesson, and the pages of history repeat it, down to the earliest times. Therefore, if any man wishes to degrade his State, and destroy that political freedom which it has taken hundreds of years to build up, let him go in for this movement against the National Church. The National Church is like a public drinking fountain, under our own control, and costing us nothing, from which we can draw or not, as we choose. Will you give up this fountain or will you not? And let those who do not now care to drink themselves remember that perhaps in days to come their children may wish to do so. A solemn responsibility will lie at the door of any man who, by joining in this movement, has thus helped to deprive his children of such a religious opportunity. If we will not use ourselves the advantages left by our forefathers, we ought at any rate to hand them down uninjured to our posterity. And those who do not care for religion, but who claim to be patriots, ought to rally round the Church of England. There are croakers who say that England is declining, that her glory has departed, that she has fallen into "the sere and yellow leaf." I believe in nothing of the sort, for great nations are not made out of coal, or cotton, or iron, but out of men. Still, if one thing more than another could tend to the degradation of England, it would be the separation of religion from national life, for religious earnestness has been at the root of most of the real greatness of our people. If we wish to preserve the renown of our country we must foster all those influences which have made her what she is—and the National Church is one of them. Let that Church be made not less, but more national; let it be, as it is meant to be, more thoroughly the Church of the working men, the Church of all, but especially of the poor. I am thankful to see that it is daily becoming so; and let me add, in conclusion, that since you have this National Church, of which you are masters, and which costs you nothing, I would say to all those who care for religious liberty, to all those who care for political liberty, to all those who wish their country to remain great and noble—"keep it!"

The Bishop of Oxford.

One reason, I suppose, why working men stand aloof from the Church—so far as they do stand aloof from it—is their persuasion that the Church has to deal with some truths, some way of looking at life, not congenial to them and not touching their business and pursuits. They say—Our lives have to do with work and wages; and what these good people are always talking about in their pulpits has nothing to do with us or our world. There is some truth in that. What the Church has to do with is another world in the highest and truest sense, but the Church has to do with this world on the road to that other, and there is no body of men who have a greater desire to deal with things as they are than loyal and true-hearted Churchmen. In the few words I have to say I propose to speak of the enjoyments and amusements of life. Fifty or sixty years ago the Church was obliged to set herself against many popular amusements: it was not to the credit of a Christian community that the "cock-pit" and the "bull-ring" should be popular amusements—as they were then in some parts of England. The clergy as a body were obliged to set their faces against that class of amusements (indeed they ought to have done much more); but now a happier and better spirit prevails, and there is no body of men more ready to join with the laity in their amusements and enjoyments than the clergy. I do not say that those amongst us who are getting older would play a game of cricket with so much zest as we should have done a few years ago; or that some of our younger brethren may not want to play cricket a little too much; but only that if you want to organise a cricket club, the first man to get it up is usually the clergyman, and he is probably the best bowler in it. This subject is not very appropriate for Bath. You have no cricket here—the physical configuration of the ground is an insurmountable difficulty; but with rational amusements of any kind, you will find no men more ready to enter into them and treat them

in a true and kindly manner than the clergy. Take one of the most delightful pursuits that we have, I mean music—nothing unites men together more than the practice of it, nothing gives so great enjoyment to a large number of people as music. I daresay at this moment nine-tenths of you would be better pleased to hear a song than to hear me—however that may be, you would all like, I daresay, in this room, to have next week a good popular concert. In the villages and in towns of moderate population you will find music a blessed and refining enjoyment, and no people are more ready to help you to get it and to enjoy it than the clergy. When I spoke of cricket being carried too far, and that elderly men could not carry into advanced life the amusements of their youth, I had in view another class of recreation for which we never get too old. There is from nothing else so great recreation and refreshment to be obtained as that which comes from books; and here I may say, with a sigh of deep regret, that with all our education there is not sufficient appreciation of the comfort and enjoyment of reading. But it may be said that the working man cannot read in his own home; that he has no comfortable room to spare where he may enjoy his book. True, there are troubles at home; the baby will cry, sometimes the chimney will smoke, and sometimes there will be noise and confusion; but I have seen many working men's cottages, and I know when the door is shut and the fire stirred and the candle lighted the working man may find himself very much more comfortable than I remember finding myself during some years of my young school days. Then it may be said, what is the working man to read?—what books is he to have? The greater part of his literature is in the newspaper, and I do not object to that. It is said, I know, that the working men's newspapers are so coarse, so full of sensational reports of every dreadful thing going on, that they do him harm. That is true to some extent; but whose fault is it? It arises from the law of supply and demand—if men want to read bad books, there will be plenty of people ready to supply them; if they want coarse and sensational newspapers, there will be plenty of people to publish them; but if they want good, honest, true, and nobly written newspapers, in which all the good things are related and the bad are made the least of, and they refuse to read bad newspapers, they will have good ones soon enough. The remedy is in their own hands; if there be a fault, they can cure it. But the working man need not confine himself to the newspaper; there are some good old books in the English language. I will mention one plain, dear old book, which I often take up now with a great deal of relish. I mean *Robinson Crusoe*. That interests me a great deal more than the Tichborne trial. When I read of Crusoe seeing the foot-print in the sand, I share his fears lest there should be a troop of cannibals at his heels,—I seem to fly with him from the shore, and feel a strange sense of relief, when I read that he, in his self-congratulation, finds himself safe once more within the rude defences of his cave. There are many beautiful descriptions and wonderful things in books of simple history. Take, for instance, Southey's *Life of Nelson:* no one can read that without wishing to read it again. Or take the discovery of America by Columbus: who can read that without feeling a deep personal interest in the ship and the voyage, in its strange incidents, in the anxieties of its noble-hearted commander, and that triumphant success of which the consequences will be felt as long as the world shall last? These are things in which you may find a great and increasing delight—a delight in which your wives and children may be sharers. Or if you are tired with your day's toil, sit still in your chair while the eldest child reads the pleasant page, and thus your family will be the companions of your amusements, and I don't think you will find it impossible to enjoy yourselves, however hard your work has been. To come back to the point from whence I started, if you want any assistance in the procurement of such books or guidance in the choice of them, there is, generally speaking, no man who would be more able or willing to give you kindly and friendly counsel than your parson. There is one objection which I will endeavour to meet: it is said that many working men do not care to improve or instruct their minds,—that they are too selfish or coarse-minded to enjoy pleasures of this sort; the best answer I can give is this very meeting of more than 2,000 working men, who are here present after a day of uncommon electioneering excite-

ment, ready to listen to prosing speeches from the platform on certainly not very exciting subjects. When I say "prosing," of course I mean my own speech, not those of the gentlemen who preceded me. Well, then, you are willing to hear the intelligent, eloquent, and useful discourses which have been delivered to you. They require your attention, and you are pleased to listen to them with interest and good humour. Who then shall tell me that working men cannot spend quiet evenings at their own firesides in reading good and interesting books? Depend on it, in your amusements, in your recreations, we are ready to help you, whether it is to play a game, or read a pleasant book, or sing good songs, and at the same time to help you to find your way to a place where the songs are sweeter, the intelligence is higher, and the truth is purer and clearer than it can be here.

Mr. Thomas Hughes, M.P.

I have come to take my turn for a quarter of an hour at that work of "prosing" to which the last speaker alluded, and the subject is a very big one—it is that of "Associations," or, in other words, "Trades' Unions." Allow me to let you into a little secret. This is the first Church Congress to which I have been invited; and I find in it that these Associations or Unions of working men are also for the first time put prominently before this Church Congress. I can hardly think it an accidental coincidence. I know perfectly well, having been for five-and-twenty years engaged on this subject, that if there be one subject on which the working men are deeply and profoundly interested at this time, it is "Association" or "Union." It is indeed a most important subject. These Associations have been developed in a most remarkable manner during the last quarter of a century. Some of these Unions have made a great noise in the country, and many well-meaning people believe they have done a great deal of mischief. The Unions, as I first remember them, were almost powerless. They existed in different towns, but had no general organisation, and no connection with one another, and had scarcely any power at all in dealing with the industry of the country. They had no effect then; but I will mention one fact respecting the greatest workman's Association in the world—that of the Amalgamated Society of Engineers. It consists now of nearly all the skilled labour in that department of industry; but it has now 300 affiliated branches in England and the colonies, in France and Germany, and indeed has branches all over the world. It has a reserve fund of something like £200,000, and exercises the very strongest control over that department of the industry of the country. I need not mention others; but there are some very extensive and powerful organisations in other branches of industry; and I ask you to see that this great power which they possess is used for the benefit of the whole nation, and not merely for the benefit of particular trades. I rejoice that the working men have found out the advantages of Union, and although I admit that there are abuses of that Union, I am sure they would never have had their fair share of power in this country if they had not found out how to associate. I am glad they have done it, and done it so effectually. There are, however, some evils connected with Association which are growing up and becoming a very serious question. I hear on all sides that the work now got from working men is not so good as it was twenty years ago; that the working men do not take the same delight as they used to do in the excellence of their work; that they do not put the same honest vigour into it, and do not try to turn it out in the best way they possibly can. ("No, no.") I expected to hear some cries of dissent from that statement. I can only say that from my own experience it is true—("No, no")—but if not true there must be a great mistake about it, for from every corner of the country comes the complaint that the work done is not so honest or so good as in the last generation. But whether your work is good or not, you will all admit that you get good wages for it. ("No, no.") In every branch of industry it is a notorious fact that wages have increased, and even the agricultural labourers, since their Union has been established, have felt the wave of increased

payments for labour, and earn a great deal more than they could earn a few years ago. All I wish to say is, that I hope both they and you, and all who participate in them, will make a good use of the greater wages they are now earning. (A Voice—"Look at the price of bread!") Yes, I am quite aware of that. I thought we should disagree a little on Trades' Unions; but I now come to another sort of Association, about which we shall all agree—I mean the co-operative stores which have spread through the country in the last few years. My objection to Trades' Unions is that they are a fighting body—an army organised for war. War is sometimes necessary, and therefore I do not blame the Unions for their readiness, but co-operation is a purely peaceful Association. By it men put their earnings together, and the result has been the most astonishing prosperity in all the northern counties of England, where it has been carried on with great ability and perseverance. I find from the last returns of the Registrar of Friendly Societies the figures which prove what I say. How do you invest your surplus wages in this part of the world? (A Voice—"We havn't any.") Well, I will tell you how the men of the north invest their surplus earnings. The amount of property and stock insured in 1872, according to the Registrar-General's return, was £1,186,000; and the total assets—that is, the property they have accumulated in carrying on the business—is three millions sterling and upwards. There are 300,000 heads of families in these Co-operative Associations, which means that altogether 1,500,000 persons connected with those Associations are sharing that extraordinary prosperity. I will only allude to one other Association—and that is, the great Association or brotherhood of the Church of England. You may say, as some persons do say, "that is an Association which we do not want, for the Church takes very little interest in what we are interested in." Well, if you do not care, I will answer with Mr. Harwood, that your children or grandchildren, are sure to care for it. It is a boon which you may keep or not keep—but if not kept you will deprive your children and grandchildren from coming into this great inheritance. I trust that throughout the length and breadth of the land this question will be thoroughly talked out, so that the working men may understand its real bearings; and then I am sure they will never destroy this great and precious inheritance, which, if they do not choose to enjoy themselves, they can hand down to their children.

The Rev. John Richardson, Bury-St.-Edmunds.

A good many years ago I was walking in the streets of a large manufacturing town, and at the corner of one of the houses I saw a notice, "power to let," meaning that they had a steam engine, with the necessary gearing and all that was needed for turning out any work to which it was applied. Now, I often see "power to let" written on the foreheads of men—intellectual power, and sometimes (and particularly amongst our sisters) power of will. I have always found that power, when rightly exercised, is a blessing from God; and when I look at this assembly of persons gathered together in connection with the Church I cannot help thinking what a vast amount of power has been given to you to work for the glory of God and the good of the country at large. In all honesty and simplicity I would put another thought before you. We have, from a previous speaker, heard of a supply of water to be brought near enough to men's own homes. We might also ask whence was the water derived, because if it were polluted they might be required to avoid this large supply because there would be death in it and not life. And I may say, as a devoted, loyal minister of the Church of England, that the supplies which that Church ought to carry to the doors of the people consists of simple, good old-fashioned Protestant truth. The particular truth that I have been asked to set before you is that "the Gospel is the friend of the working man." First, I would say it puts especial *honour* on him. We have only to turn to the New Testament Scriptures, and we shall find that the Lord Jesus spoke to the common people, and that "the common people heard him gladly." And if we look to the histories of those who were raised up by God to carry the glad tidings of

the Gospel through the world, we shall find that they were largely composed of working men. John Huss was the son of a peasant; Martin Luther was the son of a miner; John Calvin of a cooper; Latimer of a farmer; Jeremy Taylor of a barber; Tillotson of a clothier; George Whitfield of an innkeeper; Bunyan was himself a tinker; and Newton a common sailor. Working men sometimes think they are overlooked, but that is never the case in the Gospel. If the Gospel had its way, *working men would not be undervalued.* What does St. James say:—"My brethren have not the faith of our Lord Jesus Christ with respect to persons; for if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place, and say to the poor stand thou there, or sit here under my footstool: are ye not partial yourselves, and are become judges of evil thoughts?" The Gospel would bring to the working man liberty and social blessings. It gives all needful power to the working man, for I know no motive so powerful as the love of God. There will be varieties of social positions, and out of them some of the most conspicuous of the Christian graces will flow; but we are all equal before the laws of the land—we are all equal before our God. The tears of real penitence, if analysed by the most eminent chemist, would be reduced to the same elements, whether they flowed from the eyes of a peer or a peasant. They are caused by the same processes, and are acceptable to God, exactly in the self-same way. And the Gospel would be a friend to the working classes if it had its way in another manner. If the working man would not be *under-valued*, neither would he be *under-paid.* The Scripture saith:—"The labourer is worthy of his hire."—"Masters, give unto your servants that which is just and equal: knowing that ye also have a Master in Heaven."—"The husbandman that laboureth must be first partakers of the fruit." And whether, in ecclesiastical or civil concerns, the workman's highest rights and privileges will be found to be secured by the Gospel of the Lord Jesus Christ. Where the Gospel is not, there the workman has always been oppressed; whether in philosophic Greece—imperial Rome—Saxon and Norman England—in China, Russia, Turkey. But wherever the working man can bring the Gospel light to bear upon the heart and conscience, there he will rise in the social scale. I believe civil and social liberty blooms best under rays of Gospel truth. Tyranny cannot triumph while the voice of Heaven's King is heard. No chains can stand a blow from the hammer of God's Word. And, therefore, if you would have domestic happiness, social decency, personal comforts, you will find the grand secret for obtaining them is the Gospel applied to the hearts and consciences of men. The last point I would mention is, that if the Gospel had its way, *the working man would never be under-taught.* God is no favourer of ignorance. The Bible says:—"ask"—"search"—"investigate." Truth has no fear of learning. Men may be wise in other things; but the best knowledge is that by which we may be made "wise unto salvation, through faith which is in Christ Jesus." There is no royal monopoly of spiritual knowledge. No, the Gospel is given for all sinners; and when the pleasures, and troubles, and cares of this passing scene shall be no more, each working man's soul, redeemed by the same precious blood, renewed by the same Holy Spirit, and refined by the same Almighty Grace, will hold as high a place as the souls of the most elevated persons in this world, amongst whom his lot may have been cast.

The Bishop of Manchester.

I had little idea when I came to this meeting that I should be called upon to address you—I came to listen merely. I observe that previous speakers have had special subjects committed to them to develop, but I have no subject, and I hope, therefore, to be forgiven if I am a little discursive in what I say. I have been forcibly struck by the same phenomenon that arrested the attention of the Bishop of Oxford. I come from the same part of the world as Mr. Harwood, and I am afraid that in his town of Bolton, or in my town of

Manchester, we could not have gathered together so attentive and so calm an audience after the polling at a contested election as I see assembled here to-night. For a moment, it is true, while Mr. Hughes was speaking, you got a little excited; but that merely showed that you had corns on your feet, as all of us have. Another interesting thing to me is that you are all sober—a great step onwards in English history that you should be so at the close of a polling-day. I think that your coming here to-night after an exciting political contest proves that you Bath people begin, as I hope all other people are beginning, to recognise the fact that the Church of England is something higher, broader, and deeper than the exigencies of any political party. It is a doctrine I have always tried to preach, though not always with success in my own diocese, that politics have nothing to do with Churchmanship: whatever colour a man puts in his hat—red, blue, or green—that has nothing to do with the Church. The Church of England should be broad enough to cover and include all differences of political opinion. I earnestly ask you not to be carried away by loud partisan cries, for if you do you will hardly know what the Church is in her sound, sober, Protestant, Evangelical mind. I claim for the Church of England that she is Protestant as well as Catholic; and if you want best to learn what the mind of the Church of England is, go to the Prayer Book, and you will see there developed methodically and systematically what her mind is, as she would have it understood even by the most unlettered of her children. I should be very glad if English working men would read that which I am afraid is seldom read—viz., the Preface to the Prayer Book, and they would see that the Prayer Book was not written to please this or that extreme party, but to put before all parties alike, the faith of Christ in such a form as would be accepted and approved by all sober-minded, reasonable, and conscientious sons of the Church of England. If you want to learn from other sources than the Prayer Book, go to the works of the old-fashioned divines of the Church, such as Hooker. I am afraid I am asking you men of Bath to do what you would have some difficulty in doing; but it is only what many thoughtful working men in the north of England have begun to do. I inquired before I came here if you had any free library in Bath similar to those flourishing in the towns in the North, and I find there is none. You have been told that you are the nation, but you you are certainly the most numerous element in the municipality of Bath, and the first thing I would advise you to do is to go to your Town Council and say to them, "Make a rate and give us a free library." At all events, when I ask you to go to good sound sources of information as to the Church of England, I advise you not to get your religious views from newspapers, and especially from those which are called ecclesiastical newspapers, for they breathe a partisan atmosphere mingled with controversy which cannot be profitable or wholesome food for the mind of any man. You have heard to-night that the Church of England is the servant of the people, and to my mind it is a far higher title than that of priest to be called a minister to God's people; it is that for which we are set in our parishes, and our work is to minister to the spiritual wants of those committed to our charge. We hear a good deal about differences, and some clergymen are called High Church, some Low Church, and some Broad Church; but it is very unwise to label the clergy in that way. See rather whether they are earnest in their parishes,—see if they visit the sick, look after the poor, and attend to the schools. Twenty-five years ago a clergyman generally began his day by going to his school. I am afraid that is not so much done now: there is a great deal of talk about making education religious, but the clergy and the laity too should throw themselves more directly into the work, and see for themselves what is the religious tone and teaching actually given in their schools. If you have a diligent and earnest clergyman, support him for his work's sake, and if he is wise he will look to you for support just as much as to the richer members of his flock. In Lancashire the working men furnish teachers by scores for our large Sunday-schools. Well-to-do people are getting too fine or too idle to occupy the benches of the Sunday-school, and we have been obliged to fall back on the working men and women, who, thank God! have never failed to answer the call. If you happen to have a lazy clergyman, find him work and make him do it. We must have no idlers,—ours

is a working Church for working men. Further, I wish every one of you would exercise that good common sense that you use in your ordinary affairs upon matters which are called theological; it does not require any special turn of mind to understand or to teach them. I admit that in religion there are mysteries beyond the ordinary capacities of ordinary men, and it would be absurd for a man who has not studied the subject, to set up to be a theologian; but at the same time I say that the "principles of the doctrine of Christ" are emphatically simple and emphatically few, and if you men will only exercise your common sense, you are qualified to have a judgment on most of the theological questions put before us every day—at any rate upon those questions in their practical, that is their real, aspect. "The common people," we are told, "heard Christ gladly," and, we must suppose, understood Him. I feel a profound anxiety for the future of the Church of England: I feel that we have arrived at somewhat perilous times, and the Church is not in such a state of unity, peace, and quietness which would justify me in auguring favourably of her condition to meet the trial plainly coming upon her. My own order will stand in the forefront of the battle; if any hard things are said they are sure to be said of the Bishops. I would ask you to believe that we are not such stupid, such ill-disposed, or such unfair-minded people as you are sometimes told; on the contrary, it is our wish to deal fairly and sympathisingly with all classes, and to set forward every good work going forward in our dioceses. A Bishop has a difficult game to play; he may wish to be tolerant, but he has often to deal with people who will kick over the highest traces and break through any laws. The Bishop's office in these times is a difficult one, and those who are placed in it by God's providence deserve the sympathy of all liberal-hearted Churchpeople. If there is one thing more than another that is wanted in the Church of England to carry her over these surging waves, it is that the clergy and laity should be united. The Church of their ordination has far higher claims on the clergy than their individual whims and humours. We hear of Protestant and Catholic revivals; but we do not want revivals in the sense of creating something new—we want to adhere more closely to our dear old Prayer Book, our dear old Church; and a call we may fairly make on the working classes is—"Will you help us to make the Church of England truly national, and enable it to do in the fullest and widest sense, for the nation, the work intrusted to her by her Lord?"

Mr. Brown, of Bath.

As one of the working men of Bath, I must express my regret that none of my class have had the opportunity of speaking on the subjects discussed by the Congress. There are questions on which we feel particularly interested—as, for instance, that of the Education Act, said to be passed for the benefit of working men and their children. There is also the question of Trades' Unions, which working men are now actively promoting and using, and they might have given the Congress some new ideas thereupon. Of one thing I feel certain, that if there is not a great interchange of thought between the clergy and the leading laity of the Church of England and the working classes, that Church will cease to be a national one. I rose, however, to ask you to pass a vote of thanks to the Bishop for his conduct in the chair this evening. He is not only an able administrator of his diocese, but a real working man in it, and he is greatly respected by the working men and by all classes in the diocese of Bath and Wells.

Mr. Lye, of Bath.

Fellow working men, I have great pleasure in adding my thanks to the Right Rev. Chairman for taking an interest in such questions as interests us as a class. For instance, the Temperance Movement and the education of the masses are two questions on which his lord-

ship has spoken with no uncertain sound. Seeing so many of my fellow-workmen present, and having myself passed over the bridge of abstinence to the land of comfort and happiness, I cannot help lifting up my voice in this great meeting of working men and asking them if they use the common sense God Almighty has blessed them with, they cannot but discern that the one hundred and thirty millions sterling wasted annually in this country for alcoholic drinks would build churches, schools, museums, and free libraries, provide better dwellings for the poor, and raise the working classes far, far higher than they now are? I hope the working men will stand by the Church of England, as it is only through her that we can ensure a sound Bible religious education for our children. For my part, I would rather my own children had no learning but that they got at the Sunday School, than the godless education which some people want to "shove" upon us. I beg to second the vote of thanks to the Lord Bishop, and to the other worthy gentlemen who have told us things which we have been proud and happy of having the opportunity afforded us of hearing.

The Right Rev. the President.

I THANK you for your vote of thanks, but still more for the admirable manner in which every one has conducted himself in this large meeting to-night: it has made my task not only easy, but a very pleasant one. It is, as many of the speakers have said, a very satisfactory consideration, that at the close of an exciting political contest you should have come here in such large numbers, and given your intelligent attention to what has been set before you.

WEDNESDAY EVENING, 8th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Right Reverend BISHOP ANDERSON took the Chair at Seven o'clock.

THE PRESENT NEED AND THE BEST MEANS OF QUICKENING INTEREST IN THEOLOGICAL THOUGHT.

PAPERS.

The Rev. CANON LIGHTFOOT.

WILL my presumption be forgiven, if I begin by questioning the thesis which I have been asked to maintain? When we are invited to discuss the present need of quickening interest in Theological Thought, it seems to be implied that a wide-spread aversion or indifference to Theology is the special malady of our time, of which it must be our business to obtain a diagnosis with a view to providing a remedy. Pardon me, if, remembering how once a witty monarch is said to have entrapped a learned society, I take the liberty of using the scales and trying whether there really is any diminution in weight, before I attempt to account for it.

Theology was called of old the Queen of sciences. Her divine right has been acknowledged almost without question through successive generations from that time forward. Has she been suddenly dethroned and discrowned in these last days? or, if the case is not quite so bad with her as this, must we at least confess that she has outlived her glory, and sits mourning over the reliques of a waning homage, which formal etiquette or deferential pity still consents to pay to fallen greatness?

I see no signs of this catastrophe, nor do I think it possible in the nature of things. I believe that towards Theology human instinct itself is Legitimist to the core. And certainly a flagging interest in Theological questions is about the last charge which I should venture to bring against the present time. On the contrary, it would be difficult to name any epoch since the Reformation when this interest has been more widely spread or more active, and (we may almost venture to add) more serious. The faults of this age are quite too many and too patent to be overlooked; but indifference on this most momentous subject is not one of them. Take up to-day's newspaper, or yesterday's, and what tale do they tell? Question the recent literature of England, and what evidence does it yield? Why one might almost say that the lay intellect and culture of the day feels itself constrained, as if by some hidden force, "to draw all its cares," if not "its studies, this way." I open a volume of Mr. Browning's poetry for instance, and I find it saturated through and through with Theological ideas. I do not refer only to such poems as "A Death in the Desert," or "Christmas-Eve and Easter Day," which plunge you into the veriest depths of Theological speculation; but there are few even of his slighter pieces in which a strong undercurrent of Theology is not perceptible. I turn from the poem to the essay, from Mr. Browning to Mr. Matthew Arnold, and I mark the same phenomenon. In any other age a writer of Mr. Arnold's tastes and temperament would almost certainly have confined himself to literary criticism and kindred subjects, but now he is swept irresistibly into the vortex of Theological discussion. I take up another writer, successful in another field of literature, Mr. Fitzjames Stephen. Here again it would not be rash to affirm that, if Mr. Stephen had written a century ago, law and sociology would have absorbed his literary interests. As it is, we find him handling the gravest Theological problems, and this with the avowed conviction that the most important social questions must ultimately have their roots in Theological principles of one kind or other. I pass on to a wholly different branch of study, and open the last work of an eminent philologer, Professor Max Müller. Here again the same tale is repeated. Comparative linguistic, comparative mythology, comparative religion—these will roughly describe the three successive stages of his literary career on the road which has led him to the common goal.

And so I might go on, piling example upon example, if there were any object in doing so. Art, poetry, philosophy, history, criticism, all pay a dutiful homage to Theology, as their anointed sovereign in the realm of knowledge. This homage is often strange and wayward in its manifestation; but homage nevertheless it is. The case is just the same when we turn from literature to politics. Lords and Commons, statesmen and lawyers and diplomatists, alike are drawn into the Theological arena, unable to resist the fascination. It is surely a speaking fact that

within so short a time men as eminent in public life as Mr. Gladstone and Lord Russell and the Duke of Argyll and the Duke of Somerset and Lord Hatherley and Lord Stratford de Redcliffe have all felt compelled to unbosom their thoughts on the grave Theological questions which harass the age.

This being so, it will be found more impossible than ever at the present day to "hang Theology," however desirous some may be, or rather may fancy themselves to be, of compassing this end. The process of strangulation may be as complete as they can make it; but the victim will start up again, and haunt the executioner in his dreams, not as a mere shadowy ghost, but a solemn and vivid reality, which no grave can hold; for it has an inextinguishable life. Widely as I differ from Mr. Fitzjames Stephen on many vital points, I feel truly grateful to him for exposing with a vigour of language and an independence of thought, which is sure to command attention, the futility of imagining that moral principles will stand without the religious basis on which they were erected, or, as a direct consequence, that legislation and politics ought to hold, or can ever hold, a position of absolute neutrality towards Theology.

Indeed, so very real is this interest, that even those who most eagerly repudiate it in words, betray unconsciously that they do not mean what they imagine themselves to mean. Thus, for instance, I find Mr. Froude in a very striking and eloquent passage of his history declaiming against Theology in no measured terms; "God," he says, "gave the Gospel; the father of lies invented Theology;" with more to the same effect. Yet in the very same breath he extols the teaching of our Lord as inculcating "the perfect goodness of the Father in heaven." What, I ask in astonishment, is this doctrine of the Love and Fatherhood of God but a Theological proposition of the most profound, most comprehensive, most stupendous import? So then, it seems, Mr. Froude, carried away by a righteous horror of religious persecution, has been betrayed into saying what he did not mean to say. The temptation of a daring antithesis was too strong for him.

Thus we may console ourselves that there is interest enough in Theology at the present day, if we can only succeed in appropriating and directing it. The whole social and intellectual atmosphere, in fact, is reeking with Theological speculation. I am therefore compelled to interpret my thesis in a more limited sense. I must suppose that it points rather to a depreciation of Christian Theology, or (to use a more direct term) of Christian dogmatics, which is assumed to prevail, and doubtless does prevail, to a very large extent. So interpreting it, I will offer a few suggestions with a view to overcoming this indifference. The fuel is there in abundance, if we can only succeed in firing it with a spark from the altar of the Incarnation.

Now, one great cause of this indifference to Christian dogmatics is that many men's minds are largely preoccupied with the more elementary problems of Theology. The tree cannot grow freely while you are digging down and exposing its roots. You cannot expect a man to take a deep and living interest in the doctrines of the Incarnation and the Atonement when he is asking himself all the while whether there is or is not a personal God and Father of all; whether prayer is or is not an idle waste of breath, a mere impulsive cry of stricken humanity,

wantonly dissipated by the random winds; whether there is or is not a life after death, a future immortality of weal or woe. This is the disease in the religious temper of our age. It will wear itself out in time through sheer exhaustion; but meanwhile how must we deal with it? I would appeal to history. It is a mistake into which men most readily fall, and which it is most difficult to eradicate, to suppose that the course taken by the current of intellectual and social life in their own day must be final. Their horizon is necessarily bounded. Looking before and after, they see the ripples chasing each other all in one direction, and thence they rashly conclude that the great ocean of truth must lie in that quarter of the heavens, and that only, towards which the stream seems tending. If then you can get them to trace its windings in the map of the past, you may hope to emancipate them from the tyranny of this idea. Ask them to place themselves in imagination in the first or second centuries of the Christian era, and they will find the two intellectual tendencies against which the Gospel had to struggle not so very unlike the antagonisms of their own time. The materialism of to-day has an exact counterpart in the Epicureanism of that age; the philosophical theism of to-day is not inadequately represented by its Stoicism—in its high moral tone, in its wide scientific sympathies, in its devout religious aspirations. If a highly cultivated and intelligent Roman living at that time had been told that Christianity was destined to prevail over both these rivals, he would have laughed the idea to scorn. How could he suppose that a mere Syrian superstition, which was compromised by its strange history and clogged with its transcendental dogmas, could ever gain the ascendancy? The spirit of the age was dead against it. It might have had some chance perhaps at an earlier and darker epoch, but in this full blaze of civilisation and intelligence its victory was simply inconceivable. The only question about which he could waver was whether the Stoic or the Epicurean would carry the day. The one was the more worthy of winning, but the other seemed to take more widely. What was to give Christianity the advantage? Was not everything in favour of the Stoic and the Epicurean—prior occupation, greater reasonableness, superior mental culture, higher social position—indeed the highest social position of all, for both had worn the imperial crown? Such an appeal to history must, I venture to think, suggest grave misgivings to any thoughtful mind, whether it is altogether reasonable to commit oneself to the intellectual current of the age. Nay, when we reflect that this is the heyday of spirit-rapping and of pilgrimages, we may perhaps begin to doubt whether the course of the stream is quite so clear after all; certainly there are back currents far too strong to be ignored.

Or the appeal to history may take another form. It is plain that one serious obstacle to the reception of revealed truth at the present time is the bias which has been given to the human mind by the rapid and splendid victories of scientific research. A certain class of truths has assumed an unexampled prominence; a certain set of faculties has been stimulated into abnormal activity. Thus the mental development of the age has become one-sided. Truths which do not fall under the cognisance of these faculties have not their fair chance. Here again we should do well to contemplate the tendencies of the present in the mirror

of the past. This is not the first time when a flood of new light suddenly poured in upon the human mind has been blinding in its immediate effects. The age of the Renaissance entirely lost its balance in this way. The immediate effect of the classical revival was an epidemic of semi-Paganism. Priests, Bishops, Cardinals, even Popes, took the infection in a virulent form. It seemed for the moment as if the heart of the Church would be eaten out with unbelief. This parallel lays no claim to novelty; it has been drawn once or twice before. But, so far as I can see, it is real; and, if so, it will not suffer by repetition.

But, while this temper of the age is beyond our control, and can only be met indirectly, we have it altogether within our power to see that dogmatic truths are presented in the form which is most likely to win acceptance. And in this respect we have still very much to learn. Our Lord compares the scribe instructed for the kingdom of heaven to a householder bringing out from his stores things new and old. We remember the old; we too commonly forget the new. Christian Theology cannot be a bare stock, which, however useful as a sign-post, yields no fruit and affords no shelter. It is rather a living stem, which is ever throwing out fresh branches. I must ask you to take this metaphor with such limitations as the nature of the case suggests; but the thing which I mean will be plain. Any great Theological doctrine must appear in new lights and suggest unforeseen applications from time to time, just as some glorious scene in nature, though one in itself, is ever developing fresh beauties under the changing conditions of sun and sky. And, if we persist in offering Theology still under the forms and with the limitations which it took three centuries or six centuries ago, we are substituting a hard and unattractive photograph for a living, speaking landscape. Each age has its own intellectual interests, its own moral aspirations, its own social enthusiasms; and the Theologian's first duty is to fasten upon these and take them for his starting point. So far as they are truthful and good (and some elements of goodness and truth may be found in all), they will have affinities with the doctrine which he is commissioned to teach, and these affinities he will make it his business to master. This principle will admit of many applications.

1. In the first place, the present age is essentially utilitarian. When it pays respect, its rule is payment by results. It is unable to appreciate and therefore slow to recognise, anything of which it does not see the use. But it has come to look on dogmatic Theology as barren and unproductive, and therefore such Theology has little or no attraction for it. Many people plainly say, and many more vaguely surmise, that it does not matter what a man *thinks*. This language rests on the tacit hypothesis that a man's beliefs have no influence on his conduct, or on the conduct of others. But such a proposition, when plainly stated, is simply monstrous. There is hardly a page of history which does not give the lie to it. A man's actions, it is true, are often very much better than his beliefs; for his character has been moulded by the beliefs in which he was brought up, and by those which prevail around him, even more than by those which he holds for the time being. It is the resultant of all these forces, and not the effect of the last alone. Nay, I might appeal to witness after witness who will not be suspected of partiality to my cause, to bear me out in saying that it does matter, and matter

exceedingly, what a man thinks. The gravamen of writers like Mr. Greg and Professor Huxley is not that Theological dogmas produce no effect at all, but that they produce far too great an effect.

But, whatever we may think of this temper of the age, we must take account of it, if we would render our teaching effective. We must make it evident that Christian dogmas are not mere barren forms. We must show that each proposition in the Creed involves some corresponding duty and produces some corresponding effect on the believer. It quickens his moral appreciation, or it enlarges his intellectual conceptions, or it elevates his spiritual faculties; it educates the man and makes him better in some direction or other. I do not myself think this demand of utilitarianism unreasonable. I cannot suppose that any doctrine has been revealed except with such a purpose. It seems almost blasphemy to imagine that any article of the Creed can unlock a single bolt in the gates of the kingdom of heaven for any man, otherwise than by making him more fit for that kingdom.

2. But again; this age is essentially an age of travel, and therefore an age of fusion. Ulysses-like, it has not only "seen the cities of many men," but also "learnt their ways of thought." The effect of this on Theological speculation is obvious. The railway and the steamship and the telegraph wire have brought us into close contact with the three great religions which divide with Christianity the allegiance of the world. The Brahmin and the Buddhist and the Mohammedan were already our fellow-subjects; they are now our associates. Their religious belief has a personal interest for every intelligent Englishman. It is plain therefore, that in our doctrinal teaching we must take this new fact into our reckoning. But to do this effectively we should approach these religions in a spirit of appreciative sympathy, and not of blind antagonism. St. Paul at Athens—it cannot be too often repeated—is our true model in this matter. We must seek out what is best in them, and not only what is worst; and we must put this best in its proper relation to the main doctrines of our faith. Thus we are required to take a wider sweep in our exposition of doctrine than we have hitherto done. And here I cannot help regretting the unspeakable loss which the theology of the Western Church has sustained in allowing the doctrine of the Word to drop out of its current conceptions. The misuse of it in ages gone by will not excuse the disuse of it now. This doctrine, if we were thoroughly interpenetrated by it, would guide us, as of old it guided the early fathers of Alexandria through difficulties closely akin to our own. For only consider how much is involved in the idea as expounded by St. John—"In Him was life, and the life was the light of men;" "He was the true light that lighteth every man coming into the world." The Gospel and the Incarnation are not isolated facts to this Evangelist. Their affinities are not even restricted to the old dispensation and the chosen race. The Gospel is the adequate answer to all the heavenward aspirations of men in all times—the culminating lesson in the Divine teaching, which has been heard with more or less distinctness in every nation and every age. The Incarnation—the Word *made* man—is the ultimate term in a series of historical manifestations, wherein the Word has spoken to man, has associated with man, has wrought with man. Work out this idea in the light which our lately acquired knowledge of

Eastern religions has thrown upon it. It will be found eminently fruitful, and it cannot fail to arrest attention in an age for which the comparative history of mythologies and religions has a powerful and ever-increasing attraction.

3. From this subject we should naturally pass on to the relations of the Theologian towards scientific research. But time would not suffice to do more than offer some broad and general suggestions; and these have been so often repeated that a fresh rehearsal would only be wearisome. I would merely add that here again the neglected doctrine of the *Logos* must be our standing ground. If we really believe the teaching of St. John and St. Paul, then our attitude towards scientific discovery must necessarily be one not of ill-disguised antagonism or suspicious reserve, but of frank and reverential sympathy. For they tell us that all the works of creation and all the processes of nature are the direct agency of the same Divine Word, Who was made flesh, and became man for us. Thus our scientific interests are intimately linked with our religious aspirations.

4. Lastly; Theological thought cannot be treated independently of the great social questions which are agitating men's minds in our time. The doctrine of the universal brotherhood, the potential equality, of mankind in Christ, as taught by St. Paul, must have some bearing on these anxious problems of the day; and this bearing it should be our task to develope. It would indeed be an incalculable evil to the Church, as it would be a shameful forgetfulness of their charter, if in the conflicts between class and class the clergy should ever allow all their sympathies to side with the higher against the lower, because they happen to move in the same social circle. But of such a disaster there is, I trust, very little danger. On the other hand, it is their business to confront false theories of liberty and fraternity and equality with the true. But in all cases they would do wisely to devote themselves to constructive work, leaving to others the destructive. Iconoclasts will not be wanting who will do this far more effectively than they themselves could have done it. The colossal image of the modern Serapis, whose imposing presence dominates the sanctuary—its arms outstretched as if to embrace all humanity, its head crowned with the bushel, the emblem of plenty, and its side guarded by the three-headed monster—will not be left unchallenged. Some stalwart arm is found to strike the fatal blow, and the majestic head rolls helplessly on the floor. This work, I say, may well be left to others. It will be your task rather to understand and to guide the social aspirations which created the delusive idol; to show that the brotherhood of men is not an empty dream, but rather a Divine ideal, towards which we must work, patiently indeed and cautiously, with due regard to other and even higher claims, but which we must never allow to pass wholly out of our sight.

The purport then of what I have attempted to say, is mainly this—that if we would interest our age in Christian Theology, we must first appreciate its impulses and adapt ourselves to its wants. A lever is placed in our hands, by which we may lift men's thoughts to heaven; but we can do nothing with it, unless we have first found our fulcrum here on the earth.

The Rev. P. G. Medd, Rector of Barnes.

We cannot say, when we look around us at the phenomena of modern life in the present generation, whether in the old world or the new, that there is any lack of genuine interest in religious and even in theological subjects. The minds of men are more than interested, they are even agitated, about many questions which closely touch on the higher, the spiritual, life of man. There is a fermentation of religious thought, both within and without the limits of recognised Christian communions, which will certainly leave an abiding mark on the religious history of the race, and will make posterity note our present age as a critical epoch. Not to go too far a-field, the Germany and the England of to-day and of the last thirty years will supply sufficient proof of the truth of this assertion, and abundant illustration of it.

The multiplication of Lives of our Blessed Lord from all possible points of view; the immense development of every department of Biblical study and research which is resulting—no doubt for a good end—in putting every part of the Sacred Scriptures into the crucible of the most searching criticism; the eager questionings of every received and traditional view, from the platform of the most adverse and destructive prejudice—the preparation, among ourselves, of a new translation of the Bible—the appearance of important exegetical works, such as will occur to the recollection of all of you when I name the names of Wordsworth, Ellicott, Alford, Pusey, Trench, Jowett, Stanley, Lightfoot, and others—the progressive issue of commentaries on the whole Bible—the publication of essays on religious subjects by men of such eminence in other ways as Lord Stratford de Redcliffe, Lord Hatherley, the Duke of Somerset, Earl Russell, and Mr. Gladstone (without at all entering into the question of their comparative value, their orthodoxy or the reverse)—all these are undeniable evidences of a very real interest in religious and theological subjects. How, then, am I to understand the topic which, only so late as Saturday last, I was called upon by the officers of the Congress to handle on this occasion, in the unavoidable absence of one far more capable in every way of doing justice to it than I am—"The need of quickening an interest in Theological Thought?"

First, I would understand by "Theological Thought," *the Science of Theology properly so called*—that is, the accurate, logical co-ordination of Revealed Truth, in its several branches and departments, as it relates to the nature of God and to His dealings with man as a spiritual and immortal being, in such wise as to exhibit it in a systematic and coherent form to the intellect and heart of man.

Taken in this sense, I can understand the meaning of our subject of this evening. The present interest and even excitement about religious matters indicates at once an urgent need and a great opportunity for real Theological Thought to step in with its satisfying answers to the eager questionings, and ofttimes blind and confused gropings after truth, which are characteristic of our day; while the mass of accumulated, and still accumulating, material to which I have referred, may be best regarded as a providential help and means towards the construction of a scienitfic Theology, such as shall be at once a worthy monument of Theo-

logical Thought, and an adequate exhibition of Christian truth, as the very everlasting truth of God; well able, when duly set forth in all the full beauty of "the proportion of the faith," to fill that heart of man whose needs are much the same now as they ever were, and also to satisfy that curious and ambitious intellect which, proud of its recent acquisitions in the realm of physical knowledge, turns naturally with increased demands and heightened expectations to the problems of our spiritual nature.

The great truths of revealed religion remain in themselves the same from age to age. But our apprehension of and appreciation of them, our application of them to the fresh emergent needs of the individual and of society, in the more complex and trying circumstances of modern times, may and ought to vary, and that in the direction of ever-increasing growth and fulness and grateful realisation. This is the legitimate *development*, which must be continually going on, if Christianity is not to be a dull and stagnant thing. God has given us outward nature to serve, among other uses, as a field for the delighted exercise of our highest powers. Itself remains the same; but our knowledge of it grows and increases, and we give God hearty thanks therefor. And the more we know of it, and turn our increasing knowledge to account, the more it seems to be inexhaustible, alike in wonders and in resources. Just so is it with God's Revelation of Himself in grace, and of His purposes of mercy to mankind through His Son. Increased study of the written record of that Revelation discloses fresh wonders, depths as yet unsounded, heights as yet unscaled, and further undreamt-of resources, held in reserve (it may be) until hitherto unguessed needs and difficulties of man shall drive us to find in them their satisfaction and their answer.

The Church's knowledge and intelligent realisation of her revealed deposit has certainly developed, and grown distincter, as her life has extended in time and in area of space. Her ever-growing experience of man's wants, her embrace of wholly different races from time to time, at wholly different stages of civilisation, have given her fresh views of the infinite resources of Him Who is the constant object of her adoring contemplation, and Who says—"Look unto Me and be saved, all the ends of the earth." Her conscious grasp of His Divine Personality was strengthened by the prolonged struggle with Arianism, and has been clearer ever since than it was in the ante-Nicene age. Her heart-stricken sense of the Sufferings of her Crucified Lord grew keener in the mediæval period, after her conquest of the Northern races, and the consequent infusion of a sadder, more thoughtful, element into Christian civilisation, than it had been before. Next, from the thought of a great united system, pressed too far in the revived ascendancy of Latinism, came, by reaction, a more quickened sense of the individual's personal responsibility to God, and a new appreciation of St. Paul's position and writings.

Now, perhaps, the lesson she is more specially learning is that of a quickened and more dominant sense of the Fatherly love of God, and of the preciousness and dignity of Man His offspring, of the grandeur of Man's destiny and the glorious capabilities of his nature, to be evolved, in an unending progress, through his sacramental union with the nature of the Incarnate Son. These thoughts, and, connected with them, deep

thoughts on that whole range of subjects which are classed together under the name of *Eschatology*—the condition of the departed, Christian and non-Christian, the future resurrections of the one and the other, and all that is to follow each—the true interpretation of the Apocalyptic Scriptures of both Testaments, of our Lord's prophetic discourses in the 24th and 25th of St. Matthew, and of St. Paul's language to the Thessalonians, and in the 15th chapter to the Corinthians—all these, I very humbly think, from indications which I see around me in the current religious literature of the day, are working in the minds of Christian believers in a way that constitutes a very pressing call for quickened and concentrated Theological Thought on the part of those who are able to give it. I believe the answers to these blind, instinctive, questionings now current among us will be found in the Church's deeper, closer study of the precious deposit of the Catholic Faith divinely committed to her keeping. And if, among ourselves, such closer study shall lead to a general recovery of our hold on some, possibly once abused, truths, which were not (thank God !) denied, but allowed to fall into abeyance, by our English Reformation, this also will be in many ways a gain.

The work, which I have most inadequately sketched, will be a mighty one. *Exoriare aliquis!* May the great Father of Lights raise up one who, in grasp of intellect, in clear, equal-minded candour, in strong and humble faith and love, in fearless truthfulness and courage, shall be equal to the sufficient accomplishment of so weighty a task, and shall give to the Church of the future, as a κτῆμα ἐς ἀεί, a complete and systematic exhibition of the Catholic Faith, which shall be to it what the works of a John of Damascus, or a Thomas of Aquinum, have been to the Church of other days.

'Tis the time which produces such men, though the men, when they come, are above and beyond their time. Can we do anything to help and further the culmination of so ripe a growth? We have foundations for the encouragement of Theology proper, and have in our own day been privileged to hear and read Boyle Lectures, Bampton Lectures, and Hulsean Lectures, for which we may well be thankful. Among our prize essays, too, some can be named that are of abiding value. But all these deal necessarily with only parts of the great whole, and the lecture or sermon form, certainly, is not the best for the full exhibition of sustained Theological Thought.

Besides consummate intellectual power and wealth of learning—besides a comprehensive survey of the actual condition of Theological inquiry with a living personal interest in and sympathy with its problems—and all these qualities are illustrated in more than one of the productions to which I have just alluded—there is need of time and patience, and of that abundant leisure which, in these busy days, it is so difficult to combine in due proportion with the needful living experience of actual men and things. We receive but few great works from our Bishops after their elevation. The exigencies of their high office, at least among ourselves, render their production of such clearly impossible. More might perhaps be looked for from our Deans. But in all ranks of clerical life there is, perhaps, too great a tendency, amid the great and blessed effort which the Church is making to recover lost ground, to an almost feverish activity, and a too exclusive devotion to the practical,

and to what tells in the form of immediate result. Yet we want the Von Moltkes of the great campaign, as well as the enthusiastic officers and devoted rank and file.

Another hindrance, again, here as elsewhere, arises from "our unhappy divisions," which impede the healthy circulation of Theological Thought, and too often close the mind against needful and precious truth if it be unfamiliar, or be tendered from what narrowness or ignorance may choose to consider a suspected quarter.

To name these adverse influences is to suggest that we should all do our utmost, each in our own sphere, to remove them.

For us (the clergy) I believe it to be a most solemn duty to consecrate some portion of our time, in even the largest parishes and the busiest life, to real Theological study; and, even more than this, candidly to open our minds to the written and spoken words of each other on the subjects of "The Common Faith," "for ye may all prophesy one by one, that all may learn and all may be comforted" (1 Cor. xiv. 31). And if I ought not to sit down without making some direct practical suggestions, let me name two things, by no means out of reach, which I think might tend to quicken an interest in Theological Thought:—

First, that our *clerical meetings*, especially in towns, be made to include all the clergy within whatever area they may cover, and not restricted to this or that party; that they undertake, at regular intervals, the discussion of some really Theological topic, and be held more frequently.

Second, that some *monthly or quarterly periodical* be created or adopted for the publication of papers on points of Theology by sincere and honest members of the Church of England. We have too many of these organs. True, and they are mostly too narrow. What we want is *one;* one which shall have general currency among us, which at least every beneficed clergyman shall make it a point of honour to take in, and which shall end by swallowing up all the rest.

The Rev. Professor Plumptre.

It might almost seem at first as if the subject on which I have been asked to speak involved a wrong diagnosis of the mental disease that characterises our present life. What do we see around us, we may ask, but phenomena that indicate an over-stimulated activity of Theological Thought in at least a large proportion of all professing Christians? The half-extinct volcanoes of past controversies are evermore breaking out into fresh activity. The old questions of dogma, discipline, ritual, are being discussed over and over again, with almost increased acrimony. If the good grain is not yet sifted from the chaff, it is not for want of well-plied flails and winnowing fans on all sides. Have we not, too, our recognised organs of religious schools and Church parties, whose business it is not to allow the energies of Theological Thought to slumber for a moment? Do we not need, it may be asked, in the midst of all this din and hubbub of penny trumpets, ever breaking in upon our peace, some pitched too high and some too low

for harmony, sedatives rather than stimulants? Are we not suffering from hypertrophy rather than defect of nourishment?

I cannot believe, however, that those who fixed on this subject for our consideration were blind to facts that are so patent. They must have wished to lay a special stress on *thought* as meaning *thoughtfulness*. They must have intended to force us to start with the assumption that the phenomena of which I have spoken were essentially unfavourable to that temper, or at least inadequate to produce it. Hasty discussions of momentous doctrines, embittered by personal railing and rebuke, the settlement in leading articles or the letters of excited correspondents of problems which have vexed the intellects of men of loftiest powers, statements that prove baseless and quotations which we cannot trust, those "short answers on great questions" which Augustine hated with so hearty a hatred, all this they felt was destructive of the temper of true deliberate inquiry. To indulge too freely in those stimulants, to yield to the craving for the weekly or the daily dram, is to incur the risk of passing by degrees into the very *delirium tremens* of controversial excitement. What that comes to we see in our ever-recurring panics, our visions of spectres that we cannot exorcise, our frantic desire to hit at something, or strike some one down, in order to relieve our agitation. The great masters of the higher life would, if I mistake not, order one whom they wished to train to habits of theological thoughtfulness to practice a total abstinence from that the excess of which is so injurious. Those who take a middle course and shrink from enforcing so austere a rule will at least advise that it should be balanced by the discipline of practical activity and the nutriment of more solid food.

Beyond the region which these activities cover there is, however, an evil of another kind. Partly as a reaction against this bent of mind, partly as yielding to the main current of thought now sweeping over us, there is among many men, among those especially of higher culture, or of none at all, an indifference to all Theological Thought—a conviction that as such it is fruitless, and leads to nothing. They resent the claims of Theology, distrust its records, prefer to deal only with phenomena which they can weigh and measure, with laws which they can verify.

I am free to confess that I do not find the remedy either for our over-stimulated Theological Thought, or our defective theological thoughtfulness, or our aversion to the whole method which that thoughtfulness assumes, in another region, to which some of us may look hopefully. The last twenty-five years have been fruitful in a far greater degree than any previous period in Dictionaries of the Bible, Handbooks, Educators, papers scattered broadcast in religious serials, dealing with the history, the archæology, the botany, or zoology of the Bible. I have taken too large a part in such things myself to wish to disparage them. Seeing that we have the treasure of Divine truth, not in the form of a code of laws, or a *Summa Theologiæ*, but in that of a history and a literature, I hold that it is the first step to a right understanding of that truth that we should study the records that contain it as we study the histories and the literature of other nations. That study at least helps to make the history vivid and distinct, and to give us an insight into the thoughts which are expressed in the

literature. It is a far healthier discipline for the mind, as bringing us into contact, not with dreams and speculations, but with facts, than much of what passes current as theology. But with all the desire which I may feel to magnify my office, I cannot for a moment cheat myself into the belief that these things meet the want of which I speak to-night, or constitute an adequate basis for what we call Theology. If by that word we mean that which brings together into form and order whatever is known of God, the nearest approach which the nature of the case admits to a science of the Divine Being, and the laws by which He governs the universe, material, moral, spiritual, then, I apprehend, we get but little help towards the construction of such a science from the physical geography of Palestine, or descriptions of its plants and birds, or the inscriptions which record the conquests of Sargon or Sennacherib.

Do we advance more nearly towards the desired end through Congresses like that which brings us together to-night? Are the Conferences, Synods, and the like, which are now so familiar to us, helpful in quickening Theological Thought in the higher and better sense of that term? I readily acknowledge that they render some very valuable service, that they remove some impediments. Discussion in open council gives a fair hearing to both sides of a question, and at least tends to an impartial judgment and a healthy equilibrium. The asperities of controversy are softened down by the interchange of the common courtesies of life, and we learn to overcome what I may call the "bogey" feeling, with which, prior to personal contact, we are sometimes apt to regard the champions of views that seem to us heretical or unsound. If it is too much to expect that all men should see the "infinitely little" in its right proportions, there is at least some hope that they will be less prone to magnify molehills into mountains. But, granting all this, there are serious drawbacks. The questions discussed at these Conferences, though they rise out of Theology and assume theological principles, are for the most part practical, and not speculative. They belong to the region of what one may call Applied Theology, and, as such, do not tend to foster the habit of dealing with the problems of Theological Science as such. And even if they did, the rapid succession of topics, the conflicting views which are put forward, each within very narrow limits of time, are apt, I imagine, to bring with them something like a sense of bewilderment. Even where the subject has been handled in something of a thoughtful and scientific spirit, the paper fails of its effect as quickening thought at the time, and is then buried in that volume of Congress reports to which few, I imagine, turn afterwards, unless it be to refresh their recollection of what they themselves have spoken. Church Congresses are good in their way, as are the meetings of the British Association and the Social Science Congress; but few men of science or statesmanship would hold that the study of the reports of those gatherings is a sufficient training for the scientific study of the subjects with which they severally deal.

It remains to speak of methods that are more promising. And first and highest among these, we may place the thorough, careful study of the interpretation of the Divine Word—the endeavour to bring out the meaning of each single word, of each section, of each book, as it was

written, as representing the mind and character of its human author, as bearing upon the wants and circumstances of those to whom it was addressed. That work is, of course, no light or easy task. In this spiritual culture of the soul, as in that of the world of nature—

> Pater ipse colendi
> Haud facilem esse viam voluit.

But our own time has been singularly fruitful in helps and appliances for this work. We are no longer left to the extravagances of Patristic or the narrowness of Puritan interpretation, and that great succession of interpreters of which Cambridge may well be proud :— Alford, Wordsworth, Ellicott, Westcott—(if it were not that he is present with us to-night, I would add yet another name to take its place in the foremost rank with them)—have done much to fulfil Butler's prophetic saying, that it might be reserved for a later generation than his own to bring out new thoughts and find deeper meanings even in the books which have been for so many centuries in the hands and on the lips of men. If we would foster true habits of Theological Thought, we cannot do better than popularise the results of these labours. Bible-classes, courses of lectures on special books of Scripture—sermons based, as Bacon counselled, more upon exegesis and less upon the common-places of dogmatic Theology—all these will help men forward to the goal. It speaks much for the soundness of this method, that while the disturbing forces which have set men's minds drifting in this or that direction beyond the ancient moorings of their faith have had their birth at Oxford, this band of Cambridge scholars have for the most part held on the even tenor of their way, the most conservative recognising the claims of a true and free criticism, the most liberal retaining a deep and loving reverence for the preciousness of the Divine Word, of which they undertook to be expounders. The results of this method may sometimes seem wanting in definiteness and precision. Men may hold single truths firmly, without attempting to adjust their mutual relations. They may be unable to tabulate the outcome of their labours, and may rest in a Theology more or less fluid and not crystallised, such as we find in Scripture; but though the impatient craving for system may murmur that it is so far disappointed, there are those who will believe that God's way of teaching is better than man's, and that there may be as much presumption as reverence in attempting to define what it leaves undefined, or in turning poetry into logic in order to complete the full-orbed proportions of a system of Theology.

I do not say that the study of such systems is without its value as an intellectual or even as a spiritual discipline. The desire to see the truths of the religious life, of the Divine Kingdom, in their right relation to each other, to trace there also the reign of law and order, is as natural and, within due limits, as legitimate as the wish to bring the phenomena of the world of matter under generalised statements, and to watch by what laws the forms of life have been evolved, or how the forces of the universe are correlated with each other. And where any really strong intellect has set itself to that task, the study of the system into which it has brought the truths which in Scripture are scattered here and there, as if at random, is sure, if only as the training of intel-

lectual athletics, to repay the labour. The *Sentences* of Lombard, the *Summa Theologiæ* of Aquinas, the *Institutes* of Calvin, the *Westminster Confession*, and the other symbolic books of the Reformed Churches, are all examples of what the intellect of man can achieve in this region, examples also, we must add, of what the spirit of system-building and formulating may come to, if it develop itself unchecked. But it is an obvious drawback on such books that if they are on a great scale, like those which I have named, life is not long enough to admit of the study of many of them, and that to study one only is to incur the risk of being stereotyped in one mould of thought, of being a *homo unius libri*, and that book not the Divine Word,—*unius addictus jurare in verba magistri*, and that master not the Christ. And if they are on a small scale, condensing into some short Pinnock's *Catechism of Theology* all the problems of the universe, then we must say without shrinking that they are more open than any books in the world to the condemnation which Bacon passes upon epitomes in general as the "corruptions and moths" of all true knowledge.

Less open to dangers of this kind, and in the long run doing more to quicken the thoughts of men in their study of Theology, are the treatises or monographs on single regions or aspects of religious truth, in which the literature of the Church of England is singularly rich. In this, the more speculative and so far less purely scholar-like treatment of Theology, the University of Oxford has taken a conspicuous lead. Partly owing to the Aristotelic character which had been stamped upon its studies for centuries, partly to the revival in greater force than elsewhere of a true historic method, its greater minds from the days of Hooker downwards, avoiding the over-systematising, the "subtle and vermiculate questions" of scholastic Theology, have occupied themselves with the principles on which Theology rests, and with their historical growth and application. The *Ecclesiastical Polity*, *Butler's Analogy*, the *Bampton Lectures* of Dr. Hampden, Dr. Mansel, and Dr. Liddon, Newman's *Essays on Justification and Development*, Mr. Oxenham's *History of the Atonement*, Mr. Maurice's *Kingdom of Christ*, may all be referred to, different as are the types of thought which they severally represent, as examples of what I mean. And these after all are the books that tell. Far more than the systems in which every question and answer are pigeon-holed and labelled, they have fallen with a germinating power on the minds of men, and been fruitful for more than one, often for many generations. They quicken inquiry, make men see the vastness of the problems with which we have to deal, help them to recognise the limits of our knowledge of the things of God, and check, in proportion as we study them carefully, the tendency to over-hasty dogmatism, or the reaction of a general scepticism to which the study of formal systems is apt to lead us. No one, I imagine, can read any one of these books without feeling what a different atmosphere he is breathing from that which meets him on the lower level of the mists and miasmas of current controversies, how they brace the intellect like the tonic action of the keen mountain air.

One might be tempted, under the influence of a great name, to assign a yet higher place to another study, as helping towards the end we have in view. "It is not St. Augustine's nor St. Ambrose's works," says Bacon, "that will make so wise a divine as ecclesiastical

history thoroughly read and observed." Most men have felt, I believe, something of a sense of elevation above the pettiness of passing disputes and discords when under the guidance of some great historian like Milman or Neander: they have tracked the controversies of past ages, and seen how much of human ignorance and weakness were found in the disputants on either side, how a Wisdom greater than their own has allowed now this and now that aspect of the truth to become prominent, now one and now another form of Christian life and worship to prevail, working out a law of progress by antagonism, and fulfilling itself in many ways "lest one good custom should corrupt the world." But the guides, it must be owned, are few, and they fail us most where we most need their help, in the periods which come into closer contact with the questions and the interests of our own day. Histories of Apostolic, of Eastern, of Latin Christianity, of early heresies and ancient councils we have in fair abundance; but where shall we find one that unfolds impartially and dispassionately, with a clear eye and an even hand, the history of the great European reform of the sixteenth century? Even within the narrower limits of the history of the English Church we look in vain for guidance at once adequate and trustworthy, and for the most part find only a narrative that twists events and garbles quotations to suit the interests of party; deliberate attempts to whitewash characters on which the world had left many stains, or blacken those who were clothed in white as becomes the saints of God who shine for ever and ever as the stars of heaven.

Lastly, I call to mind the pregnant words which the Church historian of Germany, Neander, took as the motto of his great work, "*Pectus est quod facit theologum.*" Over and above all accumulation of knowledge and all discipline of the intellect, there remains, as the indispensable condition of true Theological Thought, that of purity of soul, the love of truth for its own sake, the willingness to be taught of God, and to do His will, to which is attached the promise that it "shall know of the doctrine whether it be of God." We see, it is true, that many in every age who seemed to fulfil that condition have lived in opposite camps, used different shibboleths, been ready to accuse each other of worshipping a different God. But those who believe that He abideth faithful, and cannot deny Himself, will wait for the fulfilment of the promise in patient expectation. If not in this life, then in the life to come, when ignorance is illumined and prejudices melt away, they shall recognise that though they knew it not, they were yet one in Christ, and were brothers as having one Father in heaven. For such an issue we must be content to wait. Meanwhile, the depth and fulness of the maxim has another side. Selfishness, in all its myriad forms is fatal to true Theological Thought. "Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin." In one sense there is, as we say in our common speech, no "royal road" to theological or to any other learning. But here is the path marked out for us, so clearly traced that the way-faring man cannot err therein. The true King's highway to the wisdom which we seek is to be found in an intellect emancipated from prejudice and a heart purified from baseness.

ADDRESSES.

The Rev. Prebendary Earle, Rector of Swanswick.

When I stood in the midst of the great congregation in a beautiful building, anciently founded, recently and freshly renovated to represent the "beauty of holiness," and when I heard the voice of that congregation rise like mighty waters, I said to myself, "My foot standeth right:"—and I think that that divine enthusiasm which worships God contains within itself the remedy and the only remedy for the vices and the dangers of our time. But, alas! that enthusiasm is a fleeting, evanescent thing. It wants to be fixed and extended; it wants to be deepened and perpetuated. We all know that those who have shouted "Hosanna!" to-day, have cried "Crucify Him!" to-morrow. Therefore, there is an evident necessity for the alliance of some strengthening element with religious enthusiasm, and the element which can strengthen it is given already in the constitution of our nature—namely, in the qualities of the thinking intellect. It has been said to-day in the Congress Hall that there is a fight coming about along the whole line, and that that fight will no longer be for this or that school of opinion, but that it will be for Christianity itself. I believe that to be true. I apprehend that that is coming, and if that day comes, religious enthusiasm alone will not be able to stand the brunt of that war. It will be necessary that we should have more deeply reasoned habits of conviction. That brings me to the question of what is meant by Theology? Theology I take to be simply the exercise of the intellect upon matters of faith. When first the infant sees the moon he stretches forth his hand to try to touch it. The eye which sees may stand for faith. The hand which is stretched forth to touch may stand for theology. It is a part of our constitution that when we have ascertained anything by one power of apprehension, we seek to confirm it by another power of apprehension, and theology is simply the servant of faith in endeavouring to realise for the intellect that which is already accepted by the heart. We read of Anselm, that he lay awake nights, through strong desire to demonstrate to his intellect the necessary existence of that Eternal One whom he already knew and long had known by faith. That I take to be the definition and illustration and example of theology. I assert that there is in our day a special need and deficiency of it. We have been told that so far from there being a want of interest, the public mind is not only interested, but agitated. To that assertion I answer—"Agitated? Yes. Interested? No." By "agitation" I understand impulsive swaying hither and thither, wanting something, not well knowing what—by "interest" I mean an aim in which the whole capacity of the understanding is joined with the feelings of the heart. Therefore, I say that among ourselves there is not an interest in theology, although I grant that there is a manifold agitation. I do not ignore our eminent writers. Alas! they are too few. The catalogue of them is miserably small, and indeed in order to fill them up we have heard to-night the names of Matthew Arnold and the Duke of Somerset. Ill fares the Church that must quote such names in order to establish its claim to an interest in theological thought! I feel sure that I express in those words the sentiment of every one here present—that they do not represent English thought in theology. (A *Voice*—"Nobody said so.") I shall be told that such was not the meaning with which those names were introduced; but they certainly were used to help out an argument that the lack of interest implied in this Thesis is imaginary. I submit, then, that these names do not represent Theological thought in any sense which practically concerns us here to-night; that the whole literature which they represent, being outside the Church, does not prove activity of Thought in the Church; that while they may fairly be used to prove the existence of agitation without, they do not at all establish the fact of a due interest within. This overwhelming flood of sceptical and speculative literature does not appear to me to have anything in it to feed our self-sufficiency upon; nay, rather, it is just this agitation, this portentous agitation, attracting as it does men of name and ability, while the Church

is silent in the midst of it, that brings out to all men's observation the contrast between their activity and our apathy, and justifies the appeal of the Thesis now before us: That we should consider the need and the means of quickening an interest in theological thought. This need is not imaginary, it is capable of many forms of demonstration; it has been most amply admitted by speakers before me, even by those who have thought it somehow necessary to raise a contention against it. I will illustrate it by this palpable fact. As long as I can remember there has been flowing into this country a steady tide of theological literature. I have been, and I suppose many here present have been subscribers to Clark's series of Foreign Theological Works, which have been issuing at the rate of five or six volumes a year for the last thirty years. Can you point out to me any exportation of English theology corresponding with this? We are importers of theology—but not exporters. We are consumers, if you like—but not producers. We have solitary students, but where is our living, breathing, communicative, diffusive theology living amongst us all as if we were one fraternity, whose interest it was to cultivate for the purpose of spreading [illegible] and fruitful knowledge on the deeper questions? There is no such thing. When clergymen meet together do they interchange a sentence on theological questions? ("Yes, yes.") Upon ritualistic questions they may. Upon ecclesiological questions they may; but do they ever exchange thoughts upon what are properly called theological questions? ("Yes, yes.") Well, that is answered in the affirmative. I hope I have been mistaken. I should be glad to think so, did experience permit. Another question I will put which I expect from the same moiety will be answered in the same manner. [illegible] I have heard we have many, so thick that you cannot see light between them, but I do not know of one. I am not absolutely ignorant of the literature of the day, and I ask you then, since the extinction of the *Christian Remembrancer* there has not been one. Does any one say "Yes" to that?—and yet the question is substantially one with the former! If there are no periodicals, can there be among the clergy any theological intercourse worth contending about? I do not say there are no periodicals in which theological paragraphs are to be found, but I am speaking of contemporary theology, of the theology of this nineteenth century. If you want to take in such a periodical, you must learn the German or Dutch language. You cannot [illegible] Theology has no finality. Theology does not repeat itself. Theology is a divine comment concurrent with the whole course of human history. It is never the same. It is absolutely endless. It is fresh every morning, and requires a new interpretation every year we live. ("No.") Cannot I get a "Yes" to so simple a truth? A truth which has been heard in this room to-night with approbation, only then it was couched in more abstract phraseology. It is the perpetual interpretation of the position of Scripture and the position of events which is in the New Testament called by that little-understood word, "prophecy." Such is Theology. It can never be stereotyped in any form of paragraphs and sentences. We must indeed keep as a sacred standard the sound words which we have received, but these should be constantly accompanied by ever new discourse, ancient thoughts with a life from above, but then also full of that vitality which is born of the ever-varying place of time and circumstance. If the clergy were students of contemporaneous theology, it would be a very great preventive of that [illegible] which occurs in sermons (A laugh). There is a thorough dissatisfaction throughout the country with the sermons (Interruption). The great proof of that I will mention to you, and I think your own experiences will confirm it. You may have observed that although you meet with ladies and gentlemen who are thoroughly attached to the Church, and thoroughly respectful to their clergy, yet you will perceive they are rarely satisfied with their sermons. But if this evidence is too vague, I appeal to the page of a modern Bampton lecture. There I find this complaint of the laity uttered from St. Mary's pulpit in these words: "that in the current literature of the day—even in the newspapers—religious topics are handled with a vigour and an ability rarely to be met with in the discourses of the clergy." Sentiments like this are continually suppressed, for good reasons and from good feelings; but it were mere blind-

ness to the facts of the time not to be aware that such sentiments are almost universal. How indeed can it be otherwise, when the sermons from one end of the land to the other are little more than the repetition, I do not say of the same things, for the main things are and must be the same from age to age; but of the same aspect of those things and even of the same formulas of expression? If there were any living current of theology circulating among us, it would keep up a continual movement, insomuch that the ancient doctrines, the true old principles of Christianity, though continually reproduced, would never be reproduced in exactly the same form. From week to week and from year to year they would always present a slightly varied aspect, and that variation would be relative to and occasioned by the course of the world's debate, and this would give reality and interest both for teacher and hearer, because the old things would be always new. The responsibility for this state of things does not, however, lie all at the doors of the clergy. They have hardly a fair field for the successful discharge of their duties. Two great sections of work are laid upon them, which must both be attended to before intellectual demands can be considered. These are the devotional and the charitable, each of which is often by itself very considerable. The former they must discharge alone; but in the latter, in the economical details of charitable works, they ought to be more helped than they are by the laity. Their mental gifts ought not to lie dormant, as they must do while they are thus encumbered with petty cares. The respectful reticence which is generally observed, even in the more out-spoken newspapers, on the subject of sermons, may perhaps be due to a sense of fair-play, a misgiving that the clergy are over-weighted, and that they are as a body patiently doing what they can. But while the fault is not by any means wholly theirs, it is with them that better things must begin. Perhaps if they could find out the way to think for the laity, the latter would be more ready to serve in the economics of Christian labour. But, in addition to this, a quickening of theological thought is wanted for the personal health and wholeness of the individual clergyman. Thought is ever the due antithesis to work. And nowhere is this truer than in the case of devotional work. Melvill, in one of his sermons, has spoken feelingly of the danger to the spiritual life of the man who is continually in the round of religious offices: he is too likely to become like the guide to some spot of lovely scenery: all about is fresh and charming, the guide alone is monotonous and disenchanting. The true and providential corrective, that which nature provides and all analogy suggests, is to be found in the increased exercise of some contiguous faculty, and what is the faculty that would answer this purpose and that has a claim to this consideration but the intellectual faculty of theological thought? As walking is a relief to the man who is weary of the rapid train or of a long ride on horseback, so also will it naturally be found that reasonable thought on things divine is a happy alterative and a precious balm to the energies that have been exhausted in spiritual ministrations. So much in order to show that a quickening of theological thought would be beneficial to the clergy, both as it would infuse new vigour into their teaching, and also as it would be the kindliest form of relaxation for their own often worn and wearied spirits. But if from the clergy we turn to the requirements of the laity, how does this matter look? Why, the plain fact is, that there is an enormous demand from the world of Christians around us for the solution of many difficulties, or for some explanation in lieu of solution; and there is probably no one thing that could more call forth the gratitude of the laity towards the clergy than if they would give such a moderate degree of thought to these questions as to be able to afford them that most reasonable satisfaction. Several years ago a Conference was held in London, between certain influential clergy and laity on the one side and certain representatives of the artisan class on the other; and the object of this Conference was to elicit if possible what the cause might be which kept the mechanics so largely from attending any place of worship. No definite conclusion was arrived at; but it is perhaps worthy of consideration whether the fault may not be in the sermons,—whether it may not be that the preaching is of such a kind as has no interest for their minds. We are called upon to face the undeniable fact that we live in an intellectual age—in an age

when the intellectual aspiration is not confined to any class or classes of society, however the means of satisfying that aspiration may be so confined: in an age, I say, when the intellectual passion is spread already through the vast stratum of the great and powerful industrial classes. More or less vaguely, more or less distinctly, the progress of science has affected the whole current of religious thought, it has forced upon religious minds the strong necessity of reconsidering many an old explanation concerning things that lie on the border-land between Faith and Sight; and it is just in those minds where these perplexities are but dimly apprehended, that if no one comes forward to clear up their doubts, they fall all too readily into a state of mutiny and disaffection, feeling somehow that the old way of teaching no longer suits them, because, in fact, they want, not as I verily believe, new things, but a new and, so to speak, a contemporaneous way of presenting and illustrating the old. We live in an age in which everybody, even those who least pride themselves upon it, even those who most industriously disavow it, do really think and judge for themselves, very inefficiently it may often be, but yet in a manner which tends to deprive authority of much of its ancient influence. This is a matter of very serious consideration for the Church. How is authority to be maintained? The answer must be, that just as the authority of a wise parent is found compatible with the opening intellect and advancing independence of the child, so the continued maintenance of Church authority will require an increase of discretion and a seasonable modification of tone in those who are called to administer it. The wise father mingles more and more of reason with his authority, thus extending and strengthening that authority with new cords and stakes—as it grows ever more and more clear to the admiring mind of the son how right his father always was, how vastly wiser than himself, how free from caprice and arbitrary exaction, how justly exercising power, not for his own pleasure but for his children's profit. The Church in like manner, by a timely condescension to the intellectual claims of her children and by occasional explanation, may secure their confidence in her authority, and dispose them to a readier acquiescence in those mysteries which must for the present remain unexplained. There is a spirit of inquiry abroad, there is the material ready; an informing, disposing, guiding influence is wanting. And this can only come from the clergy—not from a writer here and a preacher there, but from the clergy as a body. But in order to qualify for this work, they must be learners, habitual learners. A tree cannot spread abroad in the air with flourishing branches without a corresponding exertion of underground roots, neither can any man be a fresh and attractive teacher unless he is a continual learner. And this can never be done on any adequate scale by study, in the ordinary sense of that word. The number of men who will learn by books are, and probably will continue to be, a minority. Many will learn by the living voice who will not learn by books. It must be through converse, not with books, but with men, with one another, that such a theological growth can be attained as is due, both to the clergy themselves, and to the people whom they teach. I have deplored the paucity of Theologians among us, and deplorable it is, if only as a measure of our general attainments; but, after all, that is not the want of the moment. The stores of theological learning are greatly in advance of the distribution—if we are backward in acquirement, the diffusion is still more slow and meagre. That which is known to a few, ought, so far as it is worth knowing, to be known to all. If the clergy oftener had opportunities of hearing sermons, if they were oftener called upon to preach before clerical audiences, if they periodically met for prayer and theological debate, the knowledge which is now pent up in books would find its way out, with no visible process of study, but by the mere magnetic attraction of demand, and with results that would be stimulating, reassuring, fertilising. We should move the gratitude of the laity, we should hear less of the difficulty of obtaining lay-help, for as much as our call upon the laity would come with more force from those who had left nothing undischarged of their own proper and appointed functions. They sometimes look on us coldly now, while we toil in work that the veriest mechanic, with a Christian heart, could do as well. Let us try how they will look upon us if we seek to render them those services which they hardly know where else to find. There is nothing in the world that is so capable of

becoming a national discipline as our Christian faith; nothing equal to it as a comprehensive culture of the whole man outward and inward, moral and intellectual; nothing comparable to it for the innate power of commanding universal acceptance, if only the knowledge of it could be ministered in terms suited to the times we live in, and to the present needs of men's minds. And for the achievement of so great an end—nothing less than the winning of an imperial nation to the obedience of Christ—when was there ever in the history of Christendom such an instrumentality on so grand a scale, so manned, so honoured, yes, after all deductions, so honoured, as our twenty thousand English pulpits? What might not the English clergy achieve if to their acknowledged merits they could add this neglected one, if they could only stoop to conquer, and condescend to be learners that they might become the most beneficently influential band of Christian teachers! It sounds a little thing severally, but it is great in the aggregate, and what I want for myself, I want for all my brethren, humble as myself, who do not profess to be theologians, and that is, a current of theological thought circulating through us to keep alive our weekly sermons, and to make it widely known, widely felt, that the office and aim and interest of our Church is to lead her children to worship God with all their heart and—with all their mind.

The Rev. Dr. F. W. Farrar, Head Master of Marlborough.

My Lords, Ladies, and Gentlemen,—If this meeting, or anything said in it, tends to do away with an erroneous conception of what we mean by Theology,—if it makes it understood that by Theology the clergy mean much more than metaphysical explanations of that which is inexplicable, and logical definitions of that which Scripture has left undefined,—then it will have done more to quicken an interest in Theological Thought, in what I conceive to be its true meaning and its proper function, than it is at all likely to do in any other way. It is on this point, the widening of our conception as to what Theology is, that I wish mainly to speak. Now, there is a Theology which deals humbly and humanly with great eternal truths, as wide as our race and as individual as ourselves; and there is another Theology, or one which usurps the name, which only touches those truths in the shape of scholastic formulæ, and which too often shows itself in a feeble fondness for detecting heresy, and a faint spite against opinions not our own. In the first of these senses Theology is one of the very noblest studies which can occupy the mind of man; in the second it is one of the most dangerous. It is because the first has been confused with the second that the word Theology has come to be looked upon with a suspicion not altogether unjustifiable; nor can anyone who is even moderately familiar with ecclesiastical history be astonished at the reproach involved in the very expression *odium theologicum*. That suspicion, that reproach are sufficiently accounted for by the fact that Theology has so often been perverted from a lofty and universal science, pervaded in every region of its domain by the spirit of a large and all-embracing charity, into a narrow spirit of system, at once literal and illiterate, which has usurped a claim to coerce and paralyse the human understanding into the acceptance of systems which, in many cases, as systems God has not sanctioned, and into the adoption of phraseology which, in many cases, as phraseology Scripture has not revealed. Regarded, then, in this sense, as the spirit of dogmatism, the spirit of endless systematisation, the spirit of inferential exegesis, the spirit which would enslave the free reason in the fetters of the finite understanding, theology, so far from needing to be quickened, has been a colossal *Eidolon Theatri*, and has rendered itself liable to a very heavy indictment as adding to the things which are in that Book of God. You will say this is not theology, but its *παρέκβασις*—a degeneracy of it, a deviation from it; I reply that, fully admitting this, it is a *παρέκβασις* to which it has been peculiarly liable. Devoid of all real reverence, Theology of this kind has but too often endeavoured, as Bacon said, to soar into the secrets of the Deity on the waxen wings of the senses. Devoid of all due proportion of faith, it has filled every region of human thought with what Coleridge so happily

described as the "ever-widening spiral *ergo* from the narrow aperture of single texts." Devoid of all noble charity, it has tried to enforce its dogmas by the sword of the soldier and the faggot of the Inquisitor, and when these weapons were justly wrenched out of its tyrannous grasp, it has then resorted to verbal anathema and social persecution. If you ask me for types of such a *παρέκβασις*, and proofs of its frequency, I say that, in the form of Pharisaism, it justly incurred the blighting flash of our Lord's most terrible rebuke; that in the form of Rabbinism it constructed those vast inverted pyramids of burdensome tradition which place so immeasurable a distance between the Gospel and the Talmud; that in the form of religious polemics it maddened the Church with fury and rent it with division; that in the form of scholasticism, and commentary, and speculation, it has encumbered the field of revelation with masses of technicality and tradition which cannot be essential to saving faith, because to a simple man it would be almost impossible to explain their import. We all remember the vision of the infant endeavouring to empty the ocean into its little hole in the sand which rebuked the over-confidence of St. Augustine when he was endeavouring to explain the high mystery of the Trinity in Unity; and certainly, if it be impossible rightly, faithfully, profoundly, practically, absolutely, savingly, to believe that mystery without an intellectual capacity to comprehend all the transcendental subtleties which have been infused by Theologians into the attempted explanation of it, then it is hardly too much to say that not a few in this room, and many myriads of true and faithful Christians out of it, are living and dying in unconscious heresy. And I say again that there are and have been myriads of Christians to whom their Lord Jesus Christ, the Son of God, has been all in all, who have loved Him and lived in Him, and believed heart and soul in His name, to whom if you were to say that a true and orthodox and saving belief respecting Him required the power to understand and to formulate a mass of terms like substance, essence, person,—a number of positions about His nature, alike in its indivisibility and its distinctness, about the *περιχώρησις*, the *communicatio idiomatum*, the hypostatic union, the difference between *Deum facere* and *Dei facere*, the distinction between a *posse non peccare* and a *non posse peccare*,—then they might justly charge you with dealing with them far otherwise than He did Whose favourite hearers were the simple and the ignorant, Who shut the doors of the kingdom of heaven against all save those who could receive it as a little child, and Who flung the offenders of His little ones, with a millstone round their necks, into the sea. It does not seem to me that such Theological Thought as this needs quickening, or that the Church would have suffered much more from its non-existence now than it did in that glowing dawn of the Christian day, when the simplest profession of belief in Christ was an admission to baptism, and the *differentia* of Christians was that they loved one another. But there is another kind of Theology which we cannot do too much to quicken. You may remember that great allegoric symbol in Boethius of a woman, full of years, yet of unexhausted strength, with brilliant countenance and glowing eyes, on the lower skirt of whose garment of exquisite workmanship was enwoven the letter Φ for *Philosophia*, and on the upper part of the latter Θ *Theologia*, while other letters seemed to rise between them like the steps of a ladder: but those garments were aged and neglected, and part of them seemed to have been torn away by violence. Now, to mend those rent robes, to re-supply those torn fragments, to brighten those dimmed letters which are woven upon them, to make clear once more the absolute connection between what is called secular and what is called religious truth, that is indeed a noble Theology, that is indeed a *scientia scientiarum*. And if this be our meaning when we speak of Theology, if we mean that science which finds the true knowledge of God in all the words which He has uttered and in all the works which he has made; if we mean that science which listens for and interprets His voice in Scripture indeed, but also in nature, in conscience, in history, in experience, in the universal moral law; if we mean that science which in all great literature and in all physical discovery reads, as in the manuscripts of God, the letters of that one incommunicable Name, so as to wean all life from the vulgar, and the violent, and the infinitely little, to the future and the distant, and the permanent and the eternal, until, on the sunlit

heights of Christian charity, the soul sits in the large air of God's presence, far above the petty noises and vulgar quarrels of the world—and all life is inscribed, like the golden plate on the High Priest's mitre, with the two words, Holiness and God,—then surely every good man would say with the late Professor Maurice, *quem honoris causâ nomino*, that he desires to write as a Theologian, to speak as a Theologian, to think as a Theologian, and that all other subjects are to his mind connected with Theology and subordinate to it. We are all familiar with the favourite sneer of the press and the platform about the "*clerical mind;*" but if we continue to show, as hundreds of clergymen are, I believe, showing more and more, that the clerical mind can combine candour with its reverence, and charity with its zeal, and devotion with its catholicity, and toleration with its convictions,—that so far from being the badge of intellectual servitude we look upon the Orders we have taken as the highest pledge of honesty, and the strongest incentive to the fearless search for truth,—that our sacred studies and our professional work neither narrow our sympathies for all that is great in thought, nor dwarf our minds into an incapacity to accept the conclusions of independent inquiry—if, I say, the clerical mind, every bit as much as the literary mind and the scientific mind, can exclaim at all times with the great Theologian of Germany—"*Give me a great thought that I may live on it*"—then we may still look forward to the perhaps not distant day when, as was the ideal of old, a reverent-hearted science may become once more the handmaid of a noble and wide Theology, because the votaries of the one will be honestly regarded and heartily welcomed as the coadjutors of the other.

DISCUSSION.

The Rev. Samuel Garratt, M.A., Vicar of S. Margaret, Ipswich.

In the subject which is before us I think that we must bear in mind that there is one condition without which it will be far from being a blessing that there should be the awakening of fresh Theological Thought, and the condition is this: if a man is to have fresh mathematical thought he must learn something of mathematics, if he is to have fresh classical thought he must know something of grammar, and if he is to have theological thought awakened in his mind, to any useful purpose, he must begin with the knowledge of that without which all theological thought would be simply a curse, for I apprehend that there could be no greater curse than theological thought divorced from spiritual life. I believe that above all other things it is necessary, if theological thought is to be quickened among us, as I trust it will be, that those in whom it is to be quickened should first begin with having that spiritual life without which theological thought would do them no good. Having said that, I feel the deepest and fullest conviction that it is essential that theological thought should be greatly quickened. I greatly doubt whether the quickening of theological thought has been, as many suppose it to be, the cause of error. On the contrary I apprehend that the great proportion of errors have sprung up from the want of quickening theological thought. Take, for instance, the facts which were before us a year or two ago, when a vast proportion of Bishops of the Roman Catholic Church were accepting a doctrine which ran counter to all true theology; what was it? Was it the quickening of theological thought that made them embrace the doctrine of papal infallibility, or was it not rather the prostration of all theological thought before a supposed infallible man which enabled them to accept that doctrine? I most fully sympathise with all that has been said as to the fact that we are not to remain stationary, but that we are constantly to learn more and more of truth; that although the Word of God contains all truth, and not only that necessary for our salvation, yet it is so contained in it that no Christian knows more than a very small portion, and we must be continually learning more and more of truth, or else we shall become stunted in our spiritual growth.

Whilst I sympathise most fully with all that has been said upon that subject, two things have been said respecting the result of the development of theological thought with which I cannot at all agree. I am fully convinced, and believe most fully, that the heathen world is looked upon by our God and Father with love, with mercy, with tenderness, with compassion, and that throughout the vast ages which elapsed before the coming of our Lord Jesus Christ in the flesh, and in the ages which have elapsed since, He has not left the heathen world alone. The work which Christ our blessed Redeemer has done, His work of atonement upon the Cross was not confined, and is not confined to those who have known Him; but multitudes who have never known Him, and never heard His name, will rejoice to all eternity in that work which He has done for them. The religions of the heathen world are a totally different thing; and if I read the first chapter of the epistle to the Romans, where St. Paul treats on the religions of the heathen world, I do not find that he treats them as religions that we are to look into in order to find the best we can in them, and to compare Christianity with them; but I find that he speaks of them as having been the result of a total declension—that there has been a going downward in the scale, and that while men began with knowing something of God, so far as their religion has affected them, the result was a deep, moral, universal debasement, which left them without any excuse at all. Then there is another point which has been mentioned with which I could not at all agree—something which was said respecting the way in which this development of truth was to bring back exploded errors which existed before the Reformation. My idea of development is a going forwards, not a going backwards—an advancing to truths new to us, although existing in the word of God—not the going back to exploded errors in opposition to which our fathers laid down their lives. Let me say one word respecting the manner in which I think that we may hope that interest in theological truth will be excited. I think it may be excited—and I am glad to have heard the paper of Canon Lightfoot, whose writings we all rejoice so much to read—if there are men devoted as he is to the study of theology. There must be doctors as well as pastors, and unless there are such well acquainted with theology, truth cannot be advanced. I think also that it cannot advance unless Christian men arrive at the full conviction that there is a mine of wealth in Holy Scripture, which has only to be dug out in order to be used. I will venture to say that, in order that theology may advance, when you find young Christian men who have doubts and difficulties, you must not immediately conclude that they are infidels. There is a marvellous difference between the doubts of a Thomas and the treachery of a Judas. One more thing I would say, which is this, that God Himself awakens interest in theological thought. He does it by permitting heresies; for do not heresies raise up defenders of the truth? He also does it by permitting inward temptations and difficulties which lead men to embrace truth with a force and firmness which they have never known before. According to the words of the greatest doctor in the Church since the time of the Apostles, Dr. Martin Luther, "Prayer, study, and temptation, make the Theologian."

The Rev. F. F. Goe, M.A., Rector of Sunderland.

The *need* of quickening interest in theological thought may be shown by the consideration of three prevailing tendencies calculated to discourage it. 1. There is a tendency to materialism. This is fostered by a too exclusive study of the laws of nature. It has been truly said that "nature conceals God;" God is too often lost sight of in the contemplation of the laws which He has made; and all true knowledge of God is represented as belonging to the region of the unknowable. 2. There is a tendency to undue sentimentalism in worship. An excessive attention to the externals of Divine service is fatal to the cultivation of a robust and manly theology. The proof of this is found in the fact that where there is this undue attention to the æsthetical and outward side of worship, there is a corresponding depreciation of the sermon, which is the chief instrumentality

possessed by the parochial clergyman for quickening theological thought in those around him. 3. There is in too many of our younger clergy a weakness of faith in the inspiration of Scripture; hence they preach tentatively, and shrink from dogmatic statements of truth; their sermons abound in the descriptive and moral element, but are deficient in distinctive statements of the vital truths of the Gospel; this again exercises a discouraging influence on theological thought. But we have to consider the best means of quickening interest in this great subject. Candidates for Holy Orders need more systematic teaching in the Universities. I rejoice to think that in Oxford a Theological School has been established, in which students of theology may obtain honours; and I am tempted to wish that my University course could be repeated, that I might have enjoyed the benefits of such a school. As regards the clergy, Deans and Chapters might do something, by means of prizes and lectures, to stimulate theological thought among the clergy in each diocese, and thus make the Cathedral the centre for all such studies. Theological thought needs to be quickened also in our laity. The Epistle to the Ephesians, in which, more than in any other, St. Paul scales the heights, and sounds the depths of theology, was addressed to laymen, and he seems to entertain no fear lest they should not understand him. The great need here is that parents should train up their children in a love for the study of God's Holy Word; children taught in early life to take pleasure in their Bibles will grow up to be lovers of theological thought. But we must never forget that a man can have no right thought about God unless his own personal relations with God be placed on a right footing; unless he be in the enjoyment of God's favour, holding communion with Him, and possessing the Spirit of adoption. Such a man, and he alone, is in a position to respond to the invitation of the Psalmist, "Go round about Sion, and tell the towers thereof; mark well her bulwarks, consider her palaces; for this God *is our* God for ever and ever."

The Rev. Dr. Boultbee, Principal of St. John's Hall, Highbury.

When one has actually to speak upon a subject that he has only contemplated a few moments before, and when one has heard eloquent and able speeches, dealing with every part of the subject, one's ideas get confused. Still, what seemed to me at first to be the leading question in connection with this case is—what is meant by Theological Thought? We have had that dealt with from several points of view, and in a remarkably able manner. I suppose most persons here present will agree with me, that if it includes that for which there has been invented a slang term in the present day—I mean "great thinking," then we should all say that is not theological thought at all. It appears to me, that there is a general activity of controversy, and, therefore, a general activity of thought in this day upon theological subjects; and as I would avoid what may be sore points, though I must confess it excessively hard to avoid them—perhaps it is better done by referring to a matter which is purely historical, although, even history itself is tender ground. Therefore, I would say, with regard to the desirableness of there being an activity of religious thought, that we should look back to certain marked periods in ecclesiastical history. I would point first of all to the fourth and fifth centuries—the great age of Councils, and I think I might venture to ask anyone who has ever read an original history of that time, I do not mean any modern abstract, but one of the original histories, such as that of Socrates—What is the impression that is left upon his mind of that great period of active theological thought? To my own mind, it is one of the most painful and most disastrous stories that I ever read; and if there is one thing that makes it more so than any other, it is the apparently utter unconsciousness of the historian, that he is describing anything that is monstrous, or anything that is other than beautifully Christian. It is, then, I say, a disastrous story issuing in a demoralised Church, victorious indeed over heresy, but almost ruined. If I were to add anything further as an illustration of this, it would be to point to the age of renewed theological activity,

beginning at the end of the twelfth century: the age I mean of the great schoolmen. It was, indeed, an age of great intellects and great activity, but if I were to express my opinion of the result of that stupendous activity, it would be simply, that a burden was laid upon the Western Church which it has never shaken off, and so far as we can now see, it never will shake off. I say, then, that for my part I am afraid of an age of great activity of theological thought; and, if I may venture to add a few words to this, I would say that theological thought rather wants regulating than exciting, that it may find its guide, its controller, and its subject all in the Holy Scriptures. To exalt the Word of God to that pinnacle of supremacy which rightly belongs to it—that supremacy which the early Church, without hesitation, attributed to it—this is what we need. If I were to venture to add a few words in the way of comment upon that wonderfully eloquent address to which we have listened just now, I would say that I think theological terms received somewhat hard handling. Unless we have theological definitions and technical terms, how can we speak of theological ideas? To a certain extent we must have our technology. Without any breach of my admiration of that beautiful speech, I would venture to say that I think the absence of these terms led that eloquent speaker into a certain amount of periphrases, and, I might almost say, of confusion of thought, not in the mind of the reverend gentleman, for never was there a clearer head, but in the minds of his hearers, so that, perhaps, many of them were not quite sure what he meant. Well, then, if this awakening means the boundless and unbounded activity of which I have spoken, I think it may lead to disasters; but if it means something else, which has been alluded to—the awakening not of the brain but of the heart, then we have touched upon a most vital point of the Christian ministry. The old questions, "What shall I do to be saved?" and then "How shall I walk so as to please God?" cannot be roused into too great activity. There are very few of us who have really leisure for much more than this; but if the soul is first quickened, then the mind is quickened. Who has ever seen an awakened peasant, without observing that? Therefore, the sum of what I wish to say is, that I would rather not have the one awakening without the other. The intellectual life that grows out of the spiritual life, is the bright eye which lights up the face with beauty and intelligence; but without that, I would rather not use language that would describe my idea on the intellectual awakening to the discussion of Divine things, without the awakening of the heart.

The Rev. Nicholas Pocock, M.A.

I must begin by protesting against the use of so loose a term as that under which the thesis for discussion has been introduced. No one ever speaks of astronomical thought or geological thought or mathematical thought, and I fear that the real reason of using so vague an expression is the wish to fall in with the commonly received notion that there is no such science as theology—a notion which suits very well with the Puritan idea, or rather, I may say, the earlier Protestant idea, that the Bible is the standard of appeal from which every Christian may discover for himself all that it is necessary to know and believe—and that the use of unscriptural terms is to be deprecated. On the contrary, I say that unscriptural terms such as those used in the Nicene Definition are of the very essence of theology. The opposite opinion has been expressed by a writer of the day, in the very strong language that the Bible is from God and Theology from the devil. Thanks to theological colleges, the clergy of the present day are beginning to understand something of what theology really is. Now, in saying that theology is a science, I imply that, like all other sciences, it must be capable of development. Were it not capable of development it could not be a science at all. And it has this point in common with pure mathematical science, that there is a certainty about some of its results, which must be always wanting in inductive sciences, however complete they may be. I think the distinction between the certain and the uncertain in theology is a point which has been much lost

sight of. All the conclusions in pure mathematics are certain, possessing exactly the same amount of certainty as the axioms and definitions from which they are elicited. That is not the case in theology. In this science certainty is arrived at by a different process. The reasoning powers of men have indeed been employed in combating the successive heresies as they have arisen; but no absolute certainty, such as the certainty of demonstration can be arrived at by the unassisted human powers. The guarantee which we possess for certainty in theology is in the decisions of that body to which it has been promised that the gates of hell shall not prevail against it. And there are two ways in which the decisions of the Church Catholic are made known to us. There are, first of all, the decisions of Councils Œcumenical—such for instance as that at Nicæa—which has been endorsed and further developed at the Second General Council of Constantinople. In all such cases the Church, and individuals in the Church, have been gainers by the attempts of heresy to overthrow the truth. That truth has developed, and may yet consistently develop, if the whole Catholic Church has an opportunity of pronouncing upon any question. Unfortunately, since the division of the East and West, no such opportunity has been possible. But there is another way in which certainty may be attained in dogmatic theology—and that is by the application of the Canon of Vincentius Lirinensis, "*Quod semper, quod ubique, quod ab omnibus.*" As an instance in point I may mention the Athanasian Creed, which, as is very well known, has never been determined by any general council, but the enunciations of which are quite as certain as those of the Nicene Creed, of which, indeed, it is a development. In this respect it stands exactly on the same footing as the Apostles' Creed, which has obtained a reception throughout the whole Church, but has never been imposed by any Œcumenical Council. Now that is what I mean by dogmas in theology, which are certain—namely, if they come to us upon authority which is infallible. I take it for granted that the whole Church, if in any way we can be sure, as in the above instances, that she has decided a point, cannot err. So that the intellect of man in being bound down to accept such dogmas, so far from being fettered, is put in the way of further developing the truth, and has always, in prosecuting its inquiries, the advantage and the safeguard of falling back upon the analogy of the faith. And I believe that it is the general opinion that certainty is not to be had in matters of theology, which is one of the great drawbacks to the study of the science. So long as this notion prevails, theology can never be—I will not say popular—but it cannot even be attractive to the higher intellects of the educated classes. It may, perhaps, be said that the two principal reasons why any science is not extensively studied are its difficulty and its uselessness for practical purposes. But difficulties in theology are very much relieved by the guarantee which we possess, and to which I have already alluded, for the certainty of some of its conclusions, and I think the idea of the uselessness of theology, if ever it were entertained, would speedily disappear under the process of mastering its truths. And now I must say one word as to the other class of theological propositions which may be considered uncertain. The history of the sixteenth century well illustrates what I mean. The bodies of men who broke off from the Church at that time have all imposed a certain system of dogmas on their respective adherents. I might quote, for instances, the confession of Augsburg, the Wurtemberg, and the Helvetic Confessions. Now, I see no guarantee for the truth that such Confessions possess. In point of fact, they were never, in the first instance, intended to be imposed as Confessions of faith; and it was not till long after the failure of the moderately-worded Confession of Augsburg that they began to be set up as systems of theology, which were to be the standards of orthodoxy for those who have separated from the Catholic Church. But even within the pale of the Church the same attempts have been made, and it has been a decided failure. We are accustomed to hear complaints in England of the attempt to impose certain articles of faith by that portion of the Western Church which is under the obedience of Rome, at the Council of Trent; but we have been guilty of a similar imprudence in establishing articles of faith and religion, and imposing them, not indeed upon the laity, but upon the clergy. We have not the same guarantee for the truth of

dogmatic statements imposed by a national Church that is loud in proclaiming her own fallibility, as we have as regards the fundamentals of the faith which rest upon the authority of the whole Church. In the abstract, I think there is a strong objection to any such test being applied. There may be circumstances which might justify it; but it has to be shown, if such things are to be retained, that they have answered their avowed purpose of promoting uniformity of doctrine within the pale of the Established Church, and for my own part, I do not scruple to avow my conviction, that the general aversion to the study of theology which pervades the higher intellects amongst us, and, what is worse, deters intellectual men from offering themselves as candidates for Holy Orders, is the ambiguity and the untheological language of the Thirty-nine Articles of Religion.

Mr. Eugene Stock.

It may seem highly presumptuous that a layman should follow the eminent men to whom we have been listening to-night, but I trust this will not be regarded as a merely clerical question. It ought to be remembered that there are a few millions of people in England who are what Bishop Butler called "common men," and it is necessary, therefore, that we should think of their needs in this particular matter. I want to give one or two instances of facts to show the need of a little more clearness in theological teaching for the good of "common men." I have been interested in Sunday-schools, and I have had many teachers in my school to help me. Let me refer to the case of two individuals: one was a very promising young man who had been through my Bible class, and who had become a very active teacher. He went to hear a preacher in London, whose name may be known to some here, Mr. Moncure Conway. (I hope Prebendary Earle will not think that I quote him as a representative of the Church of England.) Upon the first occasion of my friend's hearing him, Mr. Conway said something like this—"What a grand man Jesus Christ was! No wonder they thought he was a God!" That sentence laid hold of my friend's mind, and cost him months of torture. Why? Because he was not previously prepared with sound theological thought to withstand a remark of that sort. Another instance was that of a teacher in my school who was a clever fellow—a graduate of the University of London—and I found that he was getting under the influence of the Unitarians. I had a serious talk with him. He said to me "Now can you tell me one text in the Holy Scriptures which in anyway affirms or implies the doctrine of the Trinity?" "Of course," he added, "I must bar that one in the epistle of St. John." I said I will give you two—first, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and, secondly, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." I added, "I do not understand how those three blessed names could be put in such close contiguity if they were not the names of Persons equally Divine." He replied, "That is all very well, but those sentences are not in the Bible but in the Prayer Book." That is a fact. Then it is a very common thing for young men to be laid hold of by the emissaries of a certain foreign church, and to be asked where their Church was before the Reformation. I suppose most of you know the old answer to that question. It can be met by asking another,—"Where was your face before you washed it to-day?" I wish to throw out one practical suggestion,—Cannot the clergy, instead of nearly always founding their sermons upon isolated texts, give a series, or as it is called, a course, upon distinctive phases of doctrine and branches of theology in a simple form? If they do not think it suitable for Sunday, I do not know why it should not be done on the week evenings. I undertake to say, that for such courses you will get audiences. We do not want, for this purpose, mere negations; we do not want merely to have the errors of this school and that school pointed out; but we want positive truth clearly and simply expounded in a familiar manner, not necessarily in an elaborate discourse, but from mere notes, like the Divinity courses of lectures at our

colleges. I am sure you will pardon me for making one personal reference. I will venture, feeling sure that my motives will not be misconstrued, to tell you of what a layman can attempt to do. I had the privilege, some years ago, of attending some of the valuable lectures in which Professor Plumptre teaches the young men in London. One of the courses was upon Butler's Analogy. I had the hardihood—the audacity—to condense my notes of these lectures into four, and give them to members of a Church of England Young Men's Society in my neighbourhood. I mention this as an illustration of the kind of thing the clergy might do for us, and help us forward. If they will do so, we shall have no more cries of "hang theology." Rather shall we hang it up (as it were) upon the walls like a clock or a barometer, that the true knowledge of God may be the instructor and guide of our daily life.

The Rev. H. Percy Smith, Vicar of Great Barton.

Some misapprehension seems to exist between those who claim for theology the place of a "science," and those whose repugnance to technicality in religion has unfortunately expressed itself in the words quoted, "hang theology." On one side it is meant that in an age impatient of inaccuracy in object-matter of every kind, it is not to be tolerated that careless statement should find place in speaking of the most important of all possible knowledge, that theology cannot exist but by the strictest employment of scientific method in language, history, and the like. On the other side, that faith and love, being of the essence of the apprehension of sound religious knowledge, religion cannot be scientific in the same sense as knowledge acquired inductively. By all means call theology a science, and call chemistry a science; but, not laying undue stress upon the word science, admit the fact that theology and physical science must move more or less on separate planes, while faith is of the essence of theology, and demonstration is of the essence of "science," popularly so-called. One other remark: if there is to be any hope of our attaining to a true theology, we must begin by unlearning error. We must not assume that of which our Prayer Book knows nothing. When we have recited every word of the three Creeds, there still remain mysteries concerning our redeemed humanity, locked up in the bosom of God, of which the Creeds say nothing, hint nothing, whatsoever. Creeds have to do with facts, facts historical and facts spiritual. These are what we want, for they are the foundation of our duty. Conditions of time and space are not stated. If we superadd them, we may be making our faith contradict itself, and contradict ethical science. I have time for one instance only. In all most respectful humility, I ask whether the popular idea comes before us with the credentials of "*quod semper*," &c., and that it is by Revelation known to us, that the moment of death terminates all possible hope of any and every least moral and spiritual improvement in those over whose impenitence the grave has once for all closed. I yield to no one here present in profound belief in the Atonement, in the Incarnation of our Blessed Lord, and in the supernatural life derived therefrom, to each member of His Body in Sacraments and in the Christian Priesthood. But, when in the fulness of all truth, deducible from the Incarnation, I preach, "Believe in the Lord Jesus Christ, and thou shalt be saved." I will not add any human traditions; and say I can tell you that unless on this side the grave you are justified, sanctified, there can be no hope from the Atonement of Christ. I will not assume that that whole work must be carried out in the few years that are spent on this planet; that there can be no other possible influence over the ungodly or careless soul. These additions confess our weak belief in the power of simple truth. I believe as profoundly as anyone the righteous retribution which must follow an evil life; but if any shall consider this statement unsound, and believe that we should assert the hopelessness of one more smile of the face of God upon those who have passed hence not at peace with Him, I, on the other hand, know that this doctrine opens the

flood-gates of unbelief, and I ask that this dilemma may be honestly faced. Either we know this hopelessness by Revelation, or we do not know it. If we do not know it, how dare we state it? If we do know it, why is there not an iota, not one iota of mention of it in the three Creeds, in the Thirty-nine Articles, in the Formularies of our Church?

The Rev. Dr. Francis Hessey.

I would not have risen to speak at this late hour, but that I have heard one or two statements on which I wish to make the briefest possible comment. I should be sorry that this large company should go away with the thought that theology is not a subject of interest to the clergy in general throughout this country. It has certainly been implied that such is the case. I believe the clergy of this generation are studying theology, and that we see the result of it in the improved character of their sermons. At the Universities they have been not merely taught classics and mathematics, but their attention has been directed to theological reading. Our Divinity Professors, both at Oxford and Cambridge, have given a tone, not in the direction of neology, but of the old and true theology. Besides this, there has been a feeling in our Universities that has led men to feel that "*bene orasse est bene studuisse*," and to fix their attention less on the recent books imported from Germany than on those older books, many of which were written before the Reformation, but which are valued for those things which the Reformers drew from them. We must not think of our Reformers as men who invented anything. They merely brought us back to the old standard and told us where to look for these great truths; and we do look for them in the Fathers of the old time, and in the history of the Church, considered as explanatory of the blessed Scriptures. We look also to our Book of Common Prayer, as based upon the ancient devotional formularies of the Church, properly digested and brought into such a form as was suited to the day in which the Prayer Book was first issued in English. It has been more than once inferred, from the fact that few English theological works are translated into German, that there are no theological writers in England, and that we import our theology, and export none. The real fact of the case is that German theologians would be ashamed to need translations; therefore, there is no "*Clark's Library*" in Germany, to bring the English theology to them. They take the English books themselves. Every instructed German can read English, and there is no German theologian who is not thoroughly acquainted with the works of our living divines. We are greatly pleased when theology can be brought down to the people in the way described by a zealous Sunday-school teacher this evening; but he has told us only of some small errors that the curate of his parish would have been ready to clear up for his people. Our curates are endeavouring not to study theology by writing sermons, but first to study theology, and then to embody it in sermons. Their previous study provides them with the material of their discourses; and then their mouth speaks as the Spirit gives them utterance. They forget not that the Spirit of God is a Spirit of inspiration, not only as having originally inspired the Scriptures, but as inspiring still every faithful mind with that which is true, and giving him the power so to utter it, that it may reach the hearts of those who hear it.

THURSDAY MORNING, 9th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Ten o'clock.

INCREASE OF THE EPISCOPATE AND CHURCH ORGANISATION IN SYNODS, CONFERENCES, AND PAROCHIAL COUNCILS.

PAPERS.

The Rev. J. GRIFFITHS, Rector of Neath.

THE subject I have to introduce to this morning's Congress is both a difficult and delicate one. It opens up a large field of enquiry. It deals with the introduction of reform or change in the administration of the Church. It indirectly questions the propriety of allowing the present state of Church rule and Church administration to remain undisturbed, and asks whether, to meet the exigencies of the times, a remodelling and reforming of existing organisations might not be safely and advantageously undertaken. It sends forth no revolutionary cry. It provokes no controversial bitterness. It touches no principle; but points rather to expediency. But, it may be asked, "Is there any pressing necessity for change? Why meddle with matters long existing, and, by length of years at least, established? Is there anything in the present circumstances of the Church that bids us examine her position, and points to the prudence of our making it as safe as we can?" That there are dangers surrounding us we dare not deny. We have heard much during the Congress of "alarming symptoms" and "perilous times," and the consequences we must expect if we sleep at our post. Never in our own days, or in those of our forefathers for centuries past, has our position been more critical. Never has there been greater cause for the exercise of forethought, wisdom, and watchfulness; never a time when we should hold so firmly together, arrange our internal differences, and use measures for increasing our strength and safety. Following the order in which the several branches of the subject lie, we first approach the highest position in the Church—the centre of power and authority, and ask whether there can be applied to it any modification or improvement.

1. Can anything be done to add to the efficiency of the Episcopate?
2. Will it help us if our great dioceses are subdivided?
3. Is there any organisation which we can call or recall into existence that can forward the work of the Church?

What remains of this paper will be given to supply answers to these three questions. That some change is desirable is evident from the

inability of many of the Bishops to discharge adequately the duties expected of them. That many are unable to do so is plain—(1) from their own complaints and statements, and (2) from the complaints of others. It is natural that this should be so. It is unreasonable to expect functions to be discharged by the Bishops of the present day that it took very nearly the same number to carry out when the population of the country was only a fifth of what it is now. A burden is placed on them that they cannot possibly carry. Take, for instance, the dioceses of London, Manchester, Chester, Winchester, Lichfield, and Ripon. In these a population of 9,000,000 is entrusted to the superintendence of only six Bishops. Take another view of this work—the direction and control of the clergy—and we see its vastness in the four dioceses of London, Norwich, Manchester, and Lincoln, where there are 4,347 clergymen with only four Bishops at their head. If extent of diocese is to be considered, an illustration is afforded, which will not find a parallel in the whole of Europe, in the dioceses of Winchester, Exeter, Lichfield, and Lincoln. Now it is said that it is the duty of a Bishop to exercise a careful oversight of all the members of his diocese, both clerical and lay, in regard to ecclesiastical and spiritual matters. Under existing circumstances this is impossible. It is a position that no man, however great and able, should be expected to fill. There is nothing like it in Scripture records—nothing in primitive times—nothing like it in the early days of the Church. There were at one time in Asia Minor, between the Hellespont and Euphrates, no less than 400 dioceses. In North Africa 466; in Egypt 80; in Palestine 48; in Italy 340. The dioceses of the Bishops of those days seldom extended beyond the limits of a single city and its suburbs, and were so unlike the spheres of labour of English Bishops as to afford but little room for comparison. It is plain that whatever be the proper standard by which to measure the nature and extent of Episcopal duties—work as hard and as conscientiously as Bishops may—and there is no doubt that, as a rule, they do work as hard or harder than any class of men in the country; it is beyond the power of a large number of them to discharge satisfactorily to themselves or to others the many duties the needs of their several dioceses demand. It is opposed to reason and ordinary common sense that the England of 1873 requires for the government of its Church no more Bishops than satisfied the requirements of 1573. Why, the need of change and addition was felt at even the former period. Henry VIII. proposed to have five additional Suffragan Bishops. The mere fact that our population has increased five-fold since the reign of Queen Elizabeth, and that we have only two more Bishops now than we had then, alone speaks volumes. No marvel at the complaints that are constantly made by the Bishops that they cannot overtake their work; and this failure on their part inflicts serious injury on the clergy. It is necessary to the sound and impartial government of a diocese that the Bishop should have a close acquaintance with the clergy—with their special qualifications—with their individual and every-day work. This acquaintance can be only accurately gained by frequent intercourse and personal visitation of their several spheres of labour. When this is withheld, no amount of reports from Archdeacons or Rural Deans, or tabulated figures from the clergy themselves, will be sufficient compensa-

tion. But the means of accomplishing this are not within the power of our Bishops. They have to form an opinion of the clergy and their work in a great measure from what they hear from others. The clergy thus often become the victims of misrepresentation and injustice. Should the conduct of any portion of the clergy not agree with the notions of the class whom Bishops visit—and as a rule Bishops have but little intercourse with but one class of clergy and laity, comparatively speaking, none with the great bulk of the members of the Church, in too frequent instances representations, carelessly and thoughtlessly made, have led to sad results. I will not say that the clergy are wilfully misrepresented with the view of inflicting injury on them; but the complaints or reports made—not officially, but in course of conversation—are sometimes so tinged, mutilated, and distorted, as to create an unfavourable impression on the Bishop's mind. The impression remains, and too often engenders a feeling of prejudice. How much of the happiness of many an honest, earnest man has been thus affected!—how much usefulness thwarted by this unfavourable condition of the relationship existing by the mass of presbyters and their superior! This is equally true as regards the exercise of patronage, though I think that much of the blame that is attached to the judgment of the Bishops, in making appointments, strictly belongs to the peculiar difficulties of their position. Something surely ought to be done, and soon done, to remedy these evils. The public mind has been long occupied with the subject. Several plans have been proposed, such as (1) an increase in the number of Bishops, and a corresponding division of dioceses. (2) The appointment of Bishops Suffragan. (3) The delegating of certain Episcopal functions to Deans, Archdeacons, and other dignitaries. The last named I shall pass without comment in this paper. I would venture to submit that while the appointment of Bishops Suffragan may be in certain cases desirable, the plan is open to such grave objections as to exclude it from the general support of the Church. What does it mean? It means the establishment of two classes of Bishops—one retaining the honour, the responsibility, and the ultimate authority of the office, while the other has a mere official existence, with the greater and rougher portion of the work to perform. The system tends to promote the development of a despotic hierarchy, to concentrate the ecclesiastical power of the country in the hands of a few, and consequently to curtail the liberty of the Church, and the independent action of the clergy and laity. This, in the event of any sweeping change taking place, will have a bad moral effect on the members of the Church, and will widen the breach between them and those without, and place the Church under no ordinary disadvantage.

One of the greatest achievements of enlightened reason, of Christian civilisation and religious liberty, has been the abolition of feudalism, not only in the country, but also in the Church; and yet in this nineteenth century we see unmistakeable signs of an effort being made in many ways to restore the old hierarchical feudalism within the Church. The appointment of Suffragan Bishops would have a powerful tendency in that direction. The Suffragans would be appointed by the Bishops, and would be subject to their authority. They would be considered to have a kind of claim to vacant sees. The immense power, therefore

such a scheme would give the Bishops is obvious; and it is a power which, with all proper feelings of respect for the office, I would venture to say it is by no means desirable they should possess. The distance between them and the ordinary working clergy is far too great as it is; it would then be infinitely greater. How much greater still is the distance between them and the mass of the people. To those even now the face of their Bishop is often unknown. His functions are limited by the hard necessity of his position to the general work of ordination, confirmation, and the legal administration of the affairs of the diocese by letter. It is certain that this business-like attitude of our Bishops is not in harmony with their better and truer character of chief shepherds of the flock, over which God hath made them Overseers. We do not want our Bishops to be mere centres of government—we long to have them centres of work, of close sympathy and fatherly supervision. This is not to be attained by trebling their power, and giving them an elaborate medium of subordinate officers with which to work. They may thus become the centres of work; but it will be the work rather of *machinery* than of living, earnest, human agents.

We return to the first-mentioned plan—the extension of the Episcopate, by dividing existing dioceses, and placing over them independent Bishops. I do not see why our dioceses should not, as a rule, be conterminous with our counties. We have in each a Lord Lieutenant, with comparatively few duties,—why not a Bishop? A Bishop in each county would find ample employment. He would have to attain what is essential to successful administration—a knowledge of every parish in his diocese. Every step he thus took would increase his efficiency, because the amount of work before him would be more within his reach. He would present the ideal of a true Episcopos, making his Episcopate a living present power, felt alike by clergy and laity. In connection with this the important question of funds arises. I would say, my Lord, by no means touch the common fund of the Ecclesiastical Commissioners—do nothing that will diminish the growth, or weaken the strength of the standing army. The real work of the Church has to be done not by the Bishops but by the clergy. In every plan or scheme their number and efficiency must have the first consideration. There are other sources. The Cathedral Endowments, the excessive income of some extravagantly endowed livings, and the incomes of the Bishops then labouring within limited spheres may be utilised; and, should these fail, the liberality of English Churchmen will amply supplement them. I may be pardoned, speaking as I now am, in the hearing of many Welsh clergymen, for making special reference to changes that might be advantageously made in the Principality. While the dioceses of St. Asaph and Bangor exceed not, perhaps, the powers of single Bishops, the dioceses of St. David's and Llandaff might be divided into three separate sees, having for their centres—the ancient Cathedral of Llanbadarn Fawr—the Collegiate Church of Brecon, with its ample funds—and the existing Cathedrals of Llandaff and St. David's; and I am not sure that I shall be asking for more than we have a right to ask—more than our peculiar circumstances call for—more than the real interests of the Welsh Church require—the restoration of the archiepiscopal dignities of Menevia or St. David's. It will not be necessary to endow the new sees so highly as the old. The

demands on their occupants will be fewer, and therefore their incomes may be much less. Income is only fairly measured by the demands to which it is subject. Another question presents itself—Where is the appointment of the Bishops to lie? Until some arrangement can be made such as now exists in the Free Churches of our communion—such as is set forth in the Synodal Constitution, passed a few days ago at the Congress of Old Catholics at Constance, wherein the rights of the laity are properly recognised, and placed in harmony with the principles of the Primitive Church—it must rest, as it now does, with the Government of the day. It cannot be placed in the hands of the clergy alone. They are only a section of the Church. They stand in the proportion of 911 to each million laymen. They cannot well lay claim to that exclusive power which they assumed in the deliberations of the Church, when they were almost the sole possessors and dispensers of culture and education. The voice of the laity should and must be heard. At present it is only heard in the Government of the day, which, though often swayed by political considerations, and not always satisfactory in its appointments, is kept in check by the immense power of public opinion. It is one of the links by which the Church is bound to the State.

We advance another step in the discussion of Church Organisation, and ask—Is it right, and for the interests of the Church, that the Bishops should be left to themselves—in the government of the Church—in the direction of the clergy—in the bestowal of patronage, and in many other of the duties pertaining to their office? Why should they be deprived of the assistance afforded to, and sought by, others filling offices of responsibility? The general has his council of war; the judge has his jury; the monarch has his confidential advisers; the mayor has his town council. The Bishop alone is a monarch without a council. He is, if he thinks proper to use his power, as great an autocrat in his spiritual domain as the illustrious monarch whose visit to our shores lately created so much attention, is in his Oriental dominions. A properly constituted Synod—a Synod composed of laity and clergy—selected not merely from a privileged class, but containing a fair and impartial representation of the education, intelligence, and piety of the great middle class of the country—would form an assembly capable of advising and co-operating with the Bishop in the administration of his diocese, and would supply that bond of union, the want of which is so severely felt, and is one of our weakest points. It may be said that it is an innovation to admit laymen into Diocesan Councils. It is not so. Here in Britain, by the ancient constitution of the Church, not only was a Synod to be held once a year, but, we are told, that the Bishops usually summoned *septem a plebe* in every parish in the diocese, who were to enquire into the ecclesiastical condition of each parish, and make their report in writing or *viva voce* in the Synod. Herein the principle of lay representation is conceded, and it needs only some modification suited to our present wants. Such Local Councils would be preferable to Conferences and Parochial Councils, and would do away with the necessity of them. A Conference is simply an irregular Synod, constituted and invited by the Bishop, and involving no responsibility—no official duty or obligation to attend. A Parochial Council may be useful in some

cases, but I doubt the prudence of such an institution, and making it binding by hard and fast rules. If useful, it will be so in carrying out the decrees of the Diocesan Synod. It will help to maintain in the Church the constitutional government of the State. It will thus prove a source of strength and peace in every parish. What is deprecated in the highest order in the Church must be avoided in the lower orders. The autocrat must disappear in the parish as well as in the see. "It is the nature of despotic government to produce discontented and rebellious subjects—constitutional government alone has the power to diffuse peace and unity around." Such will harmonise with the apostolic rule. The principle on which St. Paul acted is shown in his message to Philemon —"Without thy mind I would do nothing." The oft-quoted words of St. Cyprian forcibly illustrate it :—"I would not write back to you on my own responsibility, for from the very beginning of my Episcopate I laid down a rule that I would never act without your counsel, and the consent of the people. But when, by the grace of God, I come back to you, then, as mutual respect demands, we will deal in common with all things that either have been or are to be done." The details of all, or either of these organisations, are far beyond the sphere and limits of a single paper.

In concluding, I would say the Church requires great wisdom in these arrangements. It is possible, my lord, to push external organisations to extremes. Church life is not to be administered by hard and fast rules. A multiplicity of restraints in matters of minor importance retard and stifle the vital energies of the Church. The necessity of these arises from our want of union and of proper sympathy. As the spirit of unity advances, so will elasticity of action become more practicable. In the days of the Apostles, when this unity prevailed, we hear little of Church organisations ; but we do find a living and active energy moving the dead bones in the valley of death, and raising up armies of living men to serve and to praise God. It is this living power we want. No amount of organisation will compensate for its absence. We shall do well to be on our guard lest too much attention to outward rites, diverts our minds from matters of far greater importance, especially from seeking, as we ought to seek, that power which lies at the root of the Church's prosperity. Be it ours to remember those words of the Apostle, well chosen to be read in the second lesson of the solemn service at the Abbey Church on the day of the opening of this Congress—words which teach us that it is not by wisdom, nor by might, but by the power of the Spirit of the Living God, that the Church of Christ is to win the world to the obedience of faith.

Mr. F. H. Dickinson.

The first part of my subject is *The Increase of the Episcopate.*

Our dioceses are much larger now than they were in early times, when there was no parochial system. Each large town should now, as it was then, be worked under one head. All the clergy should have ready and free access to their Bishop, whose time must be at their

service, and must therefore be fully occupied. The Bishop's power is no doubt somewhat jealously limited by law; but the matters in which they may interfere beneficially, are not, I apprehend, diminished, and modern habits and improvements must vastly increase their correspondence.

It seems hardly possible that with many hundreds, in some cases, I believe, over a thousand clergy, their duties can be performed in a way perfectly satisfactory to their own minds. And besides those duties which they cannot neglect without wrong, there must be many cases in which the kindly help and support which the Bishop can give, who has leisure for such things, will be gratefully received by the clergy. All this seems to show that there ought to be a very large increase of the Episcopate.

Perhaps no town of 20,000 and upwards should be without its Bishop, and no clergyman should be more than twenty miles from him: to this the changes of the last few years seem to add another rule. The diocese should not be so large that the clergy and the deputies of the laity should not be able to meet the Bishop in one place. At present we must either meet in more than one place, as in this diocese, or only a selected few of the clergy can come. Neither plan is satisfactory. The clergy have, I conceive, all of them, a right to be present, in Diocesan Synod, or any meeting of the same kind.

Coadjutors under the Act of Henry VIII. may do some good, and so also Colonial Bishops, who have been obliged to return home. Retirement of Bishops who can work no longer with effect is very good, and praise is due to those who have made this possible. It is a sort of instinct in the Church that there should be but one Bishop in each see. I can find no law on the subject, because the laws, and they were many, from St. Cyprian downwards, were against schismatical Bishops, and not against what I may call Episcopal curates: we need, therefore, a subdivision of dioceses, not such a plurality of Bishops in one diocese as has been advocated by some in America.

Lord Lyttelton has done good service in moving the question.

Unfortunately, it is pretty plain that his plan, which is much less ambitious than mine, does not please the bench of Bishops, and that, I fear, is for the present a conclusive objection. It is a first principle of ecclesiastical legislation, that nothing should be done without the Episcopate. It seems to me to follow that our hopes of improvement must be put off. I deprecate any censure of them, or any assumption of unworthy motives. I can imagine many reasons. My own proposal may be thought revolutionary, and smaller measures may make too much change to please one, and do too little good to please another.

The mode of endowment must be settled, and the question of seats in the House of Lords. A debate here may help to the removal of difficulties. But the question must wait until we have hereafter an assembly somewhat similar to this, which shall represent the Church.

And this brings me to the other and, as I take it, more important part of this subject—Church organisation in Synods, Conferences, and Parochial Councils. It may be well first to look round at the present state of the Church. There has been a great revival of energy in the Church, and of interest in all its affairs. Clergy zealously doing their

duty, and, as has been shown in the matter of parochial schools, nobly rising to the wants of the day; seeing the need with sagacity, and meeting it with wisdom and great liberality. Assemblies like this, where freedom of speech is permitted and but little abused. The like on a smaller scale in almost every diocese. We have thus, within certain limits, the advantages of a free Church with none of its evils.

Every good thing may be proposed and advocated. We get the nature and interests of the Church better fixed in our minds. We learn to argue against each other without bitterness. To know and respect those who differ from us, and at least among those who meet here, and in the dioceses, there is much less than there used to be of party exasperation.

I have spoken of limits; they are simply what is tolerable to the great majority of those present, and that implies the views in general held by the three parties in the Church. And when we calmly look at it, and see how vastly more valuable those truths are in which we all agree than those in which we differ, we may, I hope, recognise that the limits we have practically adopted are reasonable. We have been told by Mr. Alderman Bennett that the question now is not between the different kinds of Christians, but between Christianity and infidelity. It may be so, I do not think there ever was a time when good men did not think so; but see how they act when they are in front of the heathen. Here is a little book lately published by the Propagation Society, which I would recommend you all to read. It is extracted from a blue book on education in India. This is what it says of the Missionaries:—"Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they co-operate heartily together." If bitterness is expressed by others, and even plans of persecution are adopted, it is for the most part by those who do not come here: and we may hope that when they come to know more of us they may be better advised. We have, then, the means of forming a sound and temperate public opinion on religious matters.

In what follows I can hardly expect any one to agree with me who is altogether discouraged at the present state of the Church. To my mind, the marvellous growth that has taken place within the recollection of the oldest of us leaves no room for a timid and stammering policy, but calls on us to go on, not fearing dissent, not fearing political danger, nor even what seems worse, disagreement, and, if you please, partial errors from within, going straight on, doing our work, believing that God will perfect that which concerns us.

Now look at our system of legislation. It is by Act of Parliament, with a certain irregular and occasional reference to the Convocations of the clergy. Sometimes Parliament does what they propose, which it alters without scruple; sometimes it even refuses to recognise the existence of them, and omits the recital that they have been consulted. Much as I value the growth of Convocation, I cannot congratulate the clergy on the dignity of their position.

Sometimes we have Royal Commissions to prepare measures, to which I take no exception if they are fairly composed, as I think they

have been, and keep well within the limits on which we are all agreed; but I should, nevertheless, like that we should consult among ourselves on what they report before it is made law.

Sometimes we have measures cleverly contrived by the Bishops and leading members of the two Houses of Parliament. This, again, is right, if only we can consult on them afterwards.

It is common enough in all human affairs, and most especially in legislation, that the best and wisest things give no satisfaction to those who have not been consulted about them, while others of very little value are readily accepted by those who have had a hand in making them. Even, then, if I could not say that the clergy and laity of the Church know their own proper work better than such a House of Commons as the present, it would be a worthy thing to consult them, because it would give satisfaction, and more of needful and safe reform would be done.

The present state of things is thoroughly unsatisfactory.

I, for one, shall not be satisfied until Parliament recognises the Church by resting in all acts relating to it that they have been agreed to by its Bishops, clergy, and laity, in their own assembly.

I need not stop to argue for the Union of Church and State; the views propounded and accepted yesterday make this needless; nor need I prove that it is necessary that our laws should be enacted by Parliament. It cannot be otherwise, and most of us think it is best, and that the smallest possible change should be made.

We do not want a new thing of sweeping reform, such as we have had so much of lately, made by a new, and perhaps not very intelligible, Act of Parliament. What we want, then, is merely that the great principles of union and intelligence which are working themselves out in this and the kindred Diocesan Assemblies, should be developed into a representative system for the Church, general and diocesan, consisting of meetings which make no pretence of governing by themselves, and, therefore, leave the Crown, the Houses of Parliament, and the Convocations untouched, with whatever of independent authority they may have, and are merely consultative for the purpose of recommending measures to Parliament, and make, therefore, no unconstitutional change in the relations of Church and State.

The General Convention of the sister Church in the United States, and the assemblies which have for ages been held by the Presbyterians in Scotland, are the examples I have to lay before you, examples which have been followed with great advantage in nearly all the colonies of this country, and lastly, in Ireland, where the result does not seem likely to be satisfactory. The experiment, as you all know, was forced on the Irish Church, which, perhaps of all the sister Churches of our communion, was the one most unprepared to make it.

If misfortune comes, those who caused it have much to answer for. Those who know anything of the growth of the Church in America will bear me out in saying that the action of the General Convention has been singularly conservative; its moderation has been excessive. If the extension of the Episcopate moves no faster here than it has done there, the sketch I have laid before you about that matter is an affair for the next century. The progress, however, if slow, has been steady, and in the right direction. In Scotland, strength rather than

moderation or unity has been shown, and I believe that strength is owing to the manner in which their system of assemblies has knit together clergy and laity, and made them think and act together. If we can unite the moderation of the one with the strength of the other, Parliament will readily follow our guidance, so long as we keep within our proper limits—that is, do our own work and interfere with no others.

I need not, I hope, stop to show that there is nothing in all this peculiar to Churches not established, and that we may do as they do; but there is this important difference between us and them, that if our assembly makes a mistake Parliament will refuse to ratify it, and things will remain as they were; whereas, if the non-established Church makes a mistake, it falls headlong.

Two things are necessary—1. The vote by orders, which secures that nothing shall be done which is objected to either by Bishops, Clergy, or Laity; and 2. That in electing clerical and lay delegates the majority should not choose them all. This may be secured in various ways. The best, perhaps, is by letting each elector have only one vote, and then, if six persons have to be elected, a compact minority of one-seventh is sure to carry its man, and the different parties in the Church can only through their own fault fail to be fairly represented.

I have only this to add concerning Provincial Synods and Assemblies, that the two Convocations ought to remain unreformed, or have only such alterations as may be within the power of themselves and the Archbishops to make. Such, for instance, as that Canterbury might follow the example of York and deliberate in one assembly, that greater freedom of action should be allowed by the Bishops to the Lower House, or should be taken by it; and, if it be legal, that a more full representation be given to the parochial clergy, and the Cathedral Proctors be elected by the whole Chapter.

If these alterations are made, or even without them, the Convocations may go on to acquire weight and importance from the general ability and moderation of their discussions. I see nothing in the establishment of a national meeting, in which the laity should be represented, to necessitate the abolition of the Convocations, and if any one asks what is to happen if these different assemblies disagree, I may reply that the objection implies that the Convocations do not really represent the clergy; but I have a better and very simple answer to give, that the measure about which they differ is not ripe for legislation, and should certainly be put off or modified; and if I may venture an opinion of my own, it is this, that when the clergy and laity hereafter agree on anything that does not commend itself to such men as compose the two Lower Houses of Convocation, the former will probably be in the wrong.

No layman ought to complain that the clergy should deliberate apart whenever it pleases them, and in whatever manner they think best. All our claim is, that nothing should be finally concluded without our assent.

It may still be said—"Why do you not reform Convocation?" Why do you not work on the old foundations? I reply, that I disturb the old foundations much less by what I propose than by reforming

Convocation, and that, if my plan fails, we are but where we were, and no harm is done; but that if you reform Convocation you may damage it beyond repair, while you fail to get the new thing you want. I do not like to exchange old lamps for new. I well remember my master, Sir Robert Peel, warning us against doing so. Those who call themselves his followers have been doing too much of this of late. But see what you must do. You must unite the two Convocations in one. You must make them represent the clergy better and more accurately than they do now, for in the Convocation of this province the *ex officio* members can outvote the representatives. You must add a representation of the laity. It has been shown over and over again, that this is unconstitutional and cannot be done, and especially at the last meeting of Congress, by my friend Canon Trevor, whom I regret much not to see here. The Convocations are a part of Parliament. The laity connected with Convocation are the Houses of Parliament: you cannot have the laity twice over. Well, then, it is proposed to summon laymen to attend Convocation to give it information, and not to be admitted to its debates. I do not wish to stand on my dignity or to say that this will not do, but I have very little doubt that others will. There are, besides, difficulties enough already, in making two houses pull together; with a third the difficulty would be intolerable.

If you go so far as this, and it seems to answer, you will have to go further and admit the laity into Convocation itself. And that cannot be done without an Act of Parliament; and if you obtain that, you will stand afterwards on it, and not on ancient prescription and custom, and be a new assembly, with just as much power as a jealous Parliament pleases to give you, and not be still the ancient Synods of the two provinces.

Reform of Convocation is a very pretty thing to talk about, and a useful thing too, for by talking about it we may learn the difficulties that lie in our way, and gain wisdom, resolution, and strength to conquer or evade them; but it is a thing which cannot be done completely, and had therefore better be left alone.

The Diocesan Synods or Conferences might be made use of, I think, to help the Bishop in matters of discipline. The clergy in the early Church were consulted by the Bishop, and acted with him.

The rights of the Chapters all through the middle ages, and even now, testify to a certain Presbyterianism in the Church, of which perhaps the most remarkable instance is the laying on of hands of the Presbytery in conferring the priesthood. It seems to follow that the clergy may very properly take part in the examination of candidates for Holy Orders; much more, in making rules about this and about discipline, and expediency suggests that the laity should be consulted also, though principle perhaps does not require it. The punishment of an unworthy clergyman, or the refusal of an incapable or insufficiently instructed candidate for Holy Orders, must always be a most painful duty, in which I conceive a Bishop would thankfully take the help of a small committee of clergy who had the confidence of the Diocese. And I believe his power to do good would be vastly increased by dividing it.

The Church in the United States is able to secure a much longer and more comprehensive training for Holy Orders than we have had by an arrangement similar to what I propose.

Only within this last week, at one of the largest meetings that I remember of the Board of Education of this Diocese, it was recognised that the parishes in danger of having school boards were in the main those where the clergyman was lazy or incapable, and the most gentle of all possible means was devised to secure that the work of the Church might go on without them. What we did could not have been done by your lordship alone. It is not an easy thing to interfere with the liberty of an English rector. With popular assent and after due deliberation you may control its licence.

Lastly, as to Parochial Organisation. This Diocese, when you, my lord, had asked us whether we approved of a project of law which would oblige each clergyman to take the opinion of a committee of his parishioners before he made any change in divine worship, almost unanimously disapproved. We did not think it right to destroy the liberty of the clergy I have just been speaking of. It is quite another thing when they are disposed of their own good will to consult their people. It will probably be a part of our national and diocesan Church management hereafter, when its details have been worked out, that the clergyman should meet his people at the Easter vestry, where, as a matter of course, whatever interests him or his people will be talked over by those who attend.

Vestry meetings, and still more those of Ruridecanal Chapters, must do good in promoting in the clergy and the laity better knowledge of our own duties, of the organisation of the Church, of the rights of its members and officers, a wish for reform both in ourselves and in the Church, and, above all, a sense of unity and brotherly affection which are its life.

ADDRESSES.

The Rev. Canon Barry, Principal of King's College.

The subject which has been proposed to us to-day is so large and discursive in its scope, that it seems to give almost a roving commission to speak upon Church matters in general. But I shall confine myself in the quarter of an hour which is given to me to one point, and one only, in that very large programme. I desire to say a few words upon the great importance of the organisation of the Church in a Synod which shall be really and truly representative. I believe, indeed, my lord, that this is the one great want of the Church, in which almost every other want, which is not purely spiritual, is absolutely bound up. I myself should value in the highest degree such an increase in the Episcopate as Mr. Griffiths has laid before us; and I will only add that, while the number of Bishops is increased, I trust most sincerely that their power will be defined, limited on the one side and made efficient on the other. For I confess I think some of the Bishops upon the platform must have heard with a sort of wonder of the autocratic power which was assigned to them. If in one direction they may be compared to the Shah of Persia, they might in the other be compared to the spiritual Emperor of Japan, who is so very spiritual and so much venerated that he can do nothing at all. I value, again, very much the power of eliciting the opinion of Churchmen in Conferences and Synods, at the invitation of Bishop and parochial clergy. They have very great moral influence, although they have no legal power; and they contribute to a thorough understanding and mutual knowledge between the clergy and

laity. But I believe that the real want of the Church at this present moment is a means of expressing with legal power its corporate energy and life. We have an abundance—I may say almost a turbulence—of individual energy. We have abundance of local energy. Look where you will, you will see the work of Church revival going on in almost every parish within our Church. But there is one thing we have not, and that is, the power of acting as one body—a power which shall not be simply executive or judicial, but strictly legislative. At the present time, it is not too much to say that the Church of England is the one society in all Christendom, in which the internal legislative power is absolutely, or almost absolutely, in abeyance. And what is the effect of that? I think there are two effects, one of which tends towards license, and the other towards despotism. There is, in the first place, the growth of a very remarkable spirit of lawlessness throughout our Church; and it arises from this—that it is almost impossible for us to obey strictly and in the letter the laws which are supposed to guide us, and which were framed most of them 200 years ago. Under these circumstances there will always be persons, and many of them of great earnestness and goodness, who will come to take an almost childish pleasure in lawlessness, and who seem to consider that in license is the truest security for freedom. On the other hand, there is the tendency towards despotism. There being no legislative power, the executive and judicial powers are apt to usurp the legislative functions. The executive officers of the Church, finding there is no legal force to back them, are obliged to use whatever power they have in their hands, although it may not be the most appropriate for the purpose. The highest judicial authority is obliged very frequently not merely to declare law, but practically to make it: yet we Englishmen have the strongest objection to judge-made law in our State, and I do not know why we should tolerate it in our Church. If it happens in the State that the highest court of judicial authority should give decisions which are incompatible with one another, there is an immediate remedy in our legislative authority; but where is the corresponding remedy in our Church? I do not hesitate to say at this moment, with all respect, that we of the Church of England are just in this unhappy position—that we have decisions by the highest legal authority, which certainly do require an extraordinary legal acumen in any degree to reconcile the one with the other. Now this condition would be the source of great difficulties and dangers to the Church at any period of her history; but I would ask the Congress seriously to consider what is expected of the Church at the present moment. We were told in most eloquent terms, and with perfect truth, the other day, that there is a great battle between Christianity and infidelity going on along the whole line, and that in that a very primary and foremost part must be assigned to the Church of England. I ask, is this a time, when, in great care for our safety, we are to be bound hand and foot, and saved from all danger at the price of paralysis in our corporate action? We have—can we doubt it?—at this time before us in many directions the alternative of revolution or reform. There are changes in the organisation and system of the Church required in order to meet adequately that which is in many places the purely missionary work which lies before us; and I myself, although I fear here I may evoke some difference of opinion, will not hesitate to express belief that even with regard to the expressions of some of the standards of our Church—standards which have been forced by circumstances to a prominence and permanence never intended—we require, I say, at this moment, to reconsider our position, and adapt it to the growth of knowledge and spiritual life which God has given us during the last 200 years. Yes! and there is another, perhaps equally important, work at the present moment before the Church of England,—to endeavour, if possible, to rise out of her present position of isolation, and to consider the terms on which she may have real communion with the other bodies in the Christian Church. And in speaking of this, I may say that, while I value in the greatest degree any union which may take place with Christian bodies abroad, yet the one union which I chiefly desire to see contemplated as possible is the union with other Christian bodies here at home. I am certain that the time is coming when the question of unity must be faced, in the interests of English Christianity. There is one body, and one

body only, that can be a nucleus of union, and that body is the Church of England. And, under these circumstances, is it to be tolerated that our Church of England should have no means of expressing her corporate opinion and corporate action? I think not. It is quite true that, according to the old constitutional system, it was supposed that the Church of England had this, in Convocation and in Parliament. I speak with the greatest possible respect of Convocation. I believe there never was an assembly which was more unjustly treated, and which has done more, under circumstances of unexampled difficulty. But in the first place, in spite of what has been said, I think that Convocation ought not to be destroyed or left quietly on one side; it should be reformed. And the first step in reform is not merely better to represent the parochial clergy, but to represent also a very large body for whom I never hear a word spoken, and that is the unbeneficed clergy. I may be pardoned, perhaps, for saying I do not mean merely the body of curates, but the large body of us who have been engaged in the sacred work of education, and who at this moment, whether we act as schoolmasters or the heads of colleges, or have actually the theological guidance of our future clergy, are absolutely disfranchised and unrepresented. But this is only touching the smaller part of the subject. What we really want is some kind of representation of the laity. I believe it is not enough that the laity should meet at the invitation of the clergy, and therefore upon sufferance, and by their consent; I would have them meet not by invitation, but as a matter of right. They ought to have a recognised position and recognised rights. I have ventured to speak of this before, and Canon Trevor, as I well remember, urged with great force that there was one great difficulty in the way, and that was to fix the constituency by which the lay delegates should be represented. I recognise the difficulty, because in the eye of the law all Englishmen who are baptised are members of the Church of England; but I contend that we ought not to allow a difficulty, great but technical, to be absolutely insuperable. I believe myself that it would not be right to place any limit by law upon the constituencies which has not been already fixed by the Church; but I would require from each man who voted for a member of the representative assembly a declaration that he was a *bonâ-fide* member of the Church of England, and I would leave it to his conscience to settle what that should be. Even if at this moment the same constituencies elected our Church representatives as elect our members of Parliament, there would, nevertheless, be two fundamental differences. The first, that our representatives would be Englishmen, and would not be from the other two sister kingdoms; and the second, that those who were chosen would feel that they were chosen in a different character, and had therefore a wholly different province. But I do not believe that the mass of earnest and conscientious Nonconformists would come forward in the presence of the people and say—"We are *bonâ-fide* members of the Church of England;" I believe we can here trust to the good sense of the mass of the people of our country, and that we should therefore have a true representative assembly. I do not say how it should sit—by orders or parallel houses and the like; but it should have a legal position and co-ordinate power. Nor can I think that Parliament would look upon it with jealousy. I believe Parliament wishes one thing, and that is, to know what is the real wish, not of one party, but of the Church of England herself. Such wishes might or might not be granted, but they would be cordially and respectfully considered. I am told that all this would be hastening disestablishment, and I still venture to say—what I have been found fault with for saying before—that I myself would rather risk that danger than be in a state of corporate paralysis as a Church. But I do not believe it would be so. Rather it would be our best bulwark against disestablishment. Of this we are sure: if we are disestablished, it will be from want of power and unity within, or because we fail to do our national duty to the country. Now anything which would bring parties more face to face, and enable them to understand one another, and see the large amount in which they agree rather than the smaller amount in which they differ, would promote unity. Nor can I doubt that the energy which would be given to the Church would have the effect of enabling her to do far more nobly her spiritual duty to the nation. If we have unity and power to do our duty to the nation, we may defy all attacks upon us for a century at least.

Sir George Young, Bart.

My Lords, Ladies, and Gentlemen,—The need of Church organisation, of some kind or other, does not require much proof. It has become a common plan with preachers and writers to lament over the lost opportunities of the Church of England. We have often been reminded—never more eloquently than last Tuesday—of the history of those periodic quickenings in the religious conscience; of those upliftings from time to time of Apostolic voices, crying, as it were, in the wilderness of traditional Churchmanship, to make straight again the pathways of the Spirit of God; how, while they have always been times of revival, epochs of progress in the annals of the Church of Christ, they have too often figured, chiefly or primarily, as date-marks of a secession in the chronicles of the Church of England. The most brilliant master of historical word-painting has contrasted, in a passage I need hardly recall, the respective dealings of the English and Roman Churches with the phenomena of enthusiasm. He has described, in a manner to arrest the memory and fascinate the imagination, how the movement of revolt against formalism, or of recurrence to antiquity, which it was—it is no longer—the policy of Rome so carefully to cultivate into an agency, has been in England so frequently frowned into a schism. More serious still is the consideration, which has recurred, no doubt, to many of us with new vividness during the last few days, that of the possible workers who might be enlisted in the every day service of the Church so small a proportion can find responsible work suited to them in its system as at present constituted. Setting aside the clergy, the teachers in Sunday-schools, a few Scripture readers, and "devout women not a few," the Church of England does not invite the co-operation of its members. It has not hitherto, as a part of its acknowledged system, allotted any work for them to do, or even invited them to cut out work for themselves. It is surely, in great measure, a result of this that the Church is confessed to have lost hold upon quite one-half the middle class of Englishmen—the men of all others in the world who understand the secret of associated action; and by the working classes is not half appreciated, half valued, or half loved as it should be. It cannot have escaped us that the Church of England is the only society of the kind which has—I do not say no legislature,—but no council with power of making rules and regulations for the management of its internal affairs. Convocation is not such a body; the Archbishop of Canterbury is not endowed with such power; the Crown, though possessed of great traditional power in the Church, has ceased to exercise it for this purpose; and the National Legislature, while unwillingly consenting now and then to pass a bill about which at least all noisy people are agreed, is both unwilling and unable to deal with the questions continually arising which are proper rather for a Church Bye-law than for a Statute of the Realm. Shall we proceed to discuss the functions and capabilites of Convocation, and to advocate either its revival or reform? This movement has of late, if I mistake not, visibly flagged; not surely because the cause of evil has been less felt, but because the remedy has appeared so hopeless. When the difficulties had been overcome, or ignored, of so transmogrifying Convocation as to make it a real representation of the Church, competent, according to English notions, to regulate its proceedings, there still remained the blank impossibility of ever getting the right representative Englishmen to go and sit in Convocation, and do the work. The fashion has now changed in favour of Diocesan Conferences and the Church Congress. These are, however, merely fields for debate; as such they may do good; the Wesleyan or other Oxford movements of the future will find a fairer hearing by this means, and this may lead to action which will give them a fitting scope. But debate must be directed to some practical purpose; and to none can it be directed with greater advantage than to the elaborating of the necessary elements of such a Church organisation as we desire, and in the face of present dangers, need. For my part, I do not propose to deal on this occasion with the constitution or powers of the ultimate regulating body. I merely recognise the topic, and pass on. I desire to reverse the order of ideas. We must have in our reformed Convocation, or whatever it may be, not only the right

men, but the right men endued with a representative character. Let us see how we are to get them. Let us, following the example of a wise builder, see to the foundations before erecting a superstructure. Let us look to the constituent body before constituting our Parliament. That is the way in which has been worked out every piece of constructive legislation in this country of self-government, in this home of Parliaments, which has stood the test of time. The ultimate constituency I take it must in England be the householders paying rates; but it is impossible for me to mention all the reasons which have occurred to me, in support of my conclusions, as to the details of the system. But I may say that a constituency of the householders paying rates is that to which all representative government, whether of a national or local character, at the present day, seems to tend; not merely our Parliamentary constituencies, but our local constituencies, are tending that way, and if we are beginning to build up an organisation of the Church, we must endeavour, if possible, not to sever ourselves from the lines of governmental institutions which exist elsewhere. Now, then, I ask, should we include Dissenters? Should a professed Dissenter be included in the ultimate constituent body? For that question I beg to substitute another—should we exclude professed Dissenters? And I answer no. I need not, I believe, give the reasons which otherwise I should have been anxious to give for this course, because I am told that in a neighbouring diocese in which many steps have been taken already in that path which I am desirous to pass, this is one of those which has been taken. If the liberal course has been taken there already, it need not, I think, require any defence from me. Should there be no intermediate elective body, the alternative, of course, is that all these large constituencies of householders paying rates should be called upon to elect the ultimate governors of the Church. To that I think our instincts would be opposed. The intermediate elective body, therefore, must exist; but I would lay down this as a rule—besides electing, these intermediate constituencies must have work to do; every step of the constitution of a Church organisation should be planted in real work. We must not multiply debating clubs merely. I think it necessary that the constituent intermediate bodies from which the ultimate elective body is to be proposed should be parochial councils, and not ruridecanal or archidiaconal bodies. So far as it is desired to enlist the co-operation of the laity, it must be remembered that the work they are concerned in is the work of parochial organisation, and the work of the congregation of the Church which they attend. What is this work? The work of charitable organisation might be assigned to them, and the administration of Church funds; and to this I would add what no doubt will create discussion, and, perhaps, opposition—a voice in the regulation of the services of the Church—and a voice in the appointment of the minister. I do not say an absolute conclusive voice, but some voice. It must be so, because otherwise you will not get the laity to aid in a work where they are excluded from all voice in the matters for which they really care. The checks upon the action of these bodies, the checks upon abuse, may be found in other bodies, which, nevertheless, must be appealed to only in so far as work can be found for them to do, and above all things, we must take care to abstain from giving any body an existence without real responsibility or legal position. In conclusion, I have time left only to mention one objection that will be urged to the constituency of parochial councils, which I advocate as the only possible permanent basis for a true Church representative body. It is a formidable objection to anything which is proposed in connection with Church polity, that it is new. I am not able to discuss the point how far precedents may be found for what has been proposed in the Apostolic age, but no doubt in the English Church the proposition is a novelty. I say, then, if we accept that view of the present age which makes it out to be an age of declension, then I grant it is natural to look backward, and to confine our organisation to the time-honoured agencies which in better times produced good results. But if otherwise, then, surely, otherwise.

The Rev. E. N. Dumbleton, M.A., Vicar of St. Paul's, Truro.

I hope I may be pardoned if I endeavour to lead back the discussion on this great and momentous question towards that point from which it started. With that view, I venture to offer some observations upon the subject of the increase of the Episcopate. I stand before you here for a moment as the representative of a great county that for some twenty years has cried loudly for a Bishop of its own—I mean Cornwall. That cry has been as yet unheard, and yet the impression has sunk, and day by day is sinking deeper and deeper into the soul of every man that would serve the Church there, that without some guidance, without something like organisation, without Episcopal direction, the Church not only must fail to gain, but must positively lose what it now holds. In the last of many addresses which we have sent up to the Crown and Prime Minister on this subject, we have ventured to say that in the eyes of all thinking people Episcopal Government in the county of Cornwall, so far as it implies personal oversight and organisation, is rapidly becoming a fiction, and I am prepared to say now that it is a fiction. I am not a Cornishman, nor have I spent all my days there, and it is the result of many years observation and some thought and study which I now bring before you. I say, then, that it is no better than a fiction to suppose that one man has the power of overlooking a thousand congregations, directing a thousand clergy, and being the common father of half a million of people. Now, many of us here present know what it is to be overburdened with vast parochial charges. A man put into a parochial charge where there are a thousand houses would be overburdened; if he were to take the oversight of five hundred houses, families, and homes, what influences can he spread? If he have two hundred and fifty houses and homes he may do something; and what is the house and home to the parish-priest but a representation, in some degree, of the parish of the Bishop? and if one man, as a parish-priest cannot have his eyes in a thousand different directions, neither can a Bishop, however great and noble-minded, exercise a power, control, and direction over a thousand parishes. And as it is with regard to the parish-priest, so, I venture to think, it must be with regard to the Bishop. In the case of a parish-priest, a certain amount of work is done very imperfectly. His heart groans within him when he thinks how much he has left undone; and, I suppose, no tongue can tell how much is totally untouched by him—how many opportunities are lost—how many occasions slip out of his hands because he cannot multiply himself by four or five. I believe the case is precisely the same with regard to Episcopal hands, and that there are thousands and thousands of cases where, if the Bishop's own eye could see and his own hand touch, evils would be removed—nay, would hardly ever have an existence. And now let me say that the charges which I bring against the present system of Episcopacy are these—We have but a wreck of discipline; we have no efficient organisation whatever; and we have hardly the least shadow of personal leading. What discipline have we, the clergy? It is said "the clergy can do what every man likes," and I cannot see my way to deny the assertion. No one can deny that the most active men amongst us here present may next week lay aside three-fourths or nine-tenths of his work, and can the Bishop correct him? I ask further, can the Bishop notice it? and I will ask, lastly, does the Bishop know it? I say he can neither correct it, nor does he notice it, and in many cases he is not even aware of it. What shall we say with regard to discipline? Let us look at the state of our churches. Here in one may be a devotional service; the door of the church may be open every day in the week; everything may savour of spiritual and real life; but there are others with closed doors from Sunday to Sunday; there are stale sermons, and the people are unvisited. In the one case you will see the whole man given to the Church; in the other case you will see not half the man, or not one-tenth given to the work. But I say no notice can be taken of this; no correction can be made; not because the Bishops are not willing to do it; God forbid I should say that, but because they have no time to know these things, and no leisure to penetrate them properly. If it is right that a church should be open every day for holy

worship, that there should be due observation of sacred and holy seasons, the Blessed Sacrament should be celebrated often—if this is right, and is a paramount necessity as some of us think, then we have no hesitation in saying the converse is wrong. But discipline refers to lay people as well as to clergy, and I know not what voice there is to be raised in this country against the luxury, and cupidity, and avarice, and money-making, unless it is the bold, fearless voice of the man of God which was raised in ancient times, namely, the voice of the Bishop. In no religious community in the world are there so many men who might help, and so many men who do not know how to help, and are never summoned to help, and if they help not, are never rebuked. When I come to organisation, I shall be replied to that there are ruridecanal Synods spread all over the country, and besides that, there are the mixed committees appointed at the diocesan conferences. True. And those ruridecanal Synods were the ancient networks of discipline and obedience by which order was brought into every parish. What are they now? Half of the men who compose them, never put in an appearance. I have myself made investigations, and I believe the average does not rise to a third of the thirty or forty who can, albeit they are in charge of spiritual interests, find anything to talk about and pray about. I do not recognise organisation here. The mixed committees are no doubt valuable, but they are no more than skeletons. I do not see that our lay people are penetrated with a greater notion of their responsibilities than they were before. It is quite an exception to find a layman—I do not blame them, they have never been taught or encouraged—who would hold up a finger for the Church, except those whose names you hear again and again. Show me any county which boasts of ten good laymen in leading positions who will do any good work as Churchmen; and I can show a list of a hundred who have never been invited to do anything at all. We live in an age of machinery, spiritual and likewise material, but beyond all machinery there must reside some primary force. The machine is not a thing of life. So is it with regard to the Church and those who compose its leading and its unseen powers, the machinery, itself, will not do the work. Beyond all the machinery in the Church, beyond all committees, statistics, meetings, and everything else, there must be likewise some primal force, and that force God has designed to reside in the Episcopate. Nothing is more melancholy and miserable than to have statistics forwarded by the Bishop, charges which are most admirable, but at the back of which there is no executive power to put them in motion, and enable us to act upon them. It is absurd to deny that if we had Bishops more at hand, Bishops nearer to us, Bishops which have time, as they have the inclination and the power, these things would become a reality. I remember the late Bishop of Lincoln said it would take him fifteen years to pay a visit to each of his parishes. Lastly, we have no personal leading. We must have Bishops who will descend from their gilded war-chariots and fight amongst the footmen occasionally. They have the heart and self-denial to do it, but one thing baffles all—they have no time to do it; and the great leading questions of the present day, such as Mission-work amongst the extreme poor, spiritual destitution, the question of dealing with individual consciences, lay association, and so on, on all these we must have guidance and encouragement. We look for it and get it not. It is an absurdity that a man who is bound at his ordination by the most solemn vows conceivable, never hears the voice of authority, and never, in times of difficulty, has a whisper of counsel and direction. And, now, I have not come thus far from my dreary home, as many may think it, in the far West, to say simply what is complimentary. What I have said, I have said, as it swelled within my heart; and I protest before you that it is true. I plead for our fainting clergy. Some have given up in despair, and numbers who might have been great and good in the fight, are perfectly—I use the word with hesitation, but it is true—are baffled, ground down, fallen, wounded, and almost dead, in the fight.

DISCUSSION.

Lieutenant-General Sir Percy Douglas, Bart.

Perhaps the thing that most astonishes me at present, in connection with this Congress, is that I, a soldier, should have the audacity to appear before you to talk upon high Church subjects. But I should not have done so unless I had heard from his Lordship a demand for more laymen to speak, and I think that, perhaps, some privilege might attach to age, at any rate that some privilege might attach to my acquaintance with the working of the Church in foreign parts. For I beg leave to remark that the Church of England does not embrace only this little Island over which the sun will, I regret to say, soon pass over in a very few hours, but the wide expanse upon which the sun never sets. I shall endeavour, in the few moments I am allowed, to adhere to the question placed upon the paper. I shall only diverge from my subject in one thing, which is, to speak of the question of election to the Episcopate. I would also, with great diffidence, say a few words on the increase of the Episcopate. The question of the appointment of Bishops has been mooted. I for one have a great, and I may say, instinctive dread of great changes. Perhaps it may be the fault of professional training, perhaps it may be the fears of old age, perhaps it may partly come from the very instincts which guide me, which have been received from a father who laboured in the same school that a former speaker mentioned, viz., under Sir Robert Peel; but if the change in the mode of appointment of Bishops be such as has been suggested by a high authority and great light in the Church, I fear we might lose the advantage of the representative power of the Church in the legislature. We are now only directly represented by the Bishops in the House of Lords. How soon we may have a wider and more popular representation I know not, but I should be unwilling to part with that direct representation in the House of Lords; and I think, brother Churchmen, we should reflect most seriously before we propose any great and sweeping changes in the appointment of Bishops. And now as to the increase of Episcopacy. As in the army, so in the Church, we cannot have an increase of generals, and more onerous duties imposed upon their subordinates, unless we have an increase of officers, nor can you have an increase of Bishops, and more work for the clergy, as has been suggested to Congress, unless you have an increase in your clergy; and I do think, if it be true that our great seats of learning are not in these days furnishing an adequate reserve for the ministry, it becomes a question of vital importance whether we should not substitute other means of training young men for entrance into the ministry. I think one of the most useful organisations we could possibly advocate is the diocesan work that is going on for the training of young men for the ministry. I shall now speak a few words about Synods. What has been proposed as to the union of the laity and the clergy in Synods is not new. It is now in force in some of the Colonies, and has become a fundamental law of the Church in the province of the Cape of Good Hope. The laity and clergy are united in Synods, which, in fact, rule and govern almost all the details of Church work. Of course in any representative body it is necessary there should be some qualification, and above all things in Church matters there is a necessity for great safeguards. The qualification for voting for a lay member of the Synod in the Colonies is that any man who professes to be a member of the Church of England, and who is known to attend her ministrations has a vote; but to become a member of that most useful body it is necessary he should be a communicant. The object of this Synod is to aid the Bishop and clergy in all the manifold and important labours. For instance, there is a self-imposed tax. Every member of every household, above fifteen years of age, pays towards the funds of the Synod the sum of two shillings and sixpence a year. This is not a matter of great value, except that it is a self-imposed tax, and is most rigorously, loyally, and righteously complied with; and it is found that the people who thus willingly come to the aid of the Church are those who, in other respects, contribute most largely to Church

objects. What Churchmen can do abroad, they can do at home; and I, myself, should be delighted to see to the furthest extent an admixture of the laity and clergy in the conduct of Church matters. It should not be a permissive thing, but we should have in every diocese a Bishop who invites you to move in synodical action; and this should be a fundamental law, a fixed determined principle. If this were so, I believe the Church in England would gain a great and most beneficial aid in dealing with the principles of difficult religious and social questions. If synodical action were universal, and men were trained to work in Church subjects, you would have a powerful and well-informed body of men to aid the Church in working out to a satisfactory end, all we are now attempting on the subject of Education. Just for one moment let me express how heartily and deeply I join in the wish expressed by Canon Barry, that there were greater union amongst us. How this is to be accomplished I know not; but my own convictions tell me that weshould without sinking any thing material, without waiving any conscientious convictions, endeavour manfully and truthfully, in a Christian sense, to tone down one's own mind, as far as possible, to meet the views of others; and I do think if we all individually made a great effort to see good in others, and to entertain some slight doubt as to ourselves being always in the right, union would be largely accomplished, and there would be a future before us, the brightness of which we can scarcely contemplate.

The Rev. Canon Fremantle.

The subject which has occupied our attention this morning, has involved the use of a word which has not been altogether welcome to the assembly, namely, the word "reform." Perhaps, it would be more welcome if the word "adaptation" were used, because, it seems to me, the very thesis upon which sentiments have been uttered to-day involves that there must be some change or adaptation of our system to meet the wants of the present day. We have heard lately of lay co-operation. We have heard of advantages derived from deaconesses and sisterhoods, of the help of laymen in various departments of work in our several parishes, but we have not heard one word of lay counsel. What we desire is that the laity, if they have a part in the work of the Church, should have a part in its government. It seems to me to be a legitimate deduction that if we ask them to give us their help, we should ask them to give us their counsel, in order that the laity may have a legitimate place in the councils of the Church. I know not how far I am justified in saying that, according to the present state of things in this country, the laity are excluded from their true position in the Convocations of the Church of England. There have been great changes passed in the Parliament of the country, and the House of Commons, I maintain in the face of all men, is not a true representation of the laity of the Church of England. Convocation, certainly, is not a full and fair representation of the clergy of England; and, therefore, the Church, as a corporate body, has no authentic utterance, and whenever grievances arise, and difficulties do arise from day to day, what takes place? We have discussions in the newspapers, we have party associations formed, we have applications to Parliament, and then we have impromptu Acts of Parliament coming out step by step, and bit by bit, which are exceedingly unsatisfactory, and which give no peace to the Church; and we are troubled with the announcement every year of some new Bill being passed through Parliament in order that certain difficulties may be removed. Why, the voice of the Church has never been uttered upon the subject in reality; and, therefore, I say, if we are to have reform, we ought to begin reform in the House of Convocation, where, by a true representation of clergy and laity, the union of the Church may be maintained, for reform must come, or disestablishment, or revolution, or something of the kind. Then let us go in for legislation, and ask Parliament to give its sanction to what we are agreed upon. I only contend for that which some of our greatest statesmen have contended for. Time

will not allow me to enter into the arguments as to how far this is a constitutional view of the matter, but I well recollect a speech made by Mr. Disraeli in the Theatre, at Oxford, wherein he argued that the Church had lost its lay representation by the present state of things, and, therefore, he urged upon us then and there to agitate for the introduction of the laity into the Houses of Convocation. I venture to think that Mr. Disraeli has some notion of statesmanship, and that he would not have uttered that opinion without some good and sufficient reason. Some say this is unconstitutional. I recollect the time when it was proposed to reform the House of Commons, and it was said to be very unconstitutional to do away with the close boroughs such as old Sarum and Gatten, and to put upon Schedule B the town of Manchester and the boroughs of Finsbury, Marylebone, and so forth. But somehow the matter was carried. The old constitutional ship tossed and tumbled in the waves, and no doubt many of the first-class passengers may have suffered a little inconvenience thereby; but the old ship righted herself again. She did not turn over or go to the bottom. There she is, and she is ready for an inspection by Mr. Plimsoll's Committee to-morrow, if you like. I think the same with regard to that House of Convocation, of which I have spoken. I do not think it would upset the Constitution if a few more members were admitted into the Jerusalem Chamber. I do not think it would upset the Constitution if there were some laymen brought there, and if there is not room for them inside that old apartment, I can easily imagine how our good Prolocutor would contrive to form a procession, and march out some five hundred of delegates into a new chamber, provided by a Liberal Government under the shadow of St. Stephen's Tower; and I can imagine the good Prolocutor taking for his text, "With my staff I passed over this Jordan, and now I am become two bands." I entirely go in for the reform of Convocation, and I hope that this will be the verdict pronounced by the Congress at Bath.

Sir W. Stawell, Chief Justice of Victoria.

I venture to appear before this Congress in compliance with a suggestion very happily made by our Chairman, that every member of the Church who possesses any particular information is bound to cast it into the treasury, and not to retain it a secret in his own mind. It has been my lot to be away from England for thirty years, and I must be allowed to express the sincere pleasure and great delight I have experienced at witnessing this assemblage. The intellectual treat we have enjoyed, and the participation taken, and interest manifested by the laity of all kinds and classes (I allude particularly to the meeting of yesterday evening) must have afforded every true Churchman much pleasure. I do not, as a stranger, venture to offer any suggestion as to the mode by which the alterations suggested in the speeches addressed to you just now may be carried out; but I venture to think that the experience of Churchmen in the antipodes may perhaps be of some assistance to you in carrying out those measures. You, ladies and gentlemen, resident in Old England, enjoy the privilege of a Church Establishment. I do not use the word in its ordinary acceptation, but the machine is in motion, it has been long since arranged, it is revolving, and it is simply your duty to keep it in revolution, but you scarcely know the difficulties and hardly appreciate the almost insuperable obstacles which are presented in attempting to create, so to speak, a Church in a new country. You do not know either, and perhaps do not appreciate the extraordinary strain that the old ship will bear when brought into contact with a new state of things and circumstances. We found ourselves in the antipodes, as we thought, good Churchmen, rejoicing in the privilege of being called members of the Church of England. It is true it was the Church of England in Victoria, but still it was the Church of England, and we fain thought we were just as much Churchmen there as if we had been within hearing of Bow Bells. Still it was necessary to do something to adapt ourselves to the new state of things in which we found ourselves; and, guided and assisted by our excellent Bishop, Dr.

Perry, we adopted that which has very nearly been shadowed out in the able and eloquent speech of Canon Barry. We met together in Conference under legislative enactment. The representatives elected were members of the Church of England and communicants; clergy and laity met together, and were presided over by the Bishop. They voted by orders, they passed their own enactments, they framed their own resolutions, and the result has been that in a country in which there were only two clergymen, there are now about one hundred and seventy incumbents, with a number of churches fully in proportion to the number of clergymen. At this, perhaps, you residents in England may be astonished. You may be alarmed at the introduction of the laity, but I venture to tell you that the most conservative persons in that assembly are the laity. Generally speaking those who wish to support the power of the Bishop are the laity; those who think the Prayer Book, as it is constituted, cannot be improved upon are the laity; and those who desire to cling to the old Church without any alteration whatever are the laity. How you are to carry these suggestions out it is for you to determine. Our plan has worked uncommonly well, amongst English people living in the antipodes. Why you should not introduce the laity to share in your deliberations I cannot tell, neither can I say how it ought to be effected; but there is no cause for alarm, the oldest Conservative need not entertain the slightest apprehension of danger, and those who fear that any change would be likely to lead to Disestablishment, which God forbid, would be undeceived. All I would say is, you must make your reformation from within, or it will come from without in a way you scarcely anticipate.

The Right Reverend Bishop of Peterborough.

If I possessed the autocratic power which has been attributed to Bishops by more than one speaker to-day, I should immediately exercise it by trespassing on the ten minutes' time of the next speaker, having very much to say, and very little time to say it in. I entreat my kind friends to allow me as much time as possible in which to say it. I am briefly going to touch only on one point in the discussion of to-day, into which I feel it to be my fate, as it always is, to introduce something of the element of Irish caution among my more eager Anglo-Saxon brethren. As to the increase of the Episcopate and reform of Convocation, I only say I heartily desire both, and that any power, autocratic or otherwise, I possess, I place entirely at the disposal of those who are urging on these reforms. But what I desire specially to speak of to-day is the question of the government, organisation, and discipline of the Church. Let me endeavour for a moment to bring you back to first principles on this question, instead of going into embarrassing, and perhaps irritating, details. The Church must be governed in one of two ways: either by personal rule, or by fixed and written law. Government by personal rule over the clergy may be of two kinds: the personal rule of the Bishops or its only alternative, the personal rule of the congregations. Now, I do not think the clergy want, and I do not wish to have, government by the personal wish of the Bishop. I do not think the clergy want, and I do not think they would be happier for being governed by, the personal rule of the congregation. Let them take great care whether in casting off, or in attempting to cast off, the legitimate government of the Bishop, they do not substitute for it the illegitimate tyranny of the Congregation. But I think all of us are agreed that the Church should be governed by fixed, known, and uniform law—law which is the protection of the clergyman against his Bishop—law which is the protection of the congregation against the clergyman—law which is the protection, in the necessity of abiding by it, and the impossibility of straining or going beyond it, of the Bishop against both Incumbent and Congregation. It is vitally important for the Church that it should be governed by law, and that law be written, known, and definite. You require for all law these conditions, in order to its being successfully worked out and enforced by the executive power—you require, in the first place, that the law be definite and understanded of all men. Our difficulty at this moment is, that we have to govern by means of law that is not

definite, nor understanded of all men. In the second place, you require power from time to time to amend those laws, and suit them to the requirements of the day. Our second great difficulty is not only that our laws are ambiguous, but in many respects obsolete—and that, because they perfectly suited the requirements of the day in which they were made, they do not suit necessarily the requirements of our day. You require for the Church the power from time to time to alter and amend, within certain broad limits, Her ritual, discipline, canons, and rubrics, and there is nothing in the position of an Established Church that makes it either impossible or even dangerous to do this. The Scotch Kirk is established, and it has an amount of power of internal regulation denied to ours; and I am satisfied no English statesman or English Parliament would refuse to give effect to a well-considered concordat between Church and State that would give to the Church of England, in a properly constituted legislative assembly, duly represented by both clergy and laity, such powers of internal regulation, subject, as an established Church must be, to the veto of the Crown in some form or other. That would give us the elasticity we need; whereas, at present, we are bound by laws framed long ago. The difficulty of the Bishop in the present day is to administer obsolete law at a time when all law is strained by a spirit of lawlessness. We are, if I may so say, trying to hold the strong fermenting wine of the nineteenth century in the bottles of the sixteenth. So much for our difficulties; so much for their remedy. One word more I wish to say upon the subject touched upon by my friend Sir George Young, as to the organisation in parishes, with which he would commence ecclesiastical organisation. Of parochial councils, voluntarily called, I have the highest opinion; of parochial councils, with legal power of parochial meddlesomeness and obstruction, I have the worst possible opinion. I am astounded, too, at the basis which my friend Sir George Young would give for the Church franchise. Ratepayers and householders! In the name of all that is wonderful, what has the paying of rates to the State to do with the internal discipline of the Church? The ratepayer has a right in some way or other to deal with the legislation of his country, for the simple reason that his rates go to the Revenue, and he claims the right to say how the Revenue should be spent. But the very idea of an established and endowed Church, with Church rates abolished, is that the householder does not pay, and in many cases would not pay, a farthing towards the support of the Church, and yet because he does not give a sixpence to it, he is to interfere with its internal government! Monstrous! You may as well say you will give the franchise to all men with red hair. But the fallacy which lies at the root of Sir George Young's plan is a very widespread one. If I could see his notes, I dare say he has spelt the word national with a great "N." A national Church, it is often alleged, should be governed so that it be the Church of the nation; and the old national basis was that everybody was a member of the National Church. But there is a double mistake here. The meaning of a national institution is not that everybody in the nation should have a share in the government of it, but that the institution should benefit every person in the nation. The army is a national institution, but every man in the country is not to meddle in the internal affairs of a regiment. It is also forgotten that if in the old days every citizen was *supposed* to be a Churchman, he was also *required* to be a Churchman, and if he did not conform to the Church he was punished by being deprived of the rights of his citizenship. It was an easy thing to say in those days that every citizen should have a share in the government of the Church, because every citizen, not a churchman, was supposed by the law to be then and there in gaol. I thank God we are governed by laws in a very different spirit now; but it is perfectly monstrous to say that when men claim their right of separation from the Church, and still retain, as they ought to retain, their rights of citizenship, that, therefore, in the new state of things, the right of citizenship shall give a share in the government of the internal affairs of the Church. I protest against men being alternately Dissenters and Churchmen—Churchmen when anything is to be got from the Church, Dissenters when any hurt is to be done to the Church. I claim for the Church the administration of all the difficult, delicate, irritating, conscience-touching, heart-burning questions of her internal discipline; that these shall be

dealt with by her own loyal children, and not by her open, avowed, and bitterest enemies. And now to wind up. What I believe the Church is suffering from at this moment is indefinite, ambiguous, obsolete law; and, in the second place, from a too weak executive. You need not fear to increase the strength of your executive, if you only increase the definiteness of your law; but to leave law indefinite, and at the same time multiply facilities for the prosecution of one party by another in the Church, is not to enforce discipline, but to multiply and promote litigation. I ask, in the interests of clergy, laity, and Bishops, that our Church laws be at once broader, more definite, more elastic, more generally understood; and if that were the case, if the Bishops were joined in legislative, but not in executive, council by representative members of the Church, then I do not think you need fear the tyranny of her "Episcopal tyrants." I think you will see us stepping from those gilded war chariots in which we are made the marks of many a bow not drawn at a venture, and anxious to take hearty, loving counsel with you and our brethren of the laity for the good of the Church, to share with them in defining Her laws and reforming Her discipline; and then, Bishop though I am, I say you may trust us with the carrying out of the laws so amended and so wrought out.

Mr. Collins, M.P.

I FEEL a great difficulty in having to follow the eloquent prelate who has just resumed his seat; but there is only part of this question I will touch upon, namely, the point raised by Canons Barry and Fremantle with reference to the admission of the laity into Convocation. Layman as I am, I believe nothing would be more fatal to the interests of the Church of England than the admission of the laity into Convocation. I believe that it means neither more nor less than the Disestablishment of the Church of England. I know that those who advocate this view do not think so, but I believe such would be its result. Canon Barry has said there is no legislative power in the Church of England at present. I entirely deny that statement. I am sure that when the clergy of the English Church have made up their minds and are tolerably unanimous, and have passed measures through Convocation, there will be no difficulty in obtaining the ratification of Parliament. I am not speaking in this way without book, because we have had in the last few years several instances where the will of the *bonâ-fide* Church laity has been accepted, and alterations have taken place which have given breadth and elasticity to the Church of England. I will only mention one or two points. There are the questions of the new Lectionary, and the Act of Uniformity Amendment Bill by which these changes have been made. I therefore think my friend the Canon is rather speaking beyond the mark when he says that the legislative action of the Church of England is in abeyance. I wish, as all wish, that the Convocation might have a *bonâ-fide* reform as regards the clerical element. I am sure, from a long knowledge of Parliament, that there would be no difficulty whatever, supposing any law to stand in the way, if the Bishops and clergy of the province of Canterbury were to agree among themselves as to a proper representation of the clergy, and of the non-beneficed clergy, like Canon Barry, in giving them their fair share of voting power: there would not be a debate of more than a single night, as there was upon the Act of Uniformity Amendment Bill. If this is not done it is not the fault of Parliament, but of the two houses of Convocation. But, perhaps, Bishops and clergy, having already in Convocation got as much power as they want, are not particularly anxious to reform themselves. I say there is no difficulty if the two houses of Convocation and clergy and Bishops will agree upon a plan for giving wider representation to the unbeneficed clergymen. We have a much better representation in York than Canterbury. Canon Barry said, among other things, that he would be content that every person should declare himself a *bonâ-fide* member of the Church of England. But if Canon Barry had the same experience as I have, and did not live so much in a dream-land of his

own, he would know that the political Nonconformists of the present day assert that they are, for all purposes except that of religious worship, *bonâ-fide* members of the Church of England. I have been sitting upon the Endowed Schools Commission, and we had it there from two witnesses, not obscure men, one of them secretary of the Associated Central Nonconformists of England, and he stated distinctly that for all purposes, whenever he felt inclined, he considered himself a *bonâ-fide* member of the Church of England. Therefore you cannot shut them out by any such declaration. You cannot in this country have the advantages and disadvantages of an establishment. All these things may be very good in the colonies, but where you have an established Church the laity of this country, not merely Churchmen, but Dissenters, have the right to say "We will not have the concordat between Church and State altered without our consent." But where Churchmen are really agreed upon what they want, the power of the Church in this country is so strong that there will be no difficulty if once there is an agreement. The amendments ought to be in the form of giving greater breadth and elasticity to the Church, for it is as the Bishop has said, by having these old obsolete rubrics and laws that many of these difficulties exist. If our rubrics were broader we might trust the Bishops with a wider discretion. There are difficulties which cannot really be got over until the clergy and laity of the Church of England are more of one mind than they are unfortunately at present.

Canon Barry.—I won't say Mr. Collins has been in dream-land, but probably he was engaged in the occupation, which I know is absorbing, of preparing his speech. If, however, he had listened, he would find I did not say all persons who took that declaration should be members of the governing body, but that they should be admitted to the constituency. I reserved altogether the qualifications of the governing body.

Mr. Collins.—That is what I understood: I equally object to it.

The Right Reverend the President.

Before I call upon the next speaker, may I say a word? It is a matter of fact that, when I was in the Lower House of Convocation, a scheme had passed the House almost unanimously (at all events with a very large majority) to give a complete reform to Convocation as regards the representation of the clergy. A question about this scheme was actually sent up, I think, by the Archbishop to the Law Officers of the Crown, and it was burked, if I may use an irreverent expression, because the Law Officers said it was impossible to make any change without Parliament. We thought the Archbishop could do it, but to the legal mind it was impossible. Otherwise, the reform spoken of would have been effected. With regard to the laity, the really practical difficulty in getting a lay representation is this: at present, Convocation, that is, the representation of the clergy in Convocation. has Constitutional powers under the Constitution of England. If this, its fundamental character, is altered those Constitutional powers are gone. I do not know so much about the House of Commons as Mr. Collins does. But I quite admit that if the House of Commons would agree to create a new representative body of the Church of England, consisting of clergy and laity, and to give it legal and Constitutional powers, then there would be no difficulty; but I greatly doubt whether the House of Commons would do so.

The Rev. Langford Browne, Grahamstown.

I have ventured to send in my card to give information on the various Synods of the South African Church, whose constitutions have been found to work remarkably well. First of all there is a Diocesan Synod called by the Bishop every three years. Every

clergyman in the diocese who holds the Bishop's licence has a right to sit in that Synod, and every separate congregation in the diocese has a right to send a lay delegate. The electors of these lay delegates for the Diocesan Synod need not themselves be communicants, though I believe the time will come, and I hope it will come soon, when the communicant test will be generally carried out. But though they need not be communicants, they must sign a declaration that they are members of the Church of England, or they must produce their baptismal certificates, or declare that they are habitual worshippers in that Church. We have found that such a Synod, composed of an equal number of clergy and laymen, has worked well together. We ourselves are not an established Church, and we find we cannot do without the laymen, and I believe my brethren in the Church of England are beginning to find out the same thing. If we wish to bring out the interests of the laity to help us in all our work, we must, at least, give them a right to say what they wish—a right of representation in the representative assemblies of the Church, whether Convocations, Synods, or whatever else they may be called. There is, also, an assembly for the special purpose of electing Bishops to the vacant Sees. Every elector of that assembly must be a communicant, here the communicant test is carried out to the full. After the Diocesan Synod, there is a Provincial Synod, which meets every five years; the principle of representation in that Synod is that, for every ten clergy in each diocese, one is chosen. There are about fifty clergy in the diocese of Grahamstown, and they have a right to send five to the Provincial Synod, with five laymen. The Canons of the first Provincial Synod have been published; they are binding on the Diocesan Synod without their acceptance. In this the Church of South Africa differs from the Churches of Australia, which provide that the Canons of the Provincial Synod, must be accepted by the Diocesan Synods, before they become law. The establishment of a properly constituted Pan-Anglican Synod, in which all the Churches in the Colonies are included, will complete our organisation. I can support the statement of previous speakers, that the laymen, on the whole, are strictly conservative. As to funds, we depend upon the voluntary principle. I wish we could excite more interest in our proceedings in England. A meeting is to be held here to-day, to consider a memorial to the great prelate who has just been removed from among you; we too are suffering from the loss of our late lamented metropolitan Bishop Gray. As a humble representative of the province of South Africa, I may venture to express a hope that the See will not continue vacant much longer. We are suffering much from his loss; the Colonial Parliament have taken advantage of the delay in filling his place to withdraw their annual grant of £500, which was allowed for travelling expenses to the Bishop of Capetown. We are at the further end of a great continent, full of heathens, who know nothing of God. Our work is, therefore, of the greatest importance. Will not English Churchmen help us to do it better? It is in cases such as this that we feel so keenly the need of an improved organisation throughout the whole Church of England.

Colonel Inigo Jones.

A real soldier has felt it his duty to apologise for addressing this assemblage, and I hope you will listen to a few words from a nominal one. In discussing the extension of the Episcopate, it may be well to remember the powers and obligations of the present Episcopate. The Lord Bishop of Peterborough has appealed to the law. I would humbly ask that this question be answered—How many clerical offences have been condoned, simply for want of funds to proceed for the vindication of the law? I am not going to find fault without endeavouring to propose a remedy. Would that the time had arrived when the patrons of benefices, whether collegiate or corporate bodies, or private individuals, might be made to take part in the incidental expenses incurred by the disobedience of their nominees. At any rate, that course would ensure greater caution in what I must

consider that sacred trust—the nomination to the cure of souls. At the present moment more prompt measures, I believe, are required. The Society, called the Church Association, has too wide a range. I would propose that the laity of each diocese, as a household for God, should establish a fund for the vindication of ecclesiastical law. To conclude, I believe the laity generally are of opinion that an extension of the Episcopate would be most desirable, but they are of opinion that that extension ought to be surrounded with Episcopal powers. I trust the laity here will not disperse without proposing a remedy against the infraction of ecclesiastical law and authority. At the present moment, I regret to say, that the exhortations and admonitions of a Bishop are often treated as wind and empty words. I will just conclude with an axiom which was laid down by our forefathers at the Savoy Conference, in 1661, and which is applicable now. "If the bare pretence of scruples is a sufficient plea to discharge us from obedience, all law and order can signify nothing."

The Rev. Sir James E. Philipps, M.A., Vicar of Warminster.

I rise merely to explain what fell from a former speaker, and to give in Parliamentary language a contradiction to it. I rise to bear my witness that one of those who occupy the Episcopal bench is a far wiser man than he has been represented. When Dr. Moberley, Bishop of Salisbury, desired to establish a Synod in his diocese it was his heart's desire, he being a most large-hearted and liberal-minded man, to establish it on as broad a basis as was consistent with the principles of the Church of England. The question was to whom to give the franchise. Who were to be the elective body? The clergy were to be elected by the clergy; the laity by the laity. With regard to the laity, the principle advocated by Canon Barry was adopted, that each clergyman should assemble the members of the Church in his parish, merely announcing that members of the Church of England were invited to meet to elect parochial representatives, and that privilege has not been abused. After what has fallen from Mr. Collins it is possible the franchise may have to be restricted, but I can merely bear witness that in the diocese of Sarum, although a public invitation was given, none but members of the Church of England have come forward as electors. The elected are required to be communicants. There is an intense longing at this time in men's souls for Unity, and although all of us desire the union of the whole of Christendom, what is nearest our heart is the reunion of all the Christians of our own country. But it would be beginning at the wrong end to make our Nonconformist brethren either the electors or elected in a Church Congress. I believe our Nonconformist brethren have far too good taste, and far too much delicacy of feeling, to wish to find themselves in so utterly false a position.

The Rev. Dr. Wood, Vicar of Cropredy.

The Bishop of Peterborough has expressed so much more forcibly nearly all that I might otherwise have troubled the Congress with, that I am sure I shall be consulting its wishes, no less than my own, if I abstain from making a speech. I wish, however, to assure the Bishops that the clergy are not afraid either of their legitimate authority, or of the influence of the faithful laity in their parishes, an influence which, for my own part, I trust will ere long have a more formal recognition. The fatal defect of Lord Sandon's Bill, as I conceive, was that it was based on suspicion. It was not meant to help the clergy, but to restrain them when they were becoming eccentric, and the lazy clergyman of a neglected parish would be untouched by it. We all know that when machines begin to revolve rapidly there is developed a tendency to centrifugal action. Seek to interfere with

this from without, and you will run a risk of breaking your machine altogether. I heard it well said by (I think) Mr. Goe, at a former Church Congress, "Why, in the world, if my neighbour's horse takes to kicking, should I not be allowed a loose box for mine?" I did hope that after the simple and self-evident way in which Mr. Beresford Hope stated the question yesterday, we had heard the last of our friend the "Non-conforming member of the Church of England." It is not so. He is irrepressible, and has turned up again at this time "a *bonâ-fide* member." But I think, after what we have heard from the Bishop of Peterborough, we shall have come to the conclusion that the *fides* which we repose in such a friend will approach more nearly to credulity. Do not then let us cripple the Church by rushing to Parliament for plain short Acts to remedy some evil which a little mutual forbearance would remove. Reform must come from within, if it is to be worth anything; and must be brought about by improving our organisation through Conferences and Synods. Such reform may be carried on safely. But once begin to alter from without—let the creeds be tampered with so as to suit the temper of the times, let the parochial clergy be made into the servants of the ratepayers, let the Bishops become mere organs for expressing the feeling of heterogeneous public meetings, and you will have succeeded in forming a Church which will, indeed, be more in conformity to the demands of some of the press; but a Church on which every religious Dissenter will look with scorn, and into whose ministry no single man of independent mind will seek to enter.

The Right Reverend the Bishop of Chichester.

I must begin such few words as I have to speak with protecting the interests of a former speaker. I am commissioned by Mr. Collins to say that he was misrepresented, because misunderstood, and that what he meant to assert was, that if the clergy generally, in their representative council, could agree to any measure necessary for the well-being of the Church, such measure would be readily accepted by both Houses of Parliament, and would not fail to receive the sanction of the Legislature. And now, as a member of the Episcopal Bench, but a very unworthy one, I must thank this Congress for a kindness to which we are not altogether accustomed. If we are a city set on a hill, it seems we are only set there in order that we may be from every point continually bombarded. It is one of the hardest things for flesh and blood—and I fear that we cannot claim any exemption from the common weaknesses of humanity—to have one's good intentions misrepresented. Adverting to the first paper that was read, the hardest hits we have received to-day came, as is not unusually the case, from our brethren of the clergy. You would have supposed, from the picture that was drawn, that the Bishop was a dignified person, with certain privileges, sitting in his palace, whose business it was to receive representations from various quarters, specially with reference to the clergy of his diocese, and those representations garbled to suit his particular taste. I must entirely disavow any such picture of the Episcopal character or office. I can assert that we not only hold our visitations at stated times, but that it is our earnest wish to make those visitations a reality, by visiting ourselves the parishes committed to our charge, and I may say there are many Bishops who, notwithstanding the excessive extent of their dioceses have visited almost every parish within those dioceses, and have in very many preached and officiated in divers ways, so that not only are their faces well-known to the people, but their voices, and they are as sheep ready to follow their legitimate shepherd. Furthermore, first and foremost, the title we love and cling to, and which is given us by God and not by man, is Father in God. It is that paternal character we wish to support, and if we are to receive the assistance of councils in determining all the charges brought against the clergy, whatever those charges may be, brought perhaps, by the one or two dissatisfied parishioners whom we have heard of here and in other places, I should like to know how it would be possible to support that paternal character? How could we plead with those clergy as fathers if they look upon

us as hard, cruel, and prejudiced judges? It is a character we disdain and abhor; it would be power given us, as to any secular judge, by mere Acts of Parliament. If I could not rule my clergy by means of fatherly admonition, advice, and correction, I would forego the whole power of rule and authority, and would be content rather to resign my office than be the mere slave of legislative enactments and hard law. Depend upon it, the more a Bishop is known in each individual parish, the greater and more legitimate his authority will be. The more he knows his clergy personally, the more he will be able to influence them; but I am sorry to say, and to be forced to avow it, there is now prevalent among too many of our body a spirit of lawlessness, which does not only defy all authority, but does utterly trample upon all admonition. Remind them of the solemn promise made at their institution, remind them of their ordination vows, and they will answer that your admonitions are not godly, that their own consciences tell them what is right, that they will not obey you because you are their Bishop. It really comes to this, that with the utmost professed deference to Episcopal authority, you can get no obedience whatever. Whether that be a right and proper feeling amongst the clergy, and a state of things likely to conduce to a good relation between the Bishops and those whom he has to rule—whether it is likely to advance the true interests of the Church of God, you yourselves shall judge. Few can understand the difficulties of a Bishop. I would wish both clergy and laity to make reasonable allowance for the situation in which he is placed. I do believe the laity, as a body, and the great body of the clergy too, are willing to make that reasonable allowance, and view us as men often overtasked and overworked, but anxious to do our duty. I am bound to make that defence of our order, and should be utterly unworthy of my position if I did not say what is in my heart, and bring before you openly the experience of my short episcopal life. With regard to the Archbishop of Canterbury and his Synod, do not charge upon the Bishops that they are unwilling to extend the representation of clergy in Convocation; to admit curates or other unbeneficed clergy to a voice in the election of representatives, or to make any other reforms that will conduce to a more perfect representation in Convocations. The Bishops, as a body, have openly declared this desire, and that desire has been reported, and is matter of record. The Archbishop would, no doubt, be willing to support that desire, for he is a most kind, Christian, liberal man; a kindlier man than he who sits on the throne of Canterbury never occupied that seat, nor, I believe, a juster man. But he is thwarted by those about him. He has that retinue of ancient prescriptive officers who check him here and check him there, so that when he would himself rejoice in admitting curates and others to vote, he is told it is utterly unconstitutional, and that his power is restricted to summoning only the beneficed clergy. My wish would be, that he would solve that as other great questions have been solved—by action—*solvitur ambulando.*

The Right Reverend the President.

If I may be allowed I will say one word just to gather up what has been said to-day. I think some of our brethren unnecessarily complained of the little that has been done in giving the laity power in the Church, forgetting that, in the whole history of the Constitution of England, our Reforms have always been gradual, and that the enormous power the people now have in the House of Commons only grew up step by step. I think the same thing must take place in the Church. Considerable progress has been made, and is being made. Archdeacon Emery tells me that in all but eight or ten dioceses there are diocesan Synods or Conferences, bringing the power of the laity to assist the power of the Bishop, and the result has been to train up in both clergy and laity a very sound Church feeling. More than that, it has promoted a great deal of action, and the position of the laity, as anyone of my age must know, is as different in the Church of England, as compared with what it was fifty years

ago, as is the power of the House of Commons now as compared with the reign of Edward III. The Church is doing all she can, by her own internal powers, to promote constitutional government, and the action of the laity. What is wanted is that power should be given by the legislature of the country to the Church to carry out what she wishes; and if the leaders of party in the House of Commons would agree utterly to discard all party views, and combine together to carry through the House of Commons such measures as are recommended by the Church herself, for the good of the whole body, then I should hope some real steps in advance might be made. In the meantime it is to the expression of the feeling of the Church in her own Synods, and Meetings, and Congresses, that we look to promote such a result, and God bring it about.

THURSDAY MORNING, 9th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Right Reverend the Bishop of Oxford took the Chair at Ten o'clock.

APPROPRIATION OF SEATS AS AFFECTING A NATIONAL CHURCH.

PAPERS.

The Rev. Archer Thompson Gurney.

Progress, it has been observed, is commonly made in a zig-zag direction by way of reaction from some preceding error. In the main the river advances to the sea, though the flow of the tide may seem so strong for a season near its outlet that that river seems rather to recede than to advance. Or, to use a homelier image, the pendulum of time is ever swinging east and west, and yet time goes forward all the while, and that very swing marks its progression. So let us trust that it may prove with regard to the best manner of using our parish churches. We are all, or almost all, united, I presume, in the wish to maintain the Church of England in her present position as a national Church, and we are yet more anxious, I would trust, to set forward the salvation of souls and the glory of God. Let us see whether, with a little thought and mutual consideration, we cannot arrive at a conclusion on this subject, which may subserve the interests of all.

I desire to speak with great respect and strong sympathy of the feelings and motives of those who propose to throw our churches and all places in our churches open to all-comers at all times. Ours is a national Church, as has been said, and it is, besides, a true portion of the Church of God, and every parish or district Church belongs of necessity to the community, and should be so occupied and employed as to tend, as far as possible, to the benefit of all. The question is, of

course, what *is* for the benefit of all? and on this question I have been, somewhat unexpectedly, invited to read a short paper. I can scarcely hope to meet the many difficulties connected with the subject in so brief a space, but believe that what I have to suggest will be listened to with kind consideration at the least. We are all equally desirous that the whole body of our people should be drawn to our churches. We want to know how best to attain the wished for end.

Not so many years back—say some forty years—a very grievous state of things existed in England, and had existed for, let us say, about two centuries. The great body of the parish churches of the nation were parcelled out in pews, both in town and country, which were allotted to certain favoured persons, and to these only; and indeed, to a grave extent, this is still the case. But there were, then, comparatively few free sittings, and very generally only two services—at the most three in towns—in the course of the Sunday. Under these circumstances the great body of the people, at least in towns and cities, were almost necessarily excluded from the house of God, save on special occasions, such as christenings, marriages, funerals, and the like. A certain number of aged men and some of the working classes were commonly to be found in the free sittings of town churches—in the country, of course, there was more room for all—but the great majority of town workmen and their wives found themselves practically shut out, and very little effort, it must be said, was made to draw them in. I am not pronouncing a sweeping censure on our forefathers. Many causes contributed to this untoward result, but the result itself cannot be too strongly deprecated.

But this is an old evil, let us remember, an evil of centuries; and I must ask permission to say at once, that no arrangement of sittings, no free services, or free churches either, can be expected to undo the injustice shown to many generations in the life-time of a single one. The working classes of towns and cities, taken in the mass, have lost the habit of attending regularly at Divine worship. They are not so heathen or so ignorant as they are often represented to be. There is much exaggeration current on this head, in my judgment, and I speak as one who has ever taken pleasure in visiting from house to house to the best of his ability, and making the acquaintance of those committed to his spiritual charge. The great body of our people have Bibles, and Prayer Books also, and most of them read them, more or less, on Sundays in particular. They commonly know something of the scheme of Redemption; they are Christians by profession, and usually Churchmen and Churchwomen also, after a fashion; but it is too certain that they are apt to neglect the public worship of God and the use of the means of grace.

Of course, I am speaking broadly, and the exceptions are many. A good deal has been done to change all this in the course of the last forty years. And yet in London, and in most of our large towns, the old evils remain to a grave extent. What is the remedy? Many good and thoughtful men will answer—The first of all remedies is to throw open our churches at all hours to all comers, and especially at the hour of eleven on the Sunday mornings, when our chief Sunday service takes place. These thinkers disapprove, for the more part, of any buying or

selling of the Use of Sittings in the house of God. The Gospel, say they, should be preached free of cost, and where there is no sufficient endowment, Christian munificence and generosity should supply the needful funds, by way of gift and not of payment.

Now, these gentlemen may not be prepared to hear that, in my poor judgment, they are laying down an insecure, nay, an actually false foundation, when they say that the Gospel should be preached free of cost, and that gifts are better than payments where there are no endowments. I must be suffered to maintain, on the other hand, that the Gospel should only be preached free of cost to heathens, and that a baptized people ought to be regarded as a Christian, and not a heathen people, and invited to pay for their Christian privileges. The principle of Tithes is one of Divine institution, and Tithes were ever an enforced payment, not a gift. Christians are bound, I must repeat, on principle, to pay that which is due before they talk at all of giving, for the Labourer is worthy of his *Hire;* that is, not of what you may choose to give him, but of the just reward and recompense of his labour. He is not to depend on the whims or inclinations of his flock, and still less on those of chance-comers; and, therefore, the best means of supporting him can scarcely be to make him literally dependent on the free gifts of the people from Sunday to Sunday. This seems to me rather to impair his liberty of teaching: it must be apt, unless he has a powerful personality or special gifts, to convert him into little better than the expression of the people's will—one who must please to live, and avoid everything likely to wound the prejudices of his hearers. The bane of this age of ours is, confessedly, self-will; and to base the support of the unendowed ministry, generally, on the principle of free gifts, that is, of liking, seems to me substituting a human procedure for a Divine decree, the patronage of choice for the homage due to right and justice.

I repeat, then, that as a matter of principle, the Gospel should only be preached free of cost to heathens and unbelievers, or half-believers, but not to Christians, who are under a religious obligation, as a matter of duty and not of inclination, to support the ministers and the Church of God, and that after such a fashion, as to render the former as independent as may be of human caprices.

It will be answered that, practically, many of our people are not much better than heathens, are half-believers at best, and must be dealt with accordingly. That *is* so, doubtless; and hence the desirability of free services, but not necessarily, I should venture to say, of free churches, save under exceptional circumstances in large cities, where they often subserve a useful end. For exceptionally, that may be good and valuable, which would be dangerous as a rule and fatal as an iron law. Indeed, I must take exception to all laws in this matter, for circumstances differ widely, and a wise man will always take these into consideration.

In very many cases, need I say, the endowment is sufficient to render the clergyman independent altogether of the question of sittings, but in many others, new district churches and the like, it is not so. Where it is not, I must venture to hold that it is, generally, more for the Church's interest that the minister should be paid from sittings than that he should be supported by free gifts only. He is a freer man,

I think, and likely to discharge his duty on the whole more faithfully under the former system, and that for this plain reason. A man thinks twice before he throws up a pew or sittings in his church because something his clergyman has said or done may happen to displease him. Where no definite seat is occupied the tie is naturally less strong, and it is always easy to stop the supplies by simply buttoning up the pocket. Stipends accruing from the letting of sittings are therefore likely to be more regular and also larger, speaking broadly, than those arising from free gifts. But besides, as a matter of Christian principle, I contend that payments should precede gifts, and I can conceive no better form of payment, and no juster equivalent for it, than the tender of a certain definite sum for the right to occupy certain definite sittings at one or more particular services, the hours of eleven and three on Sundays being, I think, best appropriated to this use.

We are most of us agreed, I presume, that pews are rather unsightly things than otherwise, and that it would be wise to substitute open sittings for them in the houses of God. We are all agreed, I hope, that there should and must be perfectly free services wherever there is a population to be reclaimed. In my judgment, and ere I arrive at the practical substance of the reform I stand here to advocate to-day, there should be, as a rule, no less than four Sunday services in the majority of town and city churches, and in many country churches also, namely, an early service at eight, half-past eight, or nine, and a second evening service at half-past six, seven, or half-past seven, both of these entirely free, supplementing the services at eleven and three, at which sittings may well continue to be appropriated for a just equivalent.

By this simple arrangement, in a vast number of cases, it seems to me that all classes would be accommodated alike. As a rule, I conceive that the working classes, at least in our towns and cities, do not find it very convenient to go to church at eleven, or at three o'clock. For the most part, they like an early dinner, and a walk or a stroll between dinner and tea. On the other hand, when the habit is once formed, they can easily enough go to church in the early morning, according to the almost universal Continental practice, and they certainly delight in a Sunday evening service, with a church well warmed and lit. I do not see that people are necessarily more religious because they go to church at eleven and three rather than at eight in the morning and seven in the evening, but the mid-day hours, so to speak, suit the upper and middle classes of our population better, on the whole. And here I may observe that there seems to have been a fundamental error hitherto in all computations made with regard to church accommodation amongst us. Because the upper and middle classes have long been in the habit of attending public worship at eleven in the morning, it has been taken for granted that this is the best hour for everybody, and no other hour has been taken into consideration; and on this same ground it is now demanded that our parish churches should be thrown entirely open, at this same hour of eleven, on the principle of first come, first served, to the great inconvenience, I must needs say, of the present worshippers, of families, of the aged, invalids, &c., &c. What I maintain is, that this would be really unnecessary if there were a free evening service, and (where that was feasible) a free early morning one also.

I grant that many of the middle classes and some of the upper prefer an evening to an afternoon service, and would like to keep their sittings at this hour; but where the sacrifice was really called for for the good of all, I think they might be prevailed upon to yield the point—nay, I believe that they would be the first to propose that arrangement for the sake of drawing in their poorer brethren. I hold, in any case, that no settled congregation can have any moral or equitable right to exclusive possession throughout the day, and yet less throughout the week, of either pews or sittings. Where there is a little mutual good will, I think the interests of all may be alike provided for. As a rule, I would have sittings let for the eleven and three o'clock services, even where there are the most ample endowments, applying the proceeds to such good uses as shall seem desirable to clergymen and churchwardens, partly for the sake of principle, and partly to avoid quarrels and dissensions, always reserving a certain number of free sittings, in a good position for hearing and seeing at these services, and possibly letting other sittings on such terms as to come fairly within the reach of any small tradesmen or artisans who preferred to worship regularly and constantly at these same hours. In some churches a tolerably equal division is made between free and appropriated sittings, so that all classes are alike accommodated at the same hours, and this arrangement is found to answer well. Bishops, I believe, commonly refuse to consecrate new churches unless a fair number of sittings, in good positions, are left free and unappropriated altogether. But it is clear to my mind, that unless some appropriation of sittings is allowed, it will be practically impossible for families to worship together in the long run, and very difficult for the aged or invalids to attend the chief Sunday services in popular or much frequented churches.

It may be urged, that all appropriation is inconsistent with the Christian equality insisted on by St. James. I cannot see this, as long as all interests are really fairly provided for. I am opposed, as I have said, to exclusive possession, or even the existence of pews, save under exceptional circumstances in country churches, where old manorial privileges may, I think, be retained without much injury to any. But the grievance of not placing every seat at everybody's disposal at the hours of eleven and three is, to my mind, a wholly imaginary grievance, provided other services are thrown open to all at the times best suited to the wants and needs of those who do not occupy paid sittings.

I am not speaking theoretically only. In the first church I had the privilege to serve, Holy Trinity, Exeter, there was a perfectly free second evening service for prayers and sermon at seven or half-past six. An hour before this service began, all the books, hassocks, and cushions left in the church, had been carefully carried into the vestry, and I never heard a complaint from a pewholder because the church had been thronged and his seats occupied for the free service in the evening.

I believe that many of those who support the so-called Free Church Movement as patrons, &c., would not be unfavourable to the appropriation of sittings at certain given services, if free services were provided at other hours. To insist on the unlawfulness of appropriation at all times involves, I think, a most serious injury to a very large and highly estimable body of worshippers, and it is in no wise demanded by the social requirements of the case.

It is certain that working men and their wives are not likely to raise this cry. They have no wish to elbow their employers, or lords and ladies from their seats at the eleven o'clock service. The working man who truly honours himself, honours a lord or his employer also, and is quite willing to give "honour to whom honour is due," and "custom to whom custom." Small envy and jealousy are not rulers, thank God, in English life, or in the hearts of Englishmen.

It may be asked—How can you manage to supply four services on a Sunday? I reply, that every considerable district should have two ministers of God to serve it at the least, the incumbent and his assistant curate. Our Lord sent out His disciples by two and two, and this seems to be the natural example to be followed. Parenthetically, I would note, that the Church of England will require a large and increasing body of assistant curates, whose interests ought therefore to be most carefully provided for. Now, I think two clergymen, when in fair health, ought to be able to provide four services, say at the hours of eight, eleven, three, and seven. They might not be needed everywhere, especially in the country, but where they were, I think they should, and would, be forthcoming.

The fact of the Church of England being the National Church, does not seem to me to have any very direct bearing on this question. For, in any case, we should be bound to use her churches for the edification of all. Under the plan suggested in this paper, there would always be a mixture of classes, though the upper and middle classes might preponderate at eleven, and the working classes at seven. Such a result, it may be noted, would be highly convenient to the preacher, who would aim, in the latter instance, rather at awakening, and in the former at edification. At the early Communion, all would blend on a footing of absolute equality.

It is most needful that fitting opportunities of worship should be given to the Church's poorer children; but it is also most desirable not needlessly to disturb the wealthier or better educated classes. Let us not go from one extreme to another, as men are so apt to do. When all is said and done, ours is the only Church in Christendom that can affirm, with truth, that the vast body of the educated classes of the land take an active part in her public worship, as a matter of course, it being almost an exception for the father of the family to absent himself. Long may this be our just title to esteem and consideration. But, it would not be so long, and scarcely could, I think, if all had to make a rush for their places systematically, at the eleven o'clock services, in those town churches, where either the preaching or the music was above the average.

This is a state of things that may be accepted, and may work exceptionally well, as I have said, in a few favourite churches, as may also the support of the ministers of the Church by offertories. Sensible men, I repeat, will never wish to lay down arbitrary laws in these matters that should be binding under all circumstances, but will rather make due allowance for the special character of the case. I may venture to say, that my own Church and ministry at Paris, were almost entirely supported by free gifts for upwards of twelve years, so that I can scarcely have any personal objection to leaving all to the good-will of

the worshippers. But right is right, and tithes or definite payments for religious benefits are a Divine, and not a human institution.

Finally, then, let us, instead of sacrificing all considerations to a utopia of equality, endeavour to conciliate the true interests of all, not despising the example of Christendom throughout the west, which has long allowed of a payment for the use of sittings at certain services. Let us adhere, I would venture to say, to that system of appropriation of sittings, at least for the hours of eleven and three, under which the Church of England has become the most cultivated and intellectual of Christian churches, and only organise, in addition, early and late free services, that we may win the people where they are not already won.

Larger schemes may flatter men's imaginations more, but the path of wisdom is apt to be the path of moderation, and the mark of the true Englishman is, I think, the desire to reconcile old and new, rather than the disposition to sacrifice the lessons of experience to the favourite nostrum of the hour.

I have said nothing of the higher motives which, I trust, fire all our hearts, the love of Christ our Master, and the desire to save those souls for which He died. This is our common wish, our common prayer; and may Almighty God give us grace and wisdom to choose the means which may best conduce to the great end desired.

The Rev. R. C. Billing, M.A., Vicar of Holy Trinity Church, Louth.

Had the National Church provided accommodation in his parish Church for every parishioner, the difficulty as to appropriation of seats would never probably have provoked the very animated discussion it has, and the National Free Church Society would have never been called into existence. Here and there difficulties would have arisen, as occasionally still in churches that are free and open; but the churchwardens would have had little practical difficulty in providing for the decent and convenient accommodation of the worshippers.

Our old Parish Churches are free to all parishioners.

Whether the churchwardens are in duty bound to provide for the proper seating of the congregation as it assembles; or whether they may be required to allot certain sittings to every parishioner and his household, has not, I believe, been authoritatively determined. We know, however, the custom which in most parishes has the sanction of long usage.

I say "old Parish Churches are free to all parishioners," with these exceptions.

In some cases pews have become vested in owners of property, who claim them as their indefeasible right. They have been able to maintain their claim by action of law. This legal right requires, I believe, to be readjusted by law—and the sooner the better.

It cannot be of more ancient date than the pews themselves, and "pews" or "enclosed seats," which Dean Hook says were invented "to enable people to attend Church and hear sermons comfortably and luxu-

riously," were not known in the Church of England till after the Reformation. They were not in general use before the middle of the seventeenth century, and were, for a long time, confined to the family of the patron. There were, however, long before then, to quote the same authority, "appropriated seats"—the generally received interpretation of the law being that the freehold of the soil is in the incumbent; that the sittings erected thereon are for the use of parishioners, and are kept in repair by the churchwardens at the expense of the parish, who should dispose of them to such persons as they thought fit, and that there was a right of appeal to the Ordinary in case of any dispute. The abolition of Church Rates has deprived the churchwarden of the power of requiring the parish to perform this duty.

In some instances, "faculty pews," as they are termed, exist in the body of the Church, which are claimed as private property in virtue of a faculty granted by the Ordinary or his Chancellor, and which the owners, on pain of forfeiture, are bound to keep in repair. These faculties were sometimes granted on petition of the vestry as a "quid pro quo" for money expended in the repair of the fabric by the squire or wealthy resident. Sometimes they appear to have been simply the reward of social position, or the result of episcopal favouritism, which the parishioners were either afraid to protest against, or careless to resist.

The chapels built in addition to the old fabric, and not encroaching upon the accommodation of parishioners, are claimed in law by their private owners, and the claim has been sustained where the private owner has not neglected to keep them in repair at his own expense.

In other instances, galleries have been erected, under faculties, which allowed of rent being received for sittings by those at whose expense they were built, and money for Church or charitable purposes vested in the incumbent or churchwardens, or both, have been invested in them as security. Such galleries have often proved an obstacle, expensive of removal, in the restoration of many Parish Churches. These galleries, unsightly though they be, and as I believe, undesirable for many reasons, told in many instances a story of revived activity on the part of the Church, and an effort, a clumsy effort perhaps, to provide increased accommodation for those who sought to worship and came to hear the Word of Life in the Parish Church. In cases in which an additional Church was out of the question, for lack of an additional endowment for the maintenance of an additional minister, we must, I think, pause before we pronounce an unqualified condemnation on those who adopted this expedient to find and provide accommodation for those who desired to participate in the public means of grace.

In too many instances not even the expedient of the gallery was adopted, either there was a condition of utter stagnation; and the relegation of all but a favoured few to the hiddened corner of the side aisle, or exclusion altogether from the Parish Church, caused no practical inconvenience and gave the churchwardens no trouble. Chapels were built and the people flocked to them. A free and open Church would not of itself have prevented this. It arose, in too many instances, from the utter want of gospel light, and gospel preaching, and gospel living, in the heart, mouth, and life of the ministers of the National

Church. There was no Christ there to draw the people to Himself, or to love the sanctuary for His Name's sake, and to hang on the lips of His ambassadors.

But in process of time there was within the National Church a revival. No one can deny the need there was of this revival, and men of all parties will unite to thank God for Romaine and Cecil, and Venn. Proprietary chapels were one result of this revival. And their promoters may well say, "Was there not a cause?" They did much in many places to relieve spiritual destitution and retain thousands in their allegiance to the Church. Pew rents formed a necessary condition of their existence, and, to the credit of their promoters, be it said, they seldom failed to provide some accommodation for the poor. In some places, Chapels of Ease to the Parish Church were erected, and the incumbent was entirely dependent on the rent paid for pews. Within my own recollection, in a large parish in the West of England, such chapels provided the only Church accommodation for a population numbered by thousands, and the chapels were closed every Trinity Sunday to show their dependence on the old Parish Church. This was before the application to the town of the "Peel Act."

Again, the spiritual destitution of many overgrown parishes was met, under Act of Parliament, by the erection of new Churches, the incumbents of which had vested in them the cure of souls. These were Pew-rent Churches. There was no other available maintenance for the minister. I think if they had started on the plan of the weekly offertory, though perfectly justifiable, it would have been found utterly insufficient for its purpose.

I am no advocate of "Pew Rents" as the best source of income for the incumbent. I advocate a sufficient endowment. I prefer the weekly offertory to pew rents. But I say that pew rents are justifiable —that the weekly offertory in lieu of pew rents, when the endowment is *nil* or insufficient, is not the only Scriptural system. I would not in every case abandon pew rents for the offertory, though I have done so for seven years past, taking a fixed sum every quarter out of "The Vicar and Churchwardens' Fund." I think that the condemnation—grave and awful—that is sometimes hurled against every recipient of pew rents unreasonable, ungenerous, and anti-Scriptural. In some cases, I believe that if the rights of the poor are reserved it is the best way of providing for the maintenance of the minister who lacks a sufficient endowment. It is a mistake, I believe, to say that it is the great obstacle in the way of Dissenters coming over to the Church. I have known Dissenters who have joined the Church, express their predilection for the system of the chapel—pew rents.

I am a strong advocate for the appropriation of seats, under all but very exceptional circumstances. In Mission Churches—in parishes where the population is all, or chiefly, of one and the same class, and the accommodation ample—in the old Parish Churches of our large towns, where the Church is, if I may so say, the Cathedral Church of the whole town, and is used as a Mission Church and for special services, in which the whole town is interested, rather than as the Parish Church of perhaps a very small and decreasing section of the community, and in much-frequented watering places—the "free and unappropriated"

system may succeed. But provision must be made for the accommodation, in the two latter instances, of parishioners, and we must guard against respect of persons in the favour of the throng of fashionable visitors. This is, I think, a scandal in some of our favourite watering-places, and the poor are conspicuous by their absence from the services of the Church.

But appropriation must never attach sittings to a particular house or occupation. It must be liable to constant revision by the churchwardens; it should never, if it can be avoided, monopolise the whole Church or all the best parts of the Church; and it must proceed on the principle of *regular occupation*, and regard only the present, not the prospective, or probably, or past requirements of the family—the right should be reserved to the churchwardens or their representative to fill up, if need be, all sittings vacant at the hour named for the commencement of Divine service, and before it actually begins—and it must never be held to entitle a late comer to stalk up the aisle to his own appropriated seat through the midst of those engaged in worship. Appropriation must never bar the right of the incumbent to throw open the whole of the Church for special services at his and the churchwardens' discretion.

Appropriation, it appears to me, has many advantages. It protects the right of parishioners against strangers from other parishes, who have no right to occupy sittings to the exclusion or inconvenience of those who have the prior claim to accommodation, with their households, in their own Parish Church—an evil of not uncommon occurrence.

It promotes regular attendance, where irregular attendance positively invalidates the claim to a reserved place.

It is desirable that the pastor should recognise the members of his flock in their accustomed place, or notice their absence.

It engenders a feeling of attachment, for the place in God's house, which is usually occupied, and encourages associations which are often of no little influence for great good.

It renders it possible to allow the claims of age and physical infirmity to privileges their condition demands, in the case of both rich and poor.

It avoids the great inconvenience of the distribution of the members of the family over different parts of the Church.

It enables the master and mistress to secure the regular attendance of their servants and dependants, which is a serious practical difficulty, when they have no appropriated place to occupy.

It provides for the suitable accommodation of schools of young ladies and young gentlemen, whom it is extremely undesirable to scatter about the Church or to seat irrespective of whom their neighbours may be.

It is of much service to the pastor in promoting the regular attendance of the young people who have passed through his Sunday-schools, have perhaps been confirmed, and, it may be, are the only members of their respective families who attend the Church. They need the pastor's watchful care. Scattered here and there, they are a source of constant anxiety, if they remain regular worshippers at all.

It tends to check that spirit of distraction which a constant change of place and surroundings tend to create, and which is a great enemy to devotion.

And, lastly, it renders avoidable an incongruous assortment of worshippers, which is often painfully distressing to rich or poor, gentle and uncultivated alike. This is a delicate subject to deal with, but I am sure it must be taken into consideration.

Now I know it may be argued, that many of these advantages are practically secured, and many of these disadvantages never experienced in churches that are "free and open." It may be so in certain exceptional cases besides those I have before enumerated, but such have not come under my observation. I know of churches, "free, open, and unappropriated," in which the system is not fairly tested, inasmuch as the congregation, except on certain occasions when larger numbers are attracted to the Church, is sadly less than the accommodation provided. In these cases it is practicable for a regular worshipper, with his family, to sit in a different seat every Sunday and suffer no inconvenience.

I know of churches, "free, open, and unappropriated," in which practically the people appropriate sittings to themselves with a very nice and jealous appreciation of "the social position"—where books, inscribed with their owners' names, are permitted to be left in the sittings, and an intruder soon discovers in what light he is regarded if he happen to preoccupy one of these self-appropriated sittings. These can hardly be properly called "free and unappropriated churches." They appear to me to be instances of the churchwardens relieving themselves of delicate and difficult duties. And I have heard, but it has not come under my own actual observation, of children being sent to secure sittings as soon as the doors of the Church were opened, and keeping guard, until their principals have, at their leisure, come in to occupy the seats thus reserved for them.

I hardly know a case in which (now this may appear hypercritical, but I will allow my respected opponents the advantage of it) the principle has not been infringed in favour of a choir, a school, a Mayor and Corporation, or in the separation of the sexes; and the mistake, as it appears to me, of my friends of the Free and Open Church Society is, that they make a fixed principle of what is merely a matter of arrangement and good order.

I advocate, not a seat for no one, but a seat for every one. This is my ideal of a Parish Church.

We must remember that ours is not only a National Church, but a Church which has adopted the parochial system. And this implies a priority of right to accommodation on the part of parishioners, and I know not how this right is to be secured to them, when it needs protection, except by a careful appropriation on the part of the churchwardens. And I think the churchwardens should be able to appropriate, on the terms I have prescribed, sittings to every family, and a seat to every individual parishioner claiming the accommodation, on condition of regular occupation.

A state of things we concur in regretting has given rise to a crusade against all appropriation, which, I am ready to confess, and I do so most heartily, has done much good; but it is my honest conviction things are being pressed too far. The hobby—pardon me—is being ridden to death. It is, I fear, being pressed in a way which, if persisted in, will lead to mischief. This I think: but I am open to conviction, I am not afraid of reform. Church Reform many cautious

men shrink from with horror. "What will be the consequences if you begin to amend this, and improve, as you think, upon the wisdom of our forefathers in that?" Caution, some one has said, is "*a nasty little virtue.*" I don't think I am over addicted to it. There is a spice of Radicalism in my Conservatism, and, I am told, that I am constitutionally incautious. Be it so. Let us discuss the question fully, and speak out what we think. Let us strike hard, so long as we hit fairly. I will give in as soon as I know I am beaten. Low Church, Broad Church, High Church, Super-high Church, can all take part in such a discussion. A friend of mine, and a distinguished member of the Evangelical party, to which I—on conviction lying very deep—belong, is an uncompromising advocate of the Free and Open Church Society. I wish I had him here as an opponent to-day, but, the cause he espouses will not lack able and earnest advocates.

Our object is to bring the people into the Church to hear the Word of Life, and then to build up in the faith those who have received the truth and are saved. Let us never forget this, and think that the end of our ministry is secured, if only the Church is full. We are all, High Church and Low Church, exposed to this snare—and a snare it is. May we all have grace to aim at two things—*Conversion, Edification,*—and may the Lord the Christ be glorified in us and by us.

ADDRESSES.

Mr. Octavius Hills.

As I listened to the two papers, so ably composed, and so well read, I could not help thinking, after all, that these amounted to rather an elaborate exposition of "how not to do it." The one course seems so plain; the other seems so elaborate and complicated. The one course which is plain, is that of total freedom of seats; the other, even according to the rendering of our friends, whom we have heard, is so difficult to carry out, and requires so much care to make it successful, and has so many provisions and conditions attached to it. The line that I take is that nothing but total freedom of seats in churches is consistent with the nationality of a Church; and I maintain, with the last reader, that nothing tends more to the Disestablishment of the Church—a question about which we hear so much talk in these days—and to strengthen the hands of the enemies of the Church, than this miserable allotment of seats in churches to those who are supposed to have some claim from rank or position to particular places. For what is appropriation? It is the reservation of some privilege or other—the privilege, in this case, of having a seat retained for one individual as against another. More plainly stated, it is the right of one person to keep another out. How, let me ask, in a national Church, or a national institution of any kind, can a privilege of that kind logically be given to one man as against another? I speak, of course, only as to parishioners and their rights with respect to their Church. Let us compare it with any other of the national institutions. Did one ever hear of a proposition to reserve the British Museum for income-tax payers only, or to reserve the privilege of entrance to the British Museum on any particular day for any particular class of people? Did any one ever hear of a proposition that police should be instructed only to maintain order amongst the ratepayers? or did any one ever hear of the army or the navy having any special duties with respect to taxpayers, as distinct from those who are not called upon to pay any considerable amount of taxes at all? And, if the essential con-

dition of a national institution is, that it should be for the equal use of all, how can we maintain that any one person, consistently with the system of the Church of England, can have a privilege or a right of any kind in a national Church as against another? The second reader to-day has told us something about the law. The first part of his paper was taken up a good deal with the law and the history, but I think nothing is clearer than the law of the Church of England upon this point—the ancient law at any rate—for I freely admit that in the lamentable time we have read of the Church having passed through during the last two hundred years, a great deal of corruption of the ancient law has arisen; but you need not read very far to find that the ancient law was, and it so remains, that the parish Church is the common property of all the parishioners, and that every parishioner is clearly entitled to a seat. There can be no selection whatever of parishioners. Mr. Gurney says, "When?" I shall come presently to the question of how a Church, not large enough to hold all the parishioners at one and the same time, may yet be made available for the whole of the parishioners even to the extent of five times the number. At present I am speaking of what the law undoubtedly is, and I do not think that it will be denied by any one that the parish Church is the equal property of all the parishioners, and that every parishioner is clearly entitled to the use of it. We hear a great deal about the rights of churchwardens, a term against which I always declaim, because I believe the true term is the "duties" of churchwardens. If churchwardens would think a little less of their rights and more of their duties the use of the parish churches would be made easier for the parishioners. Their duty is to seat the parishioners, and not to give one man a seat whenever the church is open, and another man no seat at all, but to seat the parishioners as best they can. When the churchwardens attempt any permanent system of allotment to individuals where the church accommodation is not equal to the whole number of the parishioners, they not only neglect their duty and their rights, but they commit a positive breach of the law. I will come now to the question—How a church may be made available, and how friends of mine, present in this room, know that churches *are* made available to accommodate a much larger number of people than they will hold at one time. I am not surprised at Mr Gurney asking the question, because his paper seemed to deal exclusively with the use of the church on Sunday. I hope the day has passed by when persons are Christians on Sunday only, and that there is to be no church-going but on Sunday. I know there is a friend of mine in this room who has a church in the East end of London, with only 650 sittings, and he makes it accommodate 2,000 or 3,000 in the week. He has a service with a sermon every evening of the week, and some people can go much more conveniently on week days than on Sundays. If you have your church appropriated, the system that Mr Gurney advocates of free services will not do. You do not know when the seatholder will come and claim his seat, and few persons will seek admission to a church in any way on sufferance. This reminds me of another portion of Mr. Gurney's paper, in which he spoke of the Gospel being preached free of cost. He says, the advocates of the free and open system claim that the Gospel shall be preached free of cost. We do nothing of the kind. We claim that the Gospel shall be preached freely in church, but I believe any one of us will admit that there is a duty attaching to the Christian to contribute of his substance for the cause of God, a duty as plain as it is the duty of the Church to make the churches free. Mr Gurney apparently would have certain services free, and he says that the Gospel should be preached free only to heathens and unbelievers.

MR. GURNEY.—Half-believers.

MR. HILLS.—Half-believers. Therefore, the Church is to have two services on Sunday for full-believers, and other services for heathens and half-believers, so that anyone going to one of the free services would be making the admission that he was either a heathen or a half-believer. That is the kind of service you will invite working people to, and that you will expect them to attend. What did we hear in the Congress Hall yesterday, in that important debate on the Union of Church and State, from time to time, about the working classes won't do this and won't do that? The working classes are as

independent as their betters; and quite right is it that they should be; and yet you expect them to go to services that are reserved for heathens and half-believers. In the course of Mr. Billing's paper, he gave us a good many instances of the relative advantages and disadvantages of appropriation to a limited extent; and I must say, it struck me that in hardly any instance was the advantage he attempted to draw from appropriation, not to be held greater in the case of non-appropriation, nor in any instance was the objection that he made to total absence of appropriation not greater in the case of the pew system. One instance is so remarkable, that I was astonished to hear him cite it. He says, appropriation is so necessary for the accommodation of families, to keep them together. That presupposes a state of things which everyone would deprecate, that is, a half-filled church. A little while ago I was a parishioner where the churches were remarkably well attended, and there were great difficulties in the way of entire freedom of worship. It was Richmond, in Surrey, and the churches there were almost full, and the seats let. The consequence was, that any family coming to reside at Richmond, had not the smallest chance of getting seats together. A friend of mine, with his wife and seven or eight children, were obliged to sit in four different parts of that church; the only seats they could get were two in one place, three in another, and so on; and to say, therefore, that the advantage of families worshipping together, is all on the side of the pew system, is indeed strange. I maintain exactly the same with regard to schools, and any other set of people who ought to worship together. The only precaution that such people have to take is, that they go to church early enough to take their seats together if they want them together, and all the objections we hear about the difficulty of non-appropriation vanish. It is said you get attached to a particular place. I get attached not to a particular seat but to a particular part of the church. I always gravitate towards that side of the church. I do not know the north side of my church, for somehow I always go to the south side, and find a place pretty nearly at the same spot, but that is a very different thing from appropriating one particular seat. An attachment to a particular part is quite natural. I do not think people are sufficiently practical about this matter. I could not help thinking, in the course of the debate yesterday on Church and State, that this is a matter of essential moment. Yet we only give some kind of general agreement to the necessity for reform I hardly ever talk to a man, whether clergyman or layman, who does not admit it ought to be so; "but in our parish it will not answer," they say. I respect their opinions and I know there are prejudices to be overcome. Rome was not built in a day. Still we all ought to do our part. The clergy have to do their part in teaching, and the laity have to do theirs by giving up their selfish notions. There are no doubt many unselfish and worthy people who have their own seats in church, but they ought to think that they are excluding others. They are stifling the missionary spirit in the Church. It is impossible to extend the work of the Church as long as appropriation is maintained. Unless you give effect to the broad principle that every parishioner has clearly a right to a seat in his church, and that no parishioner ought to have any favour over and above any other parishioner, you never can arrive at that true system of nationality which is wanting at present in the Church, and if we hold to it, is likely to be fatal to the existence of the Church itself.

The Rev. J. S. Jones, M.A.

The title of our subject to-day has the advantage of disposing almost by its very terms of many issues, the discussion of which would be legitimate enough in other circumstances. To traverse the whole field every time would be a mistake from any point of view. We are not considering the Scripturalness, the righteousness, or expediency of seat rents, or seat assignment in general, but "the appropriation of seats as affecting a National Church." Of course anything essentially wrong could not be right in relation

to a national institution; but things supposably defensible in themselves might, nevertheless, be wrong in that relation. I do not propose then to take for granted that an appropriation of seats is always and everywhere wrong. The nature of worship, the equality of the baptised, the teaching of S. James, I will not assume their bearing on the question; and in return it must be granted that all considerations of purely individual convenience and preference are beside it. Questions of books and cushions, and dirty worshippers, and liking to know where to go; may have claims to be heard at the proper time, but are out of court to-day. A club or a garden is one thing, a museum or a park another. A very plausible case could be made out for assigning seats at the reading room of the British Museum. It would be convenient to many to sit near certain spots, to be sure of a place, sure of good pens, to leave their note books, and so on. It might be asked, why should the regular student be forestalled by the occasional, the earnest reader by the desultory? There might be a certain number of free desks, "equally good," or free hours; and if, as would probably be the case, these were not fully used, the indifference an unfair policy had created would be pleaded in vindication of the policy itself. Those provided for would be "satisfied," no doubt; it would be said to "work well," as no doubt it would for them. But such an appropriation would not be tolerated. The reply to the supposed claimants would be, your arguments are plausible, but they are in the wrong plane. It is not to say they are good, or bad—they simply cannot be entertained. You must not make a club-house of a National Museum. And you must not make a proprietary chapel of the parish Church. I put this illustration in the front because it brings us so directly to the point. What is the theory about the National Church? the Parliament view, the hustings' view, that you have in every parish a Church which every man may call his own, to the free use of which he has a right, which especially provides for those who cannot provide for themselves. What is the fact? That you have, in half those parishes at least, a Church, which provides least for those who cannot help themselves, which might as well be a chapel, and would be just as useful and more honest if it were. Let us compare the National Church principle and the appropriation principle in a few particulars. First and foremost, the National Church ought to be what it is so often said to be—the poor man's Church. The parish-school is, *par excellence*, his school, the parish-priest his pastor, the parish-register his genealogy. The Church should be, similarly, his Church. I have no wish to make capital of this word "poor." I do not want to overdo the argument in that direction. I agree we may have had too much of it; but for "free seats," we should never have had half so much. But for such, whoever they are, and such there surely are, in a proper and honourable use of the word, a National Church ostensibly in a large degree exists. Yet for these our provision has been, sometimes nothing, sometimes a fraction, or even with loud magnanimity a half, left open to all the evils we declare to be intolerable in the other half, school-rooms and ragged churches, and, at length, in despair, the playhouse. A National Church should place its good offices at the service of all souls, rich *and* poor, for all their soul's occasions. In the home part of the work it is recognised that the pastor's visits and ministrations are not only for those who seek them, or have hitherto welcomed them, or are "regular" expectants of them. A sect may reason thus; a National Church cannot. It is open to a sect to determine whether or not it will open its doors to outsiders; a National Church knows no outsiders. A sect may elect to welcome or not a circulating population. Who are you? is a legitimate question with it; it is one of which a National Church knows nothing. A sect may plead that good church-goers have just claims—no doubt they have—but a National Church is for bad church-goers too; it exists even more for their sake than for that of the others. Appropriation deals with national interests in a spirit of narrow parochialism. We stand up for the parochial system, and the pews have made havoc of it altogether. But it exists for a greater end than itself. We become every day less and less of a resident nation. Where does the nobleman "live?" In London, or the country, or Scotland? Where does the rich middle-class man "live?", Where he trades, or dines, or sleeps, or shoots? Where does the commercial traveller live, the servant, the seaman, the artisan, the bricknaker, the reaper? Tens of thousands move

about with no good reason—even they must not be ignored. Tens of thousands move about with good reason—they must, as far as possible, be cared for. A National Church should be characterised by elasticity and adaptability; should meet all sorts of needs, in all sorts of ways, at all sorts of times. But it is just this that appropriation precludes. It tends to crystallise, to stereotype, to contract. To say nothing of all your public occasions in Church, visitations, confirmations, assizes, choir unions, you want Communions early and late, evensongs first and second, litanies, lectures, conferences, meditation, instruction, guild office, children's services. Shall we be told we may first cut off all special uses, and then of the rest appropriate for some times and for some people? You would have to publish a Church Bradshaw. And it would be unnational at the best. A library hired out at different times to different sorts of people might or might not be a useful institution; but it would not be a national one. We are asking how appropriation affects a National Church. How *has* it affected it? Why it has been disestablishing us little by little, by congregationalising, sectarianising, and vulgarising; and disendowing us, by supplanting the large spirit out of which the old endowments grew by a cliquey and commercial one; and but for the check it has received, it would have done the whole work by this. We are thankful for the check; but while Mackeson's Guide still tells of London thousands left with a contemptible per-centage of untaxed seats, or none, and Yorkshire rectors of 18,000 with a Church allotted to 200, what is wanted is not check but cure. While we have been discussing disestablishment, the pew system has been doing it. Appropriation goes to undermine the national status of the Church as it undermined Church rates. A rate for a parish could be defended; a rate for a congregation could not. A common provision for that which all can use, if they will, is an intelligible and defensible thing—a common provision for a section of the community, and that the least needy, is unreal and indefensible. Appropriation has fostered dissent. It has done more; it has created it. A National Church ought not, indeed, to persecute dissent. Some would say it ought not even to proselytise from it. Certainly it ought not to make it. But dissent has its appropriations? Well, it is a poor argument for a National Church that it offers to meet the religious wants of a nation in the same way that dissent does. But the logic of the retort is bad; those who make it do not discriminate between a cause and a reason. It works on this wise: a family wants to go to Church. There is no room, not because the Church is each time full, but because it is pre-engaged. A smart chapel springs up, and they go there. The pews are not perhaps their reason for abandoning the Church, but they are none the less the cause of it. I know what I am saying; and I say that dissent is being simply manufactured in this way. And then the dissenter who does not want to keep up any bond, is strengthened in his isolation; while the dissenter who does, the dissenter who enquires, the dissenter who begins to return, has to do it through an ordeal which may indeed prove his value if he perseveres, but which may well discourage him if he does not. Appropriation means classification. It must. If you assign the chief people of a place seats at all, you cannot, indeed ought not, to assign them second-rate ones. But the people who thus become, as worshippers, second-rate, can become first-rate at the chapel; and those who are nothing here are at all events something there. And so they go. Why not? Because the Church has higher truth to teach? Then why not teach it in the most practical way, and so keep them? Ay, *keep* them; that is the word we want, as concerns these and all the people given this Church in charge of God. Keep, in the sense of retain; keep, in the grand Bible and Prayer Book sense of watchful care. But to do it, we *must* be fair. We must not be content with doing as others do—we ought to lead the way in the largeness and freeness of our welcome. A people becoming educated will soon be strong, and a strong people will expect of national institutions, not history and prestige, but national work. I speak not by way of menace or alarm. How can an English Churchman do either? Our critics say we can only take caste views of things. Our discussion this week on strikes and labour has proved otherwise. They say when we speak of peril, we mean only to the Church—nay, we mean to the people. We would not lose them for their sakes. And we need not. We teach seventy per

cent. of them, we marry seventy per cent. of them, we baptise nearly all the baptised. They are ours if we will. Let us do for them all else that wise counsels may suggest, but let us not fail beside to make the House of God—not their lodgings, or "especially" at any hour—"especially" is an undecimarian invention—their home. Let us not offer them free seats, special services, scraps, and leavings, and doles, but *churches*, and that not the less, but the more that they do not agitate about them. In things secular people may be trusted to defend themselves. Forests and commons and town-halls will not, be sure, be appropriated. The churches we must protect in their behalf—not in behalf of the neglectful as against their more faithful brethren, but in the common behalf, for free and common worship would be healthful to all, and harmful to none. Finally, then, "National Church" and "appropriation" are contradictory and incompatible terms. A National Church should provide for all, and especially for those least able to provide for themselves. It should be the healer of divisions, the bond of classes, the tender nurse of the young, the bountiful giver of spiritual food, the highest type presented to other systems, the leavener of temporal life with spiritual ideas. Appropriation provides for some, and least for those least able to provide for themselves; is the fountain of divisions, the divider of classes, the churlish janitor of the young, the miserly dole-dealer of spiritual food, the servile imitator of the systems it should teach, the leavener of spiritual life with temporal and commercial ideas. They cannot go on together; and the just and righteous verdict which decides between them cannot be much longer delayed.

Mr. Melvill Green.

It would not be difficult to show that all the advantages claimed for the pew-holders by the pew system are not really advantages at all, or else that they may be obtained as well, and in many instances much better, by the free system. But I would rather deal with them all in one sentence. I propose to do that by admitting the force of what is said about them. The greater truth there is in anything that is said, as to the advantage of an appropriated seat to a pew-holder, the better for my argument. I will admit that the pew-holder derives great and important advantages by having a seat appropriated to him. I will admit that he can obtain them in no other way, and then I will utter the greatest condemnation of the pew system, by telling you that it provides that those advantages shall not be extended to the great masses of the nation. That this is so, I think we may learn from the first two speeches addressed to us, as they show how far opponents must needs come towards us. Mr. Archer Gurney told us that the freedom of the Church excludes the aged and the invalid; he wishes to appropriate seats to those who could pay for them—and then he is satisfied. For the aged and invalid poor he said not a word. Mr Billing was anxious to provide for the parishioners, and yet he must know that the appropriation of seats never extends to them all. I have the greatest possible respect for those people who support the pew system, but if we believe a thing to be wrong we must point out the evil sources from which it springs. I think it is very strange that we should be called upon to discuss this question at all. It is very strange that that which is admitted to be the right of all should be used as a privilege for a few. I cannot believe that it was an humble and lowly heart that first claimed to reserve to himself an appropriated seat. If appropriation had been to the poor and ignorant I could have understood how a distorted view of Christian principles might have led to it; but, inasmuch as appropriation is invariably to the well-to-do classes of the neighbourhood in which they live, I cannot understand how it has arisen out of Christian principle at all. I conceive that a Church which is to be national must be free, and by free, I mean that all must be equally welcome within the church's gate—free in the same sense as the highway is free. And here I may take occasion to protest against the way in which the word "free" is used as if it were synonymous with gratuitous. The payment of money is a restraint—legal obligations are restraints—but the greatest restraints are moral, for

example, such as that experienced when a person comes up and looks at you so as to make you feel that you have done wrong in taking a seat. The custom of leaving a book, and all those things described as taking place, in churches which are called free but are not, are restraints, and we must get rid of all these before we get absolute freedom. We must get rid of the pew-created difficulty of any person not knowing where to go. Everybody must know where to go by knowing that he can go where he pleases. We have already heard, in this Congress, that there is thought to be a tendency in the Church to lean towards rank and wealth, that there is a wide-spread dissatisfaction and distrust towards the Church, and most noticeably of all, the whole tenour of the debate upon strikes was an admission that the labouring classes of this country, other than the agricultural, were not largely influenced by the Church. We have been also told most truly that religion and politics are inseparable, and we were reminded that we had thrown ourselves into the arms, politically, of those very labouring classes, excepting the agricultural, the very classes for which the pew system does not provide. If this be so, is there any prospect of the continued nationality of the Church. I must pass on. I cannot deal with all the different advantages and disadvantages of the two systems, but I will point to one that has not been dwelt upon, as a consequence of the pew system, which is, the tendency it has to foster in the Church the heresy of Congregationalism. The doctrine of the Church of England is that we are all one family, whereas the doctrine of most non-conforming bodies, especially of one body that calls itself Congregational, is that each separate congregation is a Church; and there is a tendency growing up in all our towns for people to regard themselves as members of Mr. A.'s congregation, rather than of the Church at large. The very word is used wrongly. Properly the word congregation means an assembly of people, so that the same congregation can never twice assemble, and can have no quasi-corporate character. I was going, if time had allowed, to point out that this is a subject above all party. I do wish that Evangelical people would look at this without prejudice. The High Church has adopted this principle more than the Low. Not myself sympathising with High Churchism, I regret this very much. The only reason why it is so is that High Churchmen have given more attention to Church arrangements, and when people give attention to Church arrangements, as has been illustrated by gentlemen from both parties to-day, they come a long way towards agreeing with us. There are two principal things which cause the pew system to last,—the selfishness of the laity and the faithlessness of the clergy. "I like it," says the layman. "I dare not," says the clergymen, when we ask them to abolish the system. "I like it" is always a dangerous argument. I can assure you that I have known many persons who, after a few weeks' trial of the free system, have said, "I like it better." The faithlessness of the clergy brings me to the question of pew rents. If appropriation ends, pew rents of course fall; but thereby not a single sixpence is diverted from the Church. If the people will not give what before they have paid, what is the value of the religion which the pew system has taught? We are told we wish to starve the clergy. We do nothing of the kind. We wish to open new sources of revenue, because the poor have a duty as much as the pew-holders to minister unto them that teach them; indeed, I venture to say, that the poor would be better off than they are if they did not withhold more than is meet. Statistics are to be found in print, but, I would say, there is no subject on which they are of so little value, because no two churches are identical in circumstances, but vary in a thousand respects.

DISCUSSION.

The Venerable Archdeacon Woollcombe.

I have been unexpectedly called upon to address you. I came into this room with the intention of being a listener rather than a speaker, but I am very glad to say a few words

on this most important subject. Before I say what I have to say, I should like briefly to allude to a sentence that fell from Mr. Gurney. It appears to me that he said tithes were a forced contribution. Now that, I think, is contrary to historical facts. It is the fact of our Church being endowed in the way it was at first, which constitutes our rights. The size and arrangements of our parishes, so varying as they are from each other, establishes the fact that lords of manors did contribute——

Rev. Archer Gurney.—I was referring to tithes as a Divine institution in the old Testament Scriptures.

Archdeacon Woollcombe.—I beg pardon, then. In my archdeaconry the largest number of churches are village churches, and in village churches the non-appropriation of seats will, perhaps, be found to be the easiest scheme to carry out. But even in village churches I find some of the evils of the old system of appropriation, founded upon supposed prescriptive rights, which will be found to have very little foundation in justice or in fact. There is one church, which I have in my mind, which has been restored with open pews, and a gentleman in that parish maintains that he has a prescriptive right to a certain pew. He has had allotted to him by the Churchwardens a pew holding five, and he claims a prescriptive right to another pew holding three. He is a single gentleman, and he occupies, in solitary grandeur, a pew that would hold five, whilst he sends one domestic to the pew holding three, to the exclusion of other persons. In many cases, to my knowledge, in my own archdeaconry, people have consented to throw their churches entirely open. I recollect in the case of one church, to the opening of which I went, I was asked to say something on that subject, and I was told by the clergyman that the Churchwardens and others had determined to appropriate the seats, and at the dinner, when all hearts are open to receive what one says, I pointed out the evils of that system, and on the next morning I was informed by the clergyman that all the people had consented to have the seats free and unappropriated. There is another church in my archdeaconry where the same system has been adopted, and there not only has the effect been beneficial, so far as the attendance of the people is concerned, but the offertory has largely increased. It is merely a common country village, with only two or three gentlefolks residing; therefore, you will be surprised to hear that the offertory averages about twenty-five pounds a-year. One must bear in mind that the old law of the Church is that the nave of the church is open to all the parishioners, and all the parishioners have a right to sit there. It is a fact that pews are fast passing away, and the substitutes for the old exclusive boxes have been these open uniform pews; but in some of the cases the pews, restored a few years ago, still have their doors attached to them. Let these pews be entirely free, open, uniform, doorless and lockless; for sometimes I have found doors with locks in them, and occasionally fastened. I have often thought whether the substitution of chairs in the naves of churches would not be a vast deal better than the open pews; because when you have a pew appropriated to a person holding say four or five seats, he does not at all like others to come in and occupy the vacant spaces in that pew; but if he sits on a chair, and there are vacant chairs beside him, he would not dare to say to a person who comes in "You shall not sit on that chair." I have put out my thoughts rather vaguely I am afraid. One must recollect that we must not trust entirely to open pews to reclaim the masses. Our services must be hearty and reverent; our music must be attractive; our teaching must be true—truth conveyed in love—our sermons must be very plain. I think our sermons to a great extent should be expository of the Bible; that we should mingle to a very great extent that expository preaching with the ordinary practice of preaching from texts. I am quite certain, from my own experience, that the expository teaching draws people to church. It makes them return home and read their Bibles with a new interest. They find that there is a regular teaching in that Bible. They study the context, and they find that the texts they had mis-read before become plain to them when carefully expounded by the context. Further than that, our sermons must be conveyed in simple Saxon language, and then we shall draw our people to our churches.

Colonel Savile.

My Lord Bishop, Ladies, and Gentlemen,—After the last three speeches I think it is time to say, "*Audi alteram partem.*" I am, however, sorry that it has fallen to my lot to stem the tide. The limited time at the disposal of each speaker makes it impossible to deal fairly and fully with both sides of this question. My desire now is to set before you one or two arguments against the universal adoption of the free and unappropriated pew system in our parish churches, but before doing so, I will acknowledge that there are many churches, particularly in our large cities, now almost empty, which I would gladly see bought up, endowed, committed into the hands of eloquent preachers of that Gospel "which is the power of God unto salvation," and then thrown open to all comers, without money and without price. I think, too, that a case has been made out by the reader of the first paper for increased services, at which the seats shall all be free and unappropriated; but this is a different thing from the universal adoption of the system in our parish churches. "*Experientia docet*" is a saying as true as it is concise, of those who go about with their eyes open; and I beg to be allowed to give you one or two of my "experiences" on this question. I do not often wander from my own church when at home, but I travel a good deal, and it is proverbial that "travellers see strange sights." My first experience of the free and unappropriated system was in a well-known watering place. It was a very hot summer's evening, and I walked with two other gentlemen to a church about a mile distant, and arriving very early, we "appropriated" to ourselves a pew calculated to hold four. I had the outer corner, and when the service began, I mentally congratulated myself that, on such a hot evening, I had so much room, and so comfortable a corner. The service, however, had scarcely commenced, when I felt a nudge at my elbow, and heard a voice saying "move up." On looking round, my olfactory nerves were painfully struck by a combined smell of onions and stables, and I beheld a portly, but most respectable looking coachman, with whom, from his appearance, I should have been delighted to fraternise, who repeated "move up." Appreciating, however, my comfortable corner, I withdrew into it, leaving room for my fat friend to pass; he, however, gave me another nudge, saying, "I likes my corner." Rather than have an altercation, under such circumstances, I gave him *his* corner, took up my hat, and found an equally good seat in another part of the church. From this little episode, I drew this conclusion: adopt the free and unappropriated pew system, and the proud, the rude, the rough, the overbearing, will oust the meek, and mild, and humble worshippers. I do not mean to hold myself up as the embodiment of these truly Christian virtues; but if this happens to me, who am generally pretty well able to take care of myself, how much more will it happen to those who are endowed with timidity, shyness, or nervousness, in addition to these virtues? I am aware that the reply to this is, that I could appeal to the Churchwardens, but I do not like to be constantly pulling up my neighbours, nor do I like to complain to petty authorities. I like to have rights of my own, and to be able to enjoy them without contention and without strife. My next experience revealed a worse evil underlying this system. I was staying in a cathedral town on the west side of England. On the first Sunday, I walked, "in company" with my wife, "to the house of God." I had lately come from a church in which the congregation had been solemnly reminded that, those whom God had joined together it was not lawful for man to put asunder. You may imagine, then, my indignation on being met inside the door of the cathedral by a verger, who motioned me to one side and my wife another! Treating, however, his motions with contempt, I "appropriated" a seat to myself and another to my wife, by my side, and felt very indignant while the surpliced procession marched up the aisle and appropriated to themselves all the best seats, inside a gorgeous screen, from which they could look down upon us "miserable sinners" outside! This experience led me to this conclusion: *That the universal adoption of the free and unappropriated pew system, involving, as it does, the separation of the various members of a family in the public act of Divine worship,*

would be an evil, for which increased church accommodation affords no sufficient compensation. But some say the system does not involve the separation of sexes or the separation of families. Take, then, an imaginary case. You have heard of military centres. They are being established in most of our large towns. Would you like to see the young ladies of a young lady's school sitting alternately with soldiers, or even with eligible young officers? I have a high respect for the military, but I own I would not like it. Mothers would not like it. Brothers would not like it. Clergymen would not like it. But to prevent it you must either appropriate pews, or you must separate the sexes. And as "boys will be boys," and girls will be girls, probably clergymen will often be induced to take this step even where there is no military centre. Now look at the evil which follows, husbands separated from wives, parents from children, brothers from sisters, in this matter of public worship. What more pleasant, what more profitable than for husband and wife to go to the same church, to worship together, to listen to and consider together the same sermon, and to carry out together, in their daily life, the injunctions of the Sunday. But how will it be under the separation system. Will they not silently argue, "We cannot sit together, we need not go together." "There may be room for my wife, but there will be no room for me in such and such a church," and the consequence will be, the wife will go to one church and the husband to another, or perhaps give up going altogether; and thus, what ought to be the highest privilege of the married pair is undermined and broken through, and it ends, perhaps, in the husband following his own pursuits, while the wife, if she is interested in the things of her church is driven to her "priest" for sympathy and community of thought. Possibly one object of the movement is to bring the separate members of a family more under the power of the "priesthood." I use these words, "priest" and "priesthood," not because I like them, but because they express what I mean. I do not like them, because that Book which should be our guide in our religious views, and if it were, would be our guide in our religious phraseology, although it gives various titles to Christian ministers, never calls them "priests." An ominous silence! ("Question.") But to return to our subject. If it be so with the husband and wife, how much worse is the separation of parent and child in public worship? But the bell reminds me I must close. Let me, then, beg you to say to the proposal to introduce the free and open pew system universally into our parish churches, "No! we value the privileges we enjoy in our public family worship too highly to let them go;" and if you tell me that charity to the numbers that are now kept from going to Church requires this sacrifice, I answer, be more charitable in another direction, open your pew doors readily when you see persons standing in the aisles, and if there is not room then, subscribe liberally to build more churches for those who are not so fortunate as yourselves. I have heard this argument of "no room" often. I have been in many places, but I never was kept from church by want of room. The answer to such croaking is, "where there's a will there's a way."

Mr. Edward Herford.

I am glad to have the opportunity of speaking after a gentleman who holds views so opposite to my own. Colonel Savile says, we had better retain a system that has answered so well. That is the very point in discussion—Has it answered well? Mr. Jones put the question before you, can you maintain the National Church that has, in Manchester, fifty or sixty new parishes, with 5,000 or 10,000 people, *i.e.*, 800, 900, or 1,200 families each, with the churches of those families appropriated to a tenth of the parishioners? The question becomes more forcible with regard to Bath, or any other town, when you consider the proportion of the allottees to the whole body of the constituency. It is not trenching on political questions, if I remind you of that which applies to every other large town as well as Manchester, though the proportion is still less. Whereas in Manchester we have

4,000 or 5,000 pewholders, there are 60,000 voting householders, whom we look to as persons likely to vote for Church candidates. I say nothing about Liberal or Conservative, but that it is impossible to expect 60,000 or 70,000 people, of whom 50,000 are kept out, either entirely or for a certain time, to vote for *Church* candidates. As a lawyer, and as having had to fight this question for some time, I have become aware of the singular fallacies and drawing of herrings across the trail, which are all to prevent the discussion of the main point, which is, can you retain this system and retain the Church too? Are not Colonel Savile and his friends sacrificing the Church to their own disposition to maintain their own private convenience by pews? ("No, no.") I am not so unpolite as to think, much less to say, that they are conscious of doing it; but seeing the state of things in Manchester Diocese and all the large towns, and the almost universal exclusion of the electoral classes, exclusion to be still more marked when we get the Gladstonian agricultural franchise, can they deny that the necessary result of the system they are advocating is the destruction of the National Church? We are thankful that Mr. Jones has put his positions in the most precise form. Is it possible to answer one of those positions? Not one of the speakers has answered this, viz., that if you take a museum or public garden or public library, and appropriate it to a few persons who may assign very good ground for the appropriation, it would be quite impossible to get library or public park rates for these institutions. It is impossible to contend that there is any material difference between the two things. Or let us take the case of this Congress. There are 3,000 of us who have come here for our own improvement and enjoyment. Some of us, like myself, have attended most of the meetings. Then there are some who are only half devoted to the meetings. Suppose the four secretaries to be Churchwardens. Some of the members present have titles; others are known to be millionaires. I ask whether, on the principle of providing seats for persons according to their degree,—providing seats, as Mr. Gurney says, for those who are especially entitled to them, if the secretaries, *quâ* churchwardens, attempted to allot this or the other room into compartments large enough just to hold the persons likely to come and to keep those seats vacant, would not such a thing be scouted as monstrous? Yet it is impossible to say that this illustration does not hold good. This is built with our own money, but vested in the secretaries, *quasi* churchwardens. The reason why there is not the same opposition in the case of a parish Church is that no one stands up for the people. I and other people who do so are called fanatics, and said to ride our hobbies too hard. Now, compare the case of this Congress Hall with that of the parish Church. Instead of having a building which costs £600 and meetings which cost £1,200 (the precise sums do not signify) you have a parish Church which is worth, with the endowment, some £10,000 to £12,000, because an endowment of £300 a year costs £10,000 to begin with, and a really good, handsome church, with a reparation fund, costs £5,000 or £6,000, making at least £15,000—here you have a church costing all this money, to please Colonel Savile and those who do not like "to sit beside a fat coachman," appropriated in 100 tenements to 100 families, who can persuade the wardens, in the ways in which they are influenced, to give seats to these 100 persons, and give the practical monopoly of this property, worth £15,000, to 100 persons who pay six or seven shillings a sitting. Here let me expose a fallacy. You ask a man, "Is your church free?" "Yes," he says, "but we have a small rent to pay!" Mr. Archer Gurney says, the Gospel should be preached free of cost. He knows the apostolic word is free of "*charge*," which he dare not use. It is free of *charge* that *we want;* and to tell us, in the presence of the facts as to penny steamers and penny postage stamps, and all such things, or to tell any man who understands the principles of political economy, or knows anything of the Scotch Kirk Sustentation Fund—to tell us seriously that a larger income will be produced by 100 quarterly payments of a pound each, than by the constant, willing gifts of persons who come to four or five services, whose offerings are given, *e.g.*, in bags, so that no one can tell what they give, seems to me a remarkable hallucination. A person who does not like the parson will not take away his cushions all at once, Mr. Gurney says. I have known persons so take away their cushions; but in the case of a person who has been displeased

by something the parson has said the Sunday before, and the next Sunday morning buttons up his pockets, surely that is a very poor proof of his Christianity. He will probably unbutton them again on the following Sunday. Colonel Savile's case of the fat coachman is his own case. He blames the coachman for wanting to sit in the corner which he wanted for himself. It is impossible for a pro-pew advocate to open his mouth without putting his foot into it. Mr. Gurney denied the proposition that to appropriate to one man was to put out others. Why you go to the churchwarden—I understand Colonel Savile is or was in that position—and you say, "Will you have the kindness to keep fat coachmen and every other disagreeable person out of my pew, until service begins at least?" Another custom is until the Psalms begin. Now, what is that but an organising of irreverence? Because as soon as the service begins people are marched up the aisle and make a great noise, disturbing God's worship, who, if allowed, would take their places reverently *before* it began.

Rev. Archer Gurney.—I do not like to interrupt; but, as I may be misrepresented, I wish to say that I have so distinctly advocated the lawfulness of appropriating sittings for certain services only, that I think that should not be misunderstood.

The Rev. Dr. Hannah, Vicar of Brighton.

I should not have come forward now to address the Congress had it not been for the paper which we first heard from Mr. Archer Gurney. I was exceedingly glad to find in that paper many points with which I could most cordially agree, and I thought I might point out ways in which that agreement might be made more complete. It seems, then, that we have to this extent admitted the principle of free worship, that we are now discussing the degree to which it extends. The citadel is so far surrendered. It is quite clear that perfect freedom of worship, under certain conditions, is now considered to be a conceded fact. Let us be thankful for that. Mr. Gurney's plan is the multiplication of services. I echo his wish most sincerely. By all means let us multiply services; but there is another point that has not been sufficiently attended to in the Congress. It is—do not be satisfied with multiplying services, but multiply churches too. Let us have churches enough for the people, and then most of the difficulties will disappear of themselves. There is another point we have to consider—we must deal with facts as they are. The present arrangements supply us with a large number of buildings for public worship which are not parochial churches. I am not here to say whether that is right or wrong. There they are; let us use them. The free and open movement extends, in the first place, only to parochial churches. The ancient law says that the floor of the parish church is free; but the ancient law says nothing about the floor of proprietary chapels. Without committing myself to an approbation of the principle of these chapels, I simply ask, why should not we utilise them? Why should not we send our military friends who do not like fat coachmen, and want comfort, to these chapels? If they want a gospel of comfort, why not go to comfortable chapels? It might be said, indeed, that we go to church not to be comfortable, but to be equal in God's sight, and to pray and give thanks together. But I do not think sufficient recognition has been paid to the fact that these proprietary chapels exist, and that they could be utilised as I have pointed out. One point more—a great deal has been said of the facts picked up by wandering friends of the pew system. I confess myself to be a convert not to theories but to facts. I do not approach this subject from the side of theory, though I am willing to contend that the theory is on our side. I consider that Mr. Herford's principle is irrefragable, which is, that you cannot treat the parish church as a castle, held by the few against the many. Supposing you have got 5,000 people and 500 sittings, you have no business to exclude 4,500 from the parish church by appropriation. That is the shortest form in which the argument can be put; but I approach this subject from the side of fact. I found myself,

by God's blessing, the pastor of a perfectly free church, in which there was no separation of sexes. The appearance of that ancient parish church was a model of unanimity. The old familiar faces were found in the same familiar seats. The coachman had his corner if he came in time; in fact, everybody found his way to the same place; but nobody dreamt of taking away a seat from anyone else. It was absolutely free for all; and I am happy to say that in that large town, with which I am connected, the principle is extending as rapidly as it can. Thus far we have not found any of these miserable and uncomfortable inconveniences with which we have been threatened. At the same time I am thankful to say that we are relieved from some of the more pressing dangers with which our friends have threatened us, by the fact that there are so many chapels in the parish in which comfort-loving people may find comfortable seats.

The Right Rev. the Chairman.

As several allusions have been made to the fat coachman, I would just say, that I would vindicate Colonel Savile from any possible implication of not liking to sit next to the coachman from any unworthy motives.

The Rev. H. M. Scarth, M.A., Rector of Wrington.

When I first came to this city, in 1841, I found my parish church of Bathwick had been rebuilt under an Act of Parliament; that the old parish church had become dilapidated, and an Act had been obtained in 1815, and the church rebuilt under that Act. It was found defective, and they had to get a second. When we came to work those Acts, we found that neither would work satisfactorily, so we had to go for a third, which was obtained at a cost of £2,000. The whole three Acts cost £3,000. When they wanted to raise the money, in the first instance, they tried to do it by subscriptions. They thus got only £500 to rebuild the parish church. It was found necessary, therefore, to mortgage the rates and sell the seats under the first and second Acts; and the cost of building the church, together with the two Acts, was £13,000. For years no steps were taken to pay off the principal. They paid merely the interest of that money. I, therefore, found the parish burdened with a debt of £5,000. To which the cost of the third Act added £2,000 more, making a total of £7,000. Every seat in the church was let with the exception of 300, which were what were called free sittings, but which were placed along the outside walls and behind the pulpit, which was at the West end, so that all the congregation turned their backs to the East. This debt of £7,000 had to be removed, these seats had to be repurchased, before the church could be altered, so that you may suppose what a labour it was to get the seats repurchased and the debt paid. We did that, and changed the position of them all, and on Saturday next, the foundation of a new chancel is to be laid, so that not only is the church open and free as far as it can be, but the church will be enlarged. The difficulty is, that where you have Acts of Parliament, you must keep to them, and the debt would have been paid sooner if those Acts had been kept to, but, unfortunately, they had been departed from, and that led to litigation. By the third Act we got power, for every pew we purchased, to set free the same number of sittings in any part of the church. The consequence is, half of the church will be completely free and unappropriated, but the other seats must be let. Therefore, you have a double principle—the free and open principle, and, also, the appropriated principle. In that same parish it pleased God to raise up one who had a heart to give, for the benefit of his fellow creatures, and he proposed to build a free and open church; he built it, and that church was filled directly. Those who filled it proposed to raise money to double it. I think they trebled if not quadrupled it, and that church fills; and, what is more, the parish church fills a

great deal better than ever it did. I longed to introduce the offertory, but it was fifteen years before I could get an offertory brought forward there. We used to collect £120 by sermons for Missionary, our own poor, parochial, and other objects. We got about £120 a year altogether. I proposed to have the offertory, and with a great deal of trouble succeeded. The first year we got about £200, instead of £120; and it has gone up now to £600. When I was first asked what the offertory would get, and they said, "you will get £80 or £100," I said, £1,000, and I am convinced they will get £1,000 a year in that church. "Why?" Because it just holds a thousand persons, and it is not much to expect that every person should give at the rate of one pound a year. I will tell you how pew rents first became to be common in the Church of England, and that is proved by the old Churchwarden's accounts at Wrington, my present parish. I have gone through them very carefully, as well as through the registers. It was in the time of Charles the First, the time of the Commonwealth, and of Charles the Second, they found they could not get in their rates, and what did they think of? They did not think of the offertory, but they said, "We will let the seats." The consequence was, certain families took certain sittings, for which they paid rent, and by degrees the whole parish church became filled with pews. This was the case with my present parish. If they had only thought of the offertory instead, we should have had our parish churches in a much better condition. And now with regard to the separation of the sexes. The principle has been tried partially in my present church, before I became Rector, but it was not carried out generally, but only amongst the labourers. The effect, therefore, had been unsatisfactory, and rather tended to diminish the congregation, and drive the people into the Dissenting chapels.

The Rev. Dr. Hayman, Head Master of Rugby.

I have the very great disadvantage of having missed hearing a quarter part of what has already fallen from the numerous valued contributors to the discussion this morning; therefore, I hope I shall not be censured if I fall into the danger of saying something that may have been said better before me. The thing that strikes me on the front of this great question is, why does it not occupy an immediately prominent position? I cannot account for the fact of its being shunted into a sectional subject. It seems to me that when we take into view every tendency of our day, the imperative necessity of giving prominence to the considerations that always connect themselves with this subject forces itself upon our notice. What are we looking forward to with regard to the more prominent political influences of the day? It is surely in this direction that any institution which is to commend itself for a generation more to the hearts of Englishmen must popularise itself. There is no other solid basis for institutions, as such, amongst men in our own country at this day, than that of being rooted in the hearts of the people. It seems to me that amongst the tendencies in Church matters, amongst which our early habits were formed, and which lasted until our good friends at Manchester awoke to an appreciation of the better duty of the Church, was to induce a number of people to pay rent to make the Church unpopular. I do not say that this was their intention; but, by allowing a certain number of persons, upon whose respectability and support you think you can rely, to intrude into and monopolise—I am afraid I am using hard language, but it is language the force of which I have myself felt—you effectually either alienate or neutralise that popular affection upon which our Church must lean in the future for support. Go into any town of 20,000 people—I remember several that with which I am personally familiar. I am afraid if the masses, as they are called, were suddenly to seek admission to the Church, that in two-thirds or three-fourths of the churches in populous towns, the masses would find their presence would cause surprise, if not consternation. This, surely, ought not to be the case. It cannot be the case in the Church of the future. We shall find our institutions slipping from our grasp, and we shall be unable to pass on to our

children that which we most prize ourselves, if we are to allow these "sectarian" influences, as they may properly be called, to domineer any longer. I am obliged to dwell on generalities, because I have not, from the nature of my own vocation, those parochial experiences which bring men directly into contact with facts; but one cannot be blind to the circumstances that are taking place, and the things occurring in a great town like Birmingham, where I had the honour of attending the meeting in favour of open churches something like ten years ago, and where, I find, on enquiry, that there is total stagnation, that no progression has been made, that there are hardly one or two more free churches in Birmingham now than there were ten years ago. I do not wish to say anything that could offend susceptibilities venially entertained, but I cannot but connect this fact with the circumstance that Birmingham is what is called a Simeonite place. It seems to me to be one of those things at which posterity will be astonished, when once the Establishment is swept away, that there should ever have existed a set of men who made it their business to buy up presentations in order to favour the interests they do favour, and produce the effect we have found they do produce. ("Question.") The remark I make is connected with the question in this way—wherever you find such things you will find difficulties springing up in connection with opening the churches which you will hardly find elsewhere. This is a matter which depends on practical experience, and to this I can testify; but I do not wish to say anything which may arouse susceptibilities which are pardonable. Therefore I will merely conclude by saying, that I think that Churchmen should now develop their energies in the direction of giving a prominence to this question which it never has yet received. I know that many of the names of their Lordships, the Bishops, appear as Patrons or Presidents or Vice-Presidents of this Association. I know that many of us would be anxious and willing to give what support we could to it, but we do not find that there is that leading position given to that great question which Churchmen should look to find. You see, the fact of a church being free and open, or the reverse, is one that strikes the popular eye at once. It commends itself at once to the observation, and it appeals, I think, to the patriotic sentiments of true Englishmen. He naturally regards his institutions with the affection which we know is hereditary and traditional; because they are the result of a freedom which has been constitutional, established through, perhaps, centuries of struggle. We may have to go through a struggle in order to reconstitute that state of freedom, which, I think, every Englishman is entitled to find in the area of his parish church. I think, as Churchmen, we ought to feel that it is our privilege to encounter whatever difficulties there may be to be found in standing forward, not, perhaps, in rooms like this, where everything is made pleasant to the speaker, but where it is far less pleasant to lift up one's voice. In those places and on those occasions, where all classes meet together, and where the lowest is apt to rise to the surface, we ought not to shrink as if from anything disagreeable if we find ourselves rubbing shoulders with those who, at any rate, are not backward in denouncing and impeding the good work we have in view.

The Rev. John Richardson, M.A., Vicar of Bury-St.-Edmunds.

I am happy to think that this great subject has risen from the region of party into the higher region of experience and common sense. I must say I was sorry to hear two remarks in the progress of this discussion—one which spoke, I think, of "comfortable worship." We want no no such thing. The other was about Simeon's Trust, in connection with Birmingham. My full conviction is that there is a confusion with regard to terms. The word "Church" in this matter has been used in a double sense. We do not expect to get the nation into a particular church when you speak of it as a structure of wood and stone, but it is the heart-desire of all of us to get the whole nation into the spiritual body consisting of living souls. Therefore, the question is, what is to be done in the case of a parish church where you have a certain accommoda-

tion in the building, and an uncertain large amount of population. It does not at all depend on questions, for instance, of the offertory or any such thing. I have the offertory in my own church at every service. I have also in my parish a free and unappropriated church. I have also another church which is free, but in which certain portions are appropriated. I make a great distinction between free, in respect of no portion being paid for, and appropriated, in respect of a certain part of the congregation being provided for by the churchwardens. This is the position of things in my parish, and we endeavour to meet the difficulty thus:—We have sittings for 2,150 people in the parish church. The chapel of ease contains 500 sittings, all free and unappropriated. A large proportion of these in the parish church—a thousand—are altogether free and unappropriated. The other thousand are in the hands of the churchwardens to appropriate to people, rich or poor, according to their need. But as soon as the bell ceases, the whole of the sittings in this church also are absolutely free. The congregation, therefore, find their way into the church before the bell ceases, and then any man may take whatever seat he pleases in that large area. We therefore take occasion to provide—and it most effectually does provide—for the parishioners, so that they shall be first attended to, and not have a large and indiscriminate population coming in to exclude parishioners from their rightful place in their parish church. This question, however, does not meet the whole thing. I believe we are a peculiar people in this country. We are an old country. We have lived amongst institutions that are the growth of centuries—Ecclesiastical and political institutions; therefore, to put all persons and parishes under a like regime would be found to be unwise. In the days of our forefathers the system of building churches was according to the very best means at their disposal. I remember when I had charge of a large town parish of 10,000 people; the church was built on the understanding that half of the seats were to be free, and the other were to pay a small rent, making altogether some two hundred pounds a year; the endowments of the church and the pew rents yielding thus much for the support of the minister. Here we were dealing with an independent labouring population in the centre of Manchester; and this remarkable thing came out, that the working classes actually petitioned to be permitted to pay a rent for the seats that were to be free. It was not allowed, but it was the demand on the part of these independent people that they might pay a rent, so that each man might be able to go to his particular place. (A voice, "How many?") I will not undertake to say how many, but that was the application made to the churchwardens. That was the application with which the churchwardens had to deal. It was only probably with a view to put themselves on an equality with their neighbours. I do not say they did it from the love of paying for their seats. There was a case that I think is not quite the same as the case with which we have to deal now. I pass from that to another part in which, under an Act of Parliament, the rector of the parish was authorised and required to charge a particular rate for each sitting in his church, and there none of the sittings were free, with the exception of a few out-of-the-way places; but there special provision was made for a special necessity. The church was entirely filled, and the population was altogether provided for. Now I go to a community very different, a large town parish of 7,000 people. We have provided accommodation sufficient for them all, and that is the point to be insisted on—an increased provision of church accommodation. In my church we have no such things as old-fashioned abuses—no such things as locks or doors, but in the process of providing for the present state of things, it was necessary to use certain empty parts of the church for the congregation. What was the result during that time the repairs were going on? Persons to whom time was not valuable, young people and others, came half an hour beforehand and occupied the best seats—the chairs provided for the congregation; and the regular members of the congregation came in perfectly good time to take their places, but by this system they were excluded from their rightful place in their parish church. I therefore think it is not right to cast reflections on one another, because in one part of the kingdom one system is adopted, and in another part of the kingdom another system. We ought to look at the whole country and the whole case. I have come to this conclusion, that you may have free and unappro-

priated seats and an empty church. Practically it rests upon this—Christ's plain Gospel in the pulpit clearly and honestly preached according to the principles of our Reformed and Evangelical Church, and active, careful, hard-working pastoral effort amongst the people during the week, and a cordial, loving, warm, congregational service.

The Rev. E. B. Squire, R.D., Vicar of Swansea.

I have not had the advantage of hearing the papers read, and a very few of the observations that have taken place; but finding a subject of this kind under discussion, I sent up my name, thinking that I might throw in a small mite of information upon a very important matter. When you speak of free sittings, I was led to consider some part of my past experience on this subject. I went to a parish where there was an old parish church that contained about 1,400 sittings, all of which, except 200, were let by the churchwardens. But I must say that, although they were let by the churchwardens, it was at a small rate, and the whole of the money was appropriated to keeping the church lit, cleansed, and paying for various offices. There were no Church rates. Consequently the clergyman had nothing to do with the pew rents. I found it a very difficult thing to introduce free sittings, simply because some of the gentry who attended the church had got into the very bad habit of taking more sittings than they wanted. I remember one gentleman would have a place for himself, a place for his hat, and a place for his stick. I was therefore determined to use what influence I had in my power, and I got a law passed by the vestry that no person should have an extra seat, unless he could show that he had more than one pair of legs. The circumstances of the parish now are these: I have built five churches; I have now at the present moment sittings for 6,250 people, and I have made 3,850 of those sittings free for ever. Although I tell you this in a short breath, it has been the result of untiring labour with God's blessing upon my efforts, for I am an old man now. It has been the unceasing effort of twenty-seven years to accomplish this work of church and school building, at an expense of £28,000. I am a great advocate for free sittings. I also strongly accord with the last speaker—that your churches and sittings may be made free and unappropriated for ever, and yet they may be empty for ever. What you want is the Gospel simply and plainly expounded in your pulpits. It has been my experience for many years. I have to provide every Sunday of my life for the services of eight separate churches. I have nine active curates to help me, and I think I may say it has pleased God to bless and prosper the work; and I should have failed but for free sittings. I have five churches now entirely free. I ought to have told you that I come from a bi-lingual country. I am obliged to provide for the services in two different languages. I think the more free sittings you can provide for your people, the more assuredly you will prosper. It is said here that the appropriation of seats has affected the National Church. It does greatly affect our National Church. You should have as many free sittings as you can possibly maintain. I just mention these few facts to show you that while it is necessary to do so, you will find your people rally round and work with you. A very large portion of my population are of the labouring classes, and it is for the labouring classes we want to provide. For the labouring classes we have provided these sittings, and they are thankful for what we have done. My parish is twenty-five miles round. We have a parish containing more than 42,000 people, and I go forward in the hope that I shall still live to build a few more free churches. I have already two more sites.

The Rev. Dr. Perowne.

I have not the experience of some who have preceded me, for although I was some years ago curate of a town parish, I have been for many years past free a great part of the year

to go about from parish to parish, and I have for a long time taken very great interest in the question under discussion this morning. I think I may congratulate the Congress upon the perfect unanimity which has pervaded all the speeches which have been made in one respect. All the speakers agree as to the object which they desire to obtain. They wish to make the Church more efficient, and bring a larger body of our fellow-countrymen under the influence of the Church's ministrations. There has also been with regard to those speakers from whom I differ—I mean those who are in favour of exclusively free and unappropriated sittings in churches—great unanimity in this respect, that they have also been disposed to appropriate the arguments of the two gentlemen who read the first papers, and to draw from those arguments exactly the opposite to which the writers of those papers, and I, seemed disposed to draw. Mr. Richardson has already pointed out a fallacy which seems to me to have run through several of the speeches to which we have listened. When I look at the printed paper which gives us the subject for our discussion, I read that we are to discuss the appropriation of seats as affecting a National Church. Surely that does not mean as affecting the churches of this land, because, if so, then I am afraid I must go on to criticise another argument which has been used. We have been told that if we persist in retaining in any degree the appropriation of seats in our churches, we are hastening on the disestablishment of the Church of England. How is this apprehension brought home to us? It is said that a National Church is, if I rightly understood the argument, a building belonging to the nation in the same sense in which a National Museum is. We were told that you have no more right to appropriate sittings in a National Church, using the word "Church" of the material building, not as it is used in the printed paper, than you have to appropriate certain portions of a National Museum. I understand that is the argument. ("Yes.") If that be so, I would say, is it a fair argument? Are the buildings we meet in for worship, as members of the National Church, the property of the State in the same sense in which these museums are? If so, I say disestablishment is almost an accomplished fact. No one denies that the State may sell a museum to-morrow and dispose of the money as it pleases. Are you prepared to say that the State may do so with your parish churches? Certainly not. If not, the argument drawn from the supposed parallel between museums and churches literally falls to the ground. In a paper that has been freely circulated during this meeting of the Congress, an appeal has been made to the argument from Holy Scripture. Such an appeal is at all times entitled to our gravest consideration. I had not time to read it through very carefully, but an allusion is made to the well-known passage in St. James's Epistle, but I should really think the passage will hardly bear the strain which is put upon it. Surely there is not one word there upon the subject of appropriation in itself. There is a great deal upon the subject of misappropriation, and for that I and those who agree with me are no advocates at all. Again we are told that the Church of England is the poor man's church. Thank God it is. But let me say it will be a very evil day for England and England's Church, if it ceases to be the rich man's church. I will not insist upon what, perhaps, might admit of argument—that those who in recent times in our own day bear the great expense of erecting places of public worship, have the same right to opportunities of meeting for worship there which the nobility and landowners of early times had who built our old parish churches. But I pass on to what seemed to me to be the two great objections to the absolute surrender of the principle of appropriation. First of all it seems to me to strike a blow at our parochial and therefore at the pastoral system of our Church. I believe that that pastoral relation subsisting between a clergyman and his people is absolutely invaluable, and I do feel that it must be broken up if you allow people to wander from church in quest of a sitting; if as has been so ably put by a preceding speaker, you encourage parishioners upon the smallest supposed ground of offence to desert their parish church. There is one other objection, and one which has come home to my own heart over and over again. I have frequently gone to what are called free and unappropriated churches, and I have found that the difficulty of getting a seat there has been so great—I would almost say the fear of not finding room there has

been sometimes so great that it has seriously interfered with my own devotion. I was not long ago at a very well-known church of this kind in London. It was situated in, as I believe it was built for, a very poor population. I was there in very good time, long before the service commenced; every seat was occupied, but I will venture to say there was not within the walls of that church, unless it might be a verger or the vergers, a single human being who lived within a radius of one hundred yards of the church, and there were crowds living all around it. How was that? Simply because people from all parts in London went to this popular church, and those for whose use it was must have gone very early, or, like myself, struggled for a place.

Mr. Thomas Todd Walton, High Sheriff of Bristol.

I should not have ventured to have addressed this large assembly, but I have been asked to do so, and so many of our clerical friends have been heard of late that, perhaps, one layman, from the fact of his being a churchwarden of a free and unappropriated church, might venture to answer one or two objections. I have no objection in the world to proprietary chapels. If people choose to build them for their own accommodation let them do so; but they are not National Churches, and will never save the Establishment. I wish to say, also, that the constant remarks we hear of dissenting chapels leaving the poor and following their wealthy pew-owners to the suburbs of large cities, while the grand old Church of England sticks to the poor and remains behind, does not meet the case. I could name half-a-dozen old churches in the centre of a large city, surrounded by teeming masses of people, which are literally empty. These old churches were worshipped in by the grandfathers of the present shopkeepers, who now all live in the suburbs; but the fine, green baized pews, with their brass nails, are so good that they dare not take them away. Eight, ten, or a dozen people frequently compose the whole congregation in such churches. Then much has been said of the very great advantage of appropriation, by enabling the infirm, the poor, and the deaf, to get good places. My experience is, that it rarely produces that result; but where people can choose their own places, the deaf will go where they can ear, and so will the infirm and poor. My own experience, as churchwarden, is that it is extremely difficult to get the poor and men of humble means to come up and mix with those whom they consider to be their superiors. That simply shows that they do recognise social ranks outside the church, and that they have very great deference and delicacy in thrusting themselves close to their employers. My excellent friend, the Colonel, who accidentally found himself beside a coachman, would prefer such contact on a four-in-hand much more than in the corner of a church. Much has been said about the recovery of our nonconforming friends. I do humbly think that nonconforming friends will be far more likely to be recovered to the Church of England if they had not to go to churchwardens and apply for a special pew. There is a great deal deterrent in such a necessity. It amounts virtually to a recantation of their principles. Many of them come to hear, to look on, and sit in a corner where no one observes them, and if they approve of the service they will come again; but if they have to ask for a pew to be assigned to them, they are fixed there for a time, and so they are detected, and it is announced that Mr. So-and-So has come over to the Church. I respect them for not liking that publicity. The duties of churchwardens have been expatiated upon. We have heard a great deal about Acts of Parliament, but my humble conception of the duties of the churchwarden is that he is to do nothing at all. I find I have nothing to do. People come and sit where they like. All that the churchwardens have to do is to point out an unoccupied place; but if you leave them alone they will go to the places they select, and I think more the congregation is let alone the better. The pew-openers are among the curses of the Church of England. Well, now, speaking of a pewed church, two instances have been given, and

probably facts are better for a mixed audience than principles. I know one large parish-church in a very populous neighbourhood, indeed, and I have known instances in which there was a very large pew, which would probably accommodate twelve people, into which pew one of these pew-openers had shown a friend of my own—a lawyer, and not a coachman. He was seated in that large green baized pew; the service had not commenced when that official put him into that large and unoccupied pew. Shortly afterwards, when the service began, another gentleman (I must call him a gentleman, and, I presume, a "miserable sinner") came to the door of that pew and would not enter it. He looked at the gentleman seated there, who said to him, "You can come in, pray come in, sir!" The reply he got was, "Do you know this is my pew, sir?" My friend delicately said, "I am very sorry if you cannot sit here with me!" and left the pew. That has happened twice in the church to which I refer. We are told a great deal about the inconvenience of women going to these unappropriated churches, and from officers, I think I heard. I have a very great respect for the military, and I believe they are the very first men in the world to protect women. We have not all the good fortune to be married, or have very large families; and I do think women must be protected when they come alone to church. There are several cases in which mother and daughter, or several sisters will go to church. There are the cases of ladies' schools also, and it will not do to let any young man have the option of coming and sitting beside them. I know churches which are free and unappropriated, in which there is, certainly, a ground of objection, because young men will go and select the particular seat which may be attractive to them. That is one reason why there are some cases where, I do think, in very mixed congregations, and where the object of a church is to bring great masses of young men out of the city where there are clerks, young shopmen, and artisans, whom, if we are to save the Establishment, we must get into our churches; and I say that, in those cases I would humbly suggest that the separation of the sexes would be unobjectionable, and even necessary.

THURSDAY AFTERNOON, 9th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Half-past Two o'clock.

CATHEDRALS AND CHAPTERS: THEIR PROPER WORK AND INFLUENCE.

PAPERS.

The Rev. CANON SELWYN.

AN old Canon, a veteran of forty years' canonical life, having never been called to a Chapter meeting with the Bishop, had been reading the *Life of Dr. Reynolds*, who accepted the bishopric of Norwich, when Baxter declined Hereford and Calamy Lichfield, and found that with his Cathedral Chapter he could act on "the example of the ancient Bishops in the primitive and purer ages of the Church, who were wont to sit with their clergy and preside in an ecclesiastical senate."

The Canon fell into a trance, and a happy vision rose before him. The Chapter was assembled on the day after the enthronement of the Bishop—the Bishop in the centre, the Dean on his right hand—and thus the Bishop spoke:—

"My very Rev. brother and Rev. brethren—Let me open our Capitular Councils by saluting you, the presbyters of our Catholic Church, in the words and in the spirit of St. Peter, as your compresbyter—ὁ συμπρεσβύτερος.

I have resolutely determined (as did the martyr Bishop Cyprian of Carthage), at the very first entrance into my bishopric, not to do anything of my own private judgment without your counsel.

There is no need to recite here the records of the Church; they are all set forth in the first report of the Cathedral Commission (1854) and in two little books by the present bishop of Lichfield—*Are Cathedral Institutions Useless* (1839), and *Principles of Cathedral Reform*, by his brother, one of our own Canons and a member of the Cathedral Commission.

From the time (Acts xv. 6) when the Apostles and elders came together to consider the question about the law of Moses there is an unbroken stream of evidence that the Presbytery is the council and senate, σύμβουλοι καὶ συνεδρευταὶ, counsellors and assessors of the Bishop.

In the words of Lord Coke, "There were Chapters, as the Bishop's Council, before they had distinct possessions. It was thought and rethought necessary, that every Bishop should be assisted with a Council—*sc.*, a Chapter, to consult with in matters of difficulty, and to assist him in deciding of controversies concerning religion."

The noble words of our charter and statutes are founded on this general law of the Church—"To maintain the worship and promote the glory of Almighty God; that Christ's holy Gospel may be diligently and purely preached, and the sacraments of our saving redemption rightly administered by learned and grave men, who, after the example of the primitive Church, may assist the Bishop as his presbytery in all weightier matters; that the youth of the realm may be trained up in sound learning; the old and infirm suitably provided for; and that all works of piety and charity may flow forth abundantly all around, to the glory of Almighty God and the common advantage and happiness of your Majesty's subjects,"

Here are three main purposes:—

I. For United Worship.

II. For Common Counsel.

III. For Wide-spreading Action.

A few words on each of these; for I have determined, when we meet for consultation, never to exceed fifteen or twenty minutes; and leave you to suggest what has not been said.

1. *United Worship.*—I am very thankful that the Bishop's residence is so near to the Cathedral Church; the continual united prayer, intercession, and thanksgiving for all men of the chief pastor with his clergy is the spring of all good counsels, and of all good works,—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The holy Apostles resolved to give themselves "continually to prayer, and to the ministry of the Word." The other parts of the work of the Church must not hinder us from steadfast continuance in the fellowship of prayer and praise, and of the breaking of bread in Holy Communion with our Lord. And in every part of Christian worship be it our aim to make the Cathedral Church an example to the diocese; to show forth by frequent Holy Communion, and by loyal adherence to the Book of Common Prayer and Administration of the Sacraments, the faith and doctrine, the mind and spirit, of our branch of the Church Catholic, neither diminishing aught nor adding thereto.

If points of doubt or difficulty arise, let them be carefully discussed in our Capitular Council, and resolved by the united voice of the Bishop and presbytery; for we are one body. Let us walk by the same rule; let the trumpet of the mother Church give no uncertain sound.

And oh! that our Church might be made still more the house of prayer for all people. Besides our solemn Litanies, our "service high and anthems clear," might we not have brief morning and evening prayer, in some chapel or aisle easily approached, at times most convenient for working people?

And at all times might not the quiet stillness of the House of God be better preserved? so that all who wish may come in to pray or give thanks (like Hannah in the Temple), and even casual visitors be moved to feel—"This is none other but the House of God; this is the gate of heaven;" not less of architectural study, but more of Christian prayer. We might also have one or more places set apart for reading of Holy Scripture, for simple exposition and catechetical instruction, such as the Bishop of Lincoln witnessed in the Cathedral Church of Milan. And be it our earnest endeavour to maintain in full vigour the evening

services on Sundays in Advent and Lent, in the large central space of our Church, where there is ample room for all to pray, to sing praise, and to hear the Word of Life. Such large gatherings as these, and at our harvest and choral festivals, do much to promote a Catholic spirit and Christian brotherhood, and to make us feel that we are one body in Christ, one army of the living God, under the banner of the Cross.

Our cycle of preaching may require some attention, so as to secure to every member of the body—Bishop, Dean, and Canons (residentiary and honorary), their proper share of this great duty; and may our Church always be a shining light to the diocese, not merely in architecture and sacred music, but in sound doctrine and faithful ministry of the Word of Life.

Common Counsel.—After what has been said you will not be surprised at my asking your counsel and assistance in the examination of candidates for Holy Orders, according to Canon XXXV. (A.D. 1603). "The Bishop shall diligently examine the candidate in the presence of those ministers that shall assist him at the imposition of hands; and they shall be of his Cathedral Church, if they may conveniently be had, or other sufficient preachers of the same diocese to the number of three at the least; and if the Bishop admit any to sacred orders not so qualified and examined he shall be suspended from making either Deacons or Priests for the space of two years."

This being the actual law of our Church, even were it not enforced by such a penalty, it will be our duty to observe, and with the full assent of our hearts, as it is derived from the practice of the Apostles and of the primitive Church.

It was urged by Lord Bacon (*Peace of the Church*) "That the Bishops should not ordain alone, but by advice."

Bishop Burnet says (*Own Times*, ii. 643), "I never put over the examining of them to my chaplains; I always did that myself. . . . I spoke much and often to every one of them apart, besides the public examination with my Chapter."

The late Bishop of St. Asaph said (*Cath. Comm.*, 1 *Rep.*, p. xxviii., *App.* p. 593)—"I have always tried to carry out the letter as well as the spirit of the Canons, and with satisfactory results, so far as I can judge, and I believe that any of my brethren who have made or will make the experiment will testify to the same effect."

We rejoice to know that in several dioceses the canonical rule is now observed.

It will be well also to observe the practice recorded by Bishop Gibson (*Pref. to Codex*) that the names of the Examiners were frequently entered in the Acts of Ordination, before the names of the persons ordained; whereby it was certainly understood (on any occasion) upon whose approbation the particular persons were admitted to Holy Orders by the Bishop.

The Canon allows us to call in one or more of the preachers of the diocese, not members of the Chapter; their experience of pastoral work will make them valuable members of our Ordination Council; we shall thus avoid the danger of our probation falling into any one particular line of theological views and feelings.

The Oaths of Allegiance and Supremacy are now (by Act of Par-

liament) removed from the Ordination Service, and are generally administered privately in the Bishop's palace. But as these are public national securities, they ought to be more public; let them be administered in the presence of the Dean and Chapter, and the fact briefly stated in the public Ordination Service.

It will be my wish also to make institutions to parochial charges more solemn by holding them in the Cathedral Church with Holy Communion.

Greater Chapter.—But for many questions a larger council is required, and the constitution of the old foundation provides this: Bishop, Dean, Precentor, Chancellor, Treasurer, Archdeacons, and a large body of Canons, form the Chapter.

"Trigenta Canonici ecclesiæ S. Pauli, cum capite suo Episcopo, corpus et capitulum constituunt, et ecclesiæ negotia et secreta tractant."* After thirty-six years of unconciliar canonical life, it was a great joy to sit with a Bishop at one of these Old Foundations Cathedrals, as his Assessor, in his Greater Chapter, and to hear them treating of the revision of ancient statutes, the revival of suspended canonries, and spiritual care of the flocks rapidly multiplying around the great ironworks.

I had the honour also of being invited by the Bishop of Bath and Wells to his Great Chapter at Wells. In our Church, one of the New Foundation, we may enlarge our Capitular Council by calling together once a year the Honorary Canons, and giving them a voice in our deliberations. The number is now nearly filled up in our Church, and many of the most able and experienced pastors in the diocese, the Proctors in Convocation, and most of the Rural Deans, are thus associated with us.

In this larger Chapter, one of our first subjects of deliberation must be the revival of the Diocesan Synod (as at Salisbury, 1256 A.D., and at Lincoln in 1871), its constitution; time of meeting, whether annually or triennially; the rules of proceeding; the subjects of discussion.

In the Synod, among the most important subjects will be those relating to Liturgy and discipline; our conclusions on which will be reported to the Convocation of the Province, and there subjected to revision. Here also the resolutions of the Provincial Council will be reported and promulgated throughout the diocese.

In this Diocesan Synod we shall also take counsel with respect to the constitution of our Diocesan Conference, including representatives of laity as well as clergy, which has met for some years, but has not yet reached such a settled form and order as to give entire satisfaction, or secure the full benefits of united counsel. In this Synod and Conference, we shall have to consider the great subject of the employment of lay helpers, men and women, in parochial work of various kinds; and whether it is desirable to revive any of the minor offices of the ancient Church, sub-deacons, readers, catechists, &c., and to admit those who offer themselves for such offices with an appropriate form of prayer and blessing.

At future Chapters we may consider the further improvement of Liturgy. Might we not have more variety, less uniformity? We have good examples in the special Prefaces for the Great Festivals in

* Dugdale's *History of St. Paul's*, p. 253.

the Holy Communion; we have one special anthem in the Morning Prayer for Easter Day. Why not also for Christmas and Ascension Day and for Whitsun Day? In our daily service also might we not have a larger choice of Canticles? "Let us sing a new song." "The golden mines of the ancient Liturgies of the east and west is not yet worked out."—*Professor Blunt.*

After long experience and frequent conversation with Dissenters, I am deeply convinced that we shall never rise ourselves to the full height of spiritual prayer and praise, nor win the great body of the people to our worship, until our order of Common Prayer is brought more into agreement with the great principle that runs through all creation, and through the Word of God, which is not uniformity, but unity in variety.

On all other questions that may arise, let us follow the practice of the Apostolic and of the early Church. "The Apostles and elders came together to consider" (Acts xv. 6). "The business being reported to me, I determined to call together the presbytery."—*Cyprian.* "Placuit contrahi presbyterium." The declared result of such united counsels will, I am persuaded, have more weight and effect than the judgments of the Bishop alone, set forth in Charge or pastoral letter.

Wide-Spreading Action.—The Cathedral Church being thus established, with prayer and counsel at the centre, with eyes, arms, and hands reaching forth in all directions, will become really the heart of the diocese; the life-blood will flow forth and return again in healthy circulation; the nerves will vibrate from the centre to the extremities; no want unknown; no sheep without a shepherd; "all works of piety and charity will flow forth abundantly all around." According to the strong injunction of our statutes, the members of the cathedral will be diligent in sowing the Word of God, far and wide; they will go forth, to quicken and revive spiritual life, as they went forth of old to kindle it at first. For the further advancement of this heavenly work we have now a Diocesan Fund for the supply of spiritual ministrations in the parts of the diocese where from any cause help is needed. Let us keep this fund sacred for this purpose. Let the living messenger of the Word of Life be our chief object.

Foreign Missions.—But "other sheep I have, which are not of this fold." We have an annual diocesan meeting for Missions, but not so effective as could be wished. I shall ask your counsel whether it would not be better to have an annual festival in each of the archdeaconries, in some principal church, at which the Bishop or some of the cathedral body should assist; so to bring home to the hearts of the diocese, as a part of our bounden duty, the preaching of the Gospel to all lands. Verily, "we are debtors" to the nations, and to the isles of the sea; to the Jew and to the Mahometan; to the Hindoo and to the Chinese.

We have touched on three main points. And all history confirms our results. The enemies of God have their councils. "The rulers take counsel together against the Lord, and against His Anointed (Messiah). Yet have I set my king upon my holy hill of Zion."

The Scribes and Pharisees gathered a council to stop the preaching of the Resurrection; but the council of the Upper Chamber, the Apostles and elders, won the day—they won the world to Christ.

And so in the history of our own Church, Bishops, with their pres-

bytery, evangelised England, and left to us a land covered with goodly fabrics and parochial pastors.

Bishops without the presbytery, cathedral Deans and Canons content to enjoy possessions, and to forego their rights of counsel, estranged the Presbyterian clergy, drove ministers and flocks across the seas :—

> "Religion stands on tiptoe in the land,
> Ready to pass to the American strand;"

separated the Church of Scotland; gave us two centuries of deadness and slumber, neglected fabrics, untended flocks, the robe of Christ rent by unhappy divisions, a multitude of sheep without a shepherd, a million of souls in London living without God.

O how much of these evils might have been averted, or diminished, if the Bishop had been always com-presbyter—the presbytery a council about each Episcopal chair, as Lord Bacon desired, as the clergy asked, as M.P.'s demanded, as Charles II. promised.

The State has recovered its balance long ago; the Crown no longer tries to govern without Parliaments.

The Church, thanks be to God, and all honour to our present Bishops and presbyters, is only now beginning to revive her ancient legitimate constitution.

But now what must be done to make this good constitution enduring.

Bishop Burnet said—"We want not so much new laws, as the faithful observance of the laws we have." The return to Apostolic and primitive practice—the revival of dormant laws and canons; the development of inherent powers and capacities will effect nearly all. But there are one or two essential points that will require the amendment of our statutes.

1. *The Qualification of Canons.*—Shall "the patron who appoints to any canonry put on record a written statement of qualifications of past services?" Will this do any good? If the qualifications are not manifest at once; if the life and character be not "an epistle known and read of all men;" what avails a written statement? If those conditions are fulfilled, a written statement is not wanted. Would not a higher limit of age, or of standing in Holy Orders, be a plainer and more practical security?

2. *The Rule of Residence.*—The Residentiary Canons must be truly resident. Without this the Chapters cannot be one united body, always ready for united worship, common counsel, corporate action.

The Cathedral Commissioners recommend "that no Canon Residentiary shall hold a benefice more than two miles distant from the Cathedral Church." Let this be well considered.

3. It does not appear desirable to assign by statute special duties to particular canonries. Let each Canon have his own field, as in the Old Foundation; one as Archdeacon, one as Chancellor, watching over education in the diocese, one as a man of learning who has done something in theology, and will do more; one as rector of an adjoining parish; one as Principal of a Diocesan Training College; while all unite for worship and for counsel.

And how to make these changes in cathedral statutes?

A Commission, by Act of Parliament, as with the Universities?

Better perhaps,—a few main principles being approved by Con-

vocation, and enacted by law—leave the details to be prepared by the several Bishops and Chapters—approved by the Archbishop of the province—ratified by the Queen in Council.

I have heard from one, now high in office of State, that the only way to improve our foundations is to show them working vigorously with such powers as we have, and then come to Parliament with well-considered and definite proposals for amendment. Parliament cannot originate the measures we want. Parliament can let blood—Parliament cannot breathe into us the spirit of life.

Meanwhile, we may at once carry into effect, in great measure, all our main purposes. We may at once make our corporate life and ministry Liturgical, Conciliar, Missionary. In the words of Lord Bacon, "This Reformation may be planted *sine strepitu*," without noise or debate, as it was by Bishop Reynolds at Norwich; the materials are ready to our hand.

"The house when it was in building was built of stone made ready before it was brought thither; there was neither hammer nor axe nor any tool of iron heard in the house while it was in building" (1 Kings vi. 7).

> "No workman-steel, no ponderous axes rang,
> Like some tall palm the noiseless fabric sprang."—*Heber.*

The Bishop ended his address; the Dean was rising to speak, when the cathedral bell sounded. The Canon awoke from his trance, and lo! it was a dream; but it was not all a dream.

Mr. E. A. Freeman.

In an historic country like ours, all whose institutions, whether in Church or State, have their roots deep in the past, there is, in most matters, one only sound way of reform, to fall back on the original object of the institution which needs amendment, to cleave to its main principle, but freely to make such changes in detail as the needs of our own time may call for. We can seldom go on forward by any path so sure as that of going backward. That is, if only we go back far enough, if we take care not to mistake the modern corruptions of things for their genuine ancient forms. To none of our institutions does this rule more fully apply than to the Chapters of our cathedral churches. None of our institutions have been marred by greater abuses; in none is the path of reform more clear. We have simply to go back. We have simply to wipe away modern corruptions, and to reform according to the first principles of the institutions. There is little to be done save to breathe new life into bodies which may be slumbering, but which are not dead, to turn shams into realities, to make men who are charged with solemn duties perform those duties instead of neglecting them. In a cathedral church of the old foundation, it is wonderful how little of new legislation is needed to work a thorough reform. Hardly anything is needed save for every member of the body to do his own proper work according to the original objects of the foundation. Wherever legislation is needed, it is needed only to get rid of the blundering and unintelligible legislation of modern

times, and to correct any cases where usages inconsistent with the original objects of the foundation may, by the lapse of years, have obtained a legal prescription. I believe that most of the proposals of reform which I am about to make can, in an old foundation church, be carried out by the joint authority of the Bishop and Chapter, without applying to the Legislature at all. But if legislation is in any case needful, it will be wholly legislation of the kind of which I have spoken, legislation to clear away any hindrances which may have grown up in the way of a return to original principles.

The Cathedral Church, the head church of the diocese, the church in which every baptized man in the diocese ought to find his home, is primarily the church of the Bishop and the church of his flock. The Chapter are the Bishop's companions, counsellors, and helpmates in the care both of the cathedral church and of the diocese at large. The duties of the Chapter are not confined to the cathedral church, but extend to the whole diocese. The authority of the Bishop ought to be more present, more constantly felt, in the church which contains his throne, and from which he takes his title, than in any other church in his diocese. As a rule, we all know, the case is exactly the reverse. A legal technicality, the growth of which it might be curious to trace, vests the freehold of the cathedral church in the Chapter. The technicality is exactly of the same kind as the technicalities by which the freehold of the church or the churchyard or part of the church is vested in the incumbent or the lay rector, or whoever may be the legal owner. The rector or vicar of a parish, if he chooses to stand on the extreme letter of his legal rights, may, I suspect, make himself as obstructive, as useless, as troublesome, both to his Bishop and to his parishioners, as any Dean and Chapter can do. Only, as a rule, rectors and vicars are not disposed to stand on their extreme legal rights. They feel that morally they are trustees; they are willing to do what is manifestly right and expedient with regard both to their Bishops and to their congregations, even in matters in which the letter of the law might enable them to defy both Bishop and congregation. Chapters, on the other hand, are too commonly disposed to press the letter of their legal rights to the uttermost; to treat the head church of the diocese as if it were their private chapel; to make it a point of honour to cut down the Bishop's authority to the lowest pitch, to make him feel on every occasion that, in his own church, they are masters, and that he is only a visitor on sufferance. Such a feeling is low and unworthy; nay more, it is foolish and self-destroying. In their proper relation to the Bishop and to the diocese, I believe that the Cathedral Chapters may be made to discharge most valuable functions. I therefore plead for their preservation, that is, for their reformation. But if the object of their existence is merely to vest four or five clergymen with an arbitrary and irresponsible power over the head church of the diocese, without any regard to the authority of the Bishop or to the rights and interests of his flock, I at least can see no good reason for their retention.

The first thing then in Cathedral Reform is to restore the proper relation between the cathedral church and the diocese. It must again be the church of the Bishop and the church of his flock. The Bishop is at least visitor of his own church; but he ought to be much more.

Ancient statutes and ancient practice contemplate the Bishop, not simply as a visitor stepping in now and then from outside, but as a living and present head. He and his Chapter ought to act together in all important matters. They should do nothing of moment without his authority; he should do nothing of moment without their advice.

This principle is applicable to all Cathedral Churches, Old and New. So also are a few other general principles;—that men who receive the revenues of offices should discharge their duties—that men should not hold offices together when their duties are incompatible with one another—that, in the honest construction of words, residence does not mean habitual absence—that patronage held as a public trust should not be abused to the private enrichment or the private spite of its holders—these teachings of elementary morality are as true at Canterbury as they are at York; they are as much needed at Bristol as they are at Wells. So again, in New Foundations as well as in Old, it would be a gain to get rid of the silly notion about "dignity" and so forth, as something belonging specially to the capitular clergy. I am at a loss to see how a Canon is more "dignified" than a rector or vicar. Each is to be respected if he does his duty; neither of them is to be respected if he does not do his duty. Their duties are not the same; but the one kind of duty is not more "dignified" than the other. There is no need why—by a very modern piece of affectation—a man should be called "Canon Tomkins" rather than "Rector Tomkins;" and as for "dignity," it is certainly hard on a Precentor of Lincoln or Exeter to speak of him in a way which makes him run the risk of being taken for an Honorary Canon of Manchester. These things are the same everywhere; but, when we come to the constitution of the capitular bodies, there is little to be said of the new foundations, except to wish for them to be founded afresh after the pattern of the old ones. It would be a gain to enlarge these foundations by giving the Honorary Canons a voice in the chapter-house as well as a stall in the choir; but even then capitular bodies without any proper apportionment of offices would be lame and imperfect. With the old foundations the case is quite different: there nothing is needed but honestly to carry out the original objects of the institutions, nothing but for each man to do his duty in that state of life to which it has pleased God to call him.

First then, in the Large Chapters of the old foundations a distinction gradually arose between residentiary and non-residentiary Canons. The distinction is a very useful one, and ought to be kept up. It is a great gain to have the Bishop's Council composed partly of men living constantly at the cathedral church and engaged in its immediate duties, partly of men engaged in other parts of the diocese, whose presence may give the capitular body somewhat of a representative character. What is to be got rid of is the abuse which has grown out of this distinction, namely, the conversion of the residentiary portion of the Canons into a narrow oligarchy, shutting out the non-residentiaries from all share in the government of the Church, and even refusing them their proper title of Canons. This is one of the first things to be reformed; no change is more needful, if we wish to put new life into our capitular bodies. The Residentiaries ought to act as the administrative committee of the whole Chapter, carrying on

the weekly and daily duty of the Church. For any greater matters, for anything like the laying down of a rule, for all important elections, the whole Chapter, residentiary and non-residentiary, ought to come together. It is specially needful that the whole body should have a share in capitular patronage. Four or five men can hardly help jobbing; fifty men hardly can job. No man would dare to stand up before the whole Chapter of Wells or Lincoln and propose that a Chapter living should be given to himself. In a hole-and-corner meeting of four or five he can grab it without shame or responsibility. Of course, I shall be told that all this is "impossible." I only answer that the reform which I now propose has been actually carried out in the metropolitan church of York. Northern air may perhaps be a special sharpener of the wits; but I conceive what has been found to be possible at York cannot be wholly impossible elsewhere.

The second main point is that Residentiaries should reside, and should hold no benefice or office involving residence elsewhere. Nine months absence is not residence. Both ancient statutes and common sense speak the same language. A three months' residence is a mockery; it is quite long enough to do a good deal of mischief; it is not long enough to do any good. When only one Canon comes at a time, the unexpected sickness, death, or promotion of that Canon constantly leaves the church without any Canon at all. The Residentiary should be as regularly resident at the cathedral church as the rector is at the parish church. We should be spared the scandal of residentiary houses, built for men doing duty in the cathedral church, but standing empty or let for three-fourths of the year, while their owners, wherever they may be, and whatever they may be doing, are not doing their duty in the cathedral church. In some cases, I know, there is only one residentiary house: let some benefactor, some Bishop like Thomas of York or Remigius of Lincoln, stand forth and build others. In such cases the individual Canon is of course not to be blamed for what he cannot help; but the evil and its remedy remain the same.

Lastly, the careful arrangement of offices drawn out by the founders of the old cathedral churches should be again made a real thing. The "four principal persons," the Dean, Precentor, Chancellor, and Treasurer, should always reside, and should strictly discharge the duties, cathedral and diocesan, which belong to their offices. The duties of the Dean, the first among his brethren—not more, let me add, than the first among his brethren—are more general: it is perhaps not very easy to write them down beforehand, but we know those Deans who do their duty, and we know those Deans who do not. The Precentor is to govern the choir: how can he govern it if he is away nine months, sometimes twelve months, in the year? The Chancellor is the teacher, the lecturer—in our days perhaps he might be the Principal of the Theological College. The Treasurer has the immediate care of the fabric and ornaments. How can either of them attend to those things, unless they make the scene of their duties as strictly their home as the parish priest makes the scene of his duties? The offices of Sub-Dean and Sub-Chanter, where they exist with capitular rank, become important only during any necessary absence of their Principals. But the existence of such officers shows how important it was deemed that there should be always some one

on the spot clothed with the full powers of Dean and of Precentor. At any rate, we might be spared the scandal of Canons and dignitaries—dignitaries in the technical, not in the vulgar sense of the word—who really reside, who discharge their duties as far as they are allowed, who do not receive a penny of capitular revenue, and who are shut out from all share in the government of the church by men who earn large incomes by the easy duty of staying away.

There are many points of detail on which I might enlarge. The abuse of cramming the whole congregation into the choir, and leaving the nave empty, has been happily reformed in many places. In others it still remains to make those churches a by-word. The scandal of stopping divine service in a church for a week in each quarter under pretence of cleaning is, I trust, rare; but it is not unknown. The men who do these things are, I presume, playing into the hands of Mr. Miall and Mr. Leatham. I at least can see no other rational explanation of their conduct. But I leave points of detail. There is one at least to come after me who knows them as well as I do. I keep mainly to broad principles. Of course I am prepared to be told that all reform is "impossible." I am used to hear men say very positively that a thing is impossible, and then, when they are challenged to show where the impossibility lies, they are apt to slink into a corner and hold their peace. So now, if any one who has an interest in abuses, any pluralist, any nine months' absentee, any man who has perverted a public trust to his own enrichment, should get up and tell me that reform is impossible, I shall only say that "where there is a will there is a way." But if any man who has as little personal interest in the matter as I have, and who has studied it as carefully as I have, has come on any point to conclusions different from mine, to his arguments I will gladly listen, and, if they convince my understanding, I will gladly exchange my views for his.

ADDRESSES.

Mr. Neville Grenville, M.P.

More than one member of this Congress has alluded to the Church work done, and the benefits that have been conferred on the Church by the present Lord Chancellor and his predecessors. Canon Selwyn has alluded to a distinguished predecessor of this nobleman, and with your permission, I will read a few sentences from a letter of the great Lord Bacon. "It is not possible, in respect of the great and near sympathy between the State Civil and the State Ecclesiastical, to make so main an alteration in the Church; but it would have a perilous operation upon the kingdoms. There be two circumstances in the administration of Bishops wherein I could never be satisfied; the one, the sole exercise of their authority. For the first, the Bishop giveth orders alone, excommunicateth alone, judgeth alone. This seemeth to be a thing almost without example in good government, and, therefore, not unlikely to have crept in, in the degenerate and corrupt times. The greatest kings and monarchs have their Councils. There is no temporal court in England where the authority doth rest in one person; the King's Bench, the Common Pleas, the Exchequer, are benches of a certain number of Judges. The Justices of Assize are two . . . the like . . . abroad . . . No man will deny that the Acts that pass the Bishop's

jurisdiction are of as great importance as those that pass the civil courts, for men's souls are more precious than their bodies or goods, and so are their good names . . . nay, we see that the first warrant in spiritual causes is directed to a number—*die ecclesiæ*, and we see that in general causes of Church government there are, as well, assemblies of the clergy in Councils as of all the States in Parliament. Whence should this sole exercise of jurisdiction come? Surely, I do suppose that *ab initio non fuit ita*, and that Deans and Chapters were Councils about the sees and chairs of Bishops at the first; and were unto them a presbytery or consistory, and intermeddled not only in the disposing of their revenues and endowments, but much more in jurisdiction ecclesiastical. But it is probable that the Deans and Chapters stuck close to the Bishop in matters of profit and the world, and would not lose their hold, but in matters of jurisdiction (which they accounted but trouble and attendance) they suffered the Bishops to encroach and usurp; and so the one continueth, and the other is lost. The Bishop of Rome performeth all Ecclesiastical jurisdiction, as a consistory . . . We see many shadows still remaining, as that the Dean and Chapter *pro formâ* chooseth the Bishop, which is the highest point of jurisdiction, and that the Bishop when he giveth orders, if there be any ministers casually present, calleth them to join with him in the imposition of hands and some other particulars . . . Therefore, it seemeth to me a thing reasonable and religious, and according to the first institution that Bishops in the great causes, and those who require a spiritual discerning, namely, in ordaining, suspending, depriving ministers, should not proceed sole and unassisted, which point . . . is a reformation which may be planted *sine strepitu* without any perturbation at all, and it is a matter which will give strength to the Bishop's countenance to the inferior degrees of prelate or ministers and the better issue of causes." I will suppose that a new Bishop comes to take possession of his See full of energy, full of ability, full of anxiety, eager to improve this, perhaps to stamp out that, and desirous of governing his diocese rather, as we heard this morning, as a constitutional sovereign than as an absolute monarch, perhaps, with an idea that his former diocesan was sometimes more absolute than necessary, determined to take counsel. He has read those sentences of Lord Bacon, he determines to call his Chapter together as his cabinet. To begin with, he is prejudiced in their favour, for have not they, under the *congé d'élire*, selected him from all England as their prelate; he calls them together, but three-fifths of them are non-resident and non-resident by Act of Parliament, but were they present I think that this constitutional cabinet would not be such an one as would give him the very best advice, or that advice which he would be most ready to take, for the first was appointed by the first minister of the Crown, a predecessor of that first minister who appointed him; No. 2 was appointed by one of his predecessors in the See; No. 3 by a predecessor of his predecessor some fifty years ago, and No. 4 may have been appointed under the principle which is now, in the common parlance of the day, called the co-optative principle. But, because he finds his Chapter is not fitted to be exactly his cabinet, is he to set about reforming them off the face of the earth? I say most distinctly no; I am told that there is a committee of Bishops who, looking over their palace walls (I will not say like Naboth), see the Deans and Chapters, their patronage and their possessions, and have organised themselves into a committee, not for the reorganising of the Church in general, nor for the reformation of the Bishops in particular, but for the reorganisation and reform of Deans and Chapters only. Although a great admirer of cathedral establishments, and the whole system of the old foundations so eloquently given an account of by the previous speaker, I am ready to admit there is still something wanting, I hope not an Act of Parliament, to bind them up with the diocese, to render them as useful to the Church and diocese as they were intended to be, and which I think very little would make them. We have heard during this Congress very much of subdivision of labour in Church work. Cannot a cathedral and its clergy undertake to assist in all the Church work in the diocese? Take preaching for instance, I am not one of those who agree with the Bishop of Nelson, who would like to see a layman stuck up in the pulpits of his diocese; although it might be far from disagreeable for a county member on

the eve of an election to find himself selected by an incumbent to give a sermon to a congregation where nobody could call "Speak up," or "Sit down." Parish-priests are more and more worked, and have less time to prepare their sermons. As in populous or scattered places the incumbent gives cottage services or instructions in some remote hamlets, so might the cathedral clergy, including the Prebendaries, and they should be paid for it, as Dean Alford says, assist in populous places, be they remote or near. The Prebendaries have been robbed of their stipends by a former Act of Parliament, yet an Act of Parliament, brought in last Session by my friend Mr. Hope, will allow the pious public to re-endow these Prebendaries and give them the means of performing this good work. Whether a circuit should be assigned to them by rota, or they should be ready to assist at the bidding of the Bishop, some over-worked parish-priest, is a matter of detail, only let clergy and laity in every district know that they need not look up in vain to the Cathedral body, and away with the reproach, spoken of by Dean Close, that there is little sympathy in the capitular bodies either with the Bishop or the parochial clergy. Here, then, you have what the Bishop of Peterborough, in his eloquent address yesterday, desired. I do not defend the retention of Deans and Chapters upon the old plea that they are prizes in the Church, unless they can be of use to the Church, and unless they can do some great duty in the Church I do not plead for their retention at all. In former days we know, and I quote a well-known reviewer in the *Edinburgh Review*, "to get a stall and to be preceded by men with silver rods is the bait which the ambitious squire is perpetually holding out to his second son. What Prebendary is next to come into residence is as important a topic to the Cathedral town, and ten miles round, as what the evening or morning star may be to the astronomer. There is not a man of good humour, sense, and worth, within ten miles of Worcester, who does not hail the rising of Archdeacon Sereghton in the horizon as one of the most agreeable events of the year." I do not know that to effect the benefits which I have sketched more is required than a conscientious appointment of conscientious men; but if any Act of Parliament is required, I would only propose that it should be the repeal of the Act of the 6th and 7th of William IV., which legalises non-residence for nine months, and it may be for eighteen consecutive months. But, if more is necessary, do not let there be such a commission, as that appointed thirty years ago, whom Sidney Smith so sorely complains of in a petition to the House of Lords. "One order in the Church," says the worthy Canon, "who have no votes in Parliament have been completely sacrificed to those who have votes—that Deans and Prebendaries carefully excluded from the Commission have been condemned to confiscation, and that the Prelate Commissioners have not sacrificed one shilling of the aggregate income of the Bishops to those spiritual destitutions of the Church, which they feel so strongly, but relieve with property not their own." I have a great regard for Bishops, and I am the son of a Dean, but I think that a Commission of Bishops alone is as little calculated to reform Chapters, as one of Deans alone to reform the Episcopal bench, the Committee of Bishops now sitting, if reports are true, have begun on the Chapters with meddling and muddling, and I fear will not end, unless we put a stopper on them, without plundering and blundering. We have in the Chapters an organisation admirably adapted for what it has to do, as Sir Stafford Northcote said about the Church yesterday, and to quote Mr. Shipton—I will not use his initial for fear I should give him the wrong one—it is true of Chapters as of every other institution, that they are on their trial; but there is no reason why every institution which is on its trial should be destroyed. Retain, I say, establishments which number a Hook, a Close, a Stanley, a Liddon, a Pusey, a Cook, and, for the honour of Somersetshire, I may add, a Church within their ranks; no cloistered drones, as represented in the language of ignorance and of flippancy. "Devise a scheme to make them more known to the people generally, the means of conferring increased blessings upon this Church and nation. Above all, in the fiercest raging of the storm, let not the hierarchy be found 'throwing out with their own hands the tackling of the ship, and casting even wheat into the sea,' under the delusive hope that they may themselves continue to ride over the threatening waves, and 'escape all safe to land.'"

The Rev. J. P. Norris, M.A., Canon of Bristol.

It requires a good deal of courage for a Canon of Bristol Cathedral—a cathedral of Henry the Eighth's foundation—to stand up after all those hard hits we have had. I thought when my friend, Mr. Freeman, began, that he was going to give me a helping hand; and, although I could not help seeing that the other hand was clenched, I thought I could not do better than take hold of the helping hand he held out at first. He began as I want to begin—by asserting that "we go forward best sometimes by going backward." I learned that lesson at Bristol, seven years ago. When it was first proposed to build the nave of Bristol Cathedral, the question arose of what design it should be, and we solved the question by digging. We dug into the greensward that lay to the west of our Cathedral tower, and underneath, buried for some three hundred years, we found the foundations and a goodly number of the worked stones, not only of the old Norman nave of Fitzhardinge, but also of that nobler and grander nave which the great builder of Edward the Second's reign, Abbot Knowle, meant to have built there, but never completed. Thus, by digging up the *old* nave, our problem how to build our *new* nave was solved. We have, to-day, another problem before us—not how to build the material fabric of the Cathedral—but how to build up anew, for this nineteenth century, its constitution. Let this problem be solved also by digging. I have been digging a good deal, of late years, myself, in our old statutes, and not only in our own statutes, but in the old statutes of some of the cathedrals of the "old foundation," and out of those dusty tomes I have a a notion this problem of the nineteenth century may be solved. I hear a chorus of commissioners, of leading-article writers, of members of Parliament, and over-worked clergy, with not a few Bishops among them, saying, "What! go back to the seventh, eighth, ninth, tenth, or thirteenth centuries, to solve a problem of the nineteenth century —mere sentiment, mere antiquarianism!" It is not so; history repeats itself wonderfully. If old requirements reappear, may not the old way of meeting these requirements after all be best? I have dug up two notions out of our old statutes and the statutes of the cathedrals of still older standing, and they seem to me to throw a flood of light on this question we have before us. I have gathered from the statutes of Lincoln, of Chester, and of Bristol, that, present to the minds of those old grand' master builders of our Church, there were just two thoughts:—one was that every Church was a missionary Church, surrounded by a population that needed to be taught how to worship God; and the other, that every Church was charged with a doctrine which must be delivered to a surrounding population which knew but little of theology. These were the conscious requirements of the seventh, tenth, and thirteenth centuries. Oh, my friends, are they not precisely the requirements of our own day? Are we not, after a long folding of the hands, alas, alas, waking up to the consciousness that we, too, must be once more a missionary Church, that we, too, are surrounded by a population who need to be taught the idea of worship? And again, are we not every day becoming more conscious that if our Church is to do her work for this nineteenth century, her ministers must have more definite training in dogmatic theology than they have had thus far? A century or two ago the Church fancied that neither work was any longer needed; the Church fancied that the surrounding population had been Christianised—that no longer were strong centres for missionary work needed, because the people had learnt how to worship; and the Church imagined that heresy was no more. But, thank God, those times of slumbering have gone by. If, then, history is even now repeating itself, and if these requirements of the nineteenth century are but, after all, the old requirements of the days of St. Augustine, St. Hugh, and Bishop Grossetête, I say we must solve the problem by digging. I ask, then, how did *they* solve it? By their cathedrals, first and foremost; for what were the two ideas impressed from the first page to the last page on all those statutes I have been turning over?—I am anxious to simplify my own and your notions on this matter,—so I will confine myself to these *two*

things. We have heard of fifty things where we had better have heard of only one or two. I say two only:—one, that the cathedral was to be a setting up of Divine worship, as grandly and solemnly and beautifully as possible; and the other idea, not less plainly or deeply impressed on these statutes, and especially the statutes of the cathedrals of the "new foundation," by that master-mind who drew those statutes, and whose spirit lives in them, Archbishop Cranmer,—what was it? The second idea was this, that every Cathedral should be a school of Theology; that there should be, under the shadow of the cathedral tower, readers in Greek, Hebrew, and Divinity; that around them should be gathered some thirty or forty students, that the Bishop of the diocese there might have a seminary of clergy, whom he might afterwards plant out through the length and breadth of his diocese. Why not realise these ideas once more? There they are, written on our statutes; all we have to do is to read them and embody them once more. That first idea, I thank God, is more and more being realised. For twenty years we have had choral festivals, large services, the soul-stirring music of our grand composers. We have had meetings of the diocesan choirs in our naves. We have had immense gatherings there of 2,000, 3,000, or 4,000 listeners and worshippers. We have had the eloquence of preachers, stimulated by the multitude brought before them. Divine worship, we all know, is now realised in a way our forefathers knew not; and, therefore, I pass on to the other idea, and ask, why should not that be equally realised? But here I am met by a host of difficulties, and chief among them are the Acts of Parliament of later times. Nothing but mischief has been done of late years by the Legislature in this matter. All I ask, therefore, is either to be let alone; or if we must have an Act of Parliament, as Mr. Neville Grenville said, let it simply be a repealing Act, repealing all that has been done from Queen Elizabeth's time downwards. I want nothing more. I think I see in my mind's eye how to build up that idea of a school of prophets, a seminary of theology, a college (the word still lives, I am glad to think) underneath the shadow of every cathedral. What prevents the Canons,—those much-abused Canons, who, just now, if there are any in the room, are sore from that hard-hitting which really took away my breath, I am glad I have a little left,—what hinders Cathedral Canons from doing what many of us, of our own free choice, are doing, reside all the year round? And what hinders a Canon, thus living all the year round in the cathedral precincts, from gathering around him, at first, half a dozen, and then a dozen, and, perhaps, in time, a score of young men, and helping to prepare them for their ordination examinations? Bishop Burnet did it under the shadow of Salisbury Cathedral. Feeling the want of more careful theological training, he there did precisely what the statutes of our new foundation cathedrals suggest—he made that cathedral a school of theology while he lived there. Then our Prebendaries (I dislike their other Parliamentary name) would help. Oh, that our larger Chapters were Chapters in reality! Mr. Freeman is perfectly right in saying that the cathedrals of the old foundation are the model here. I hope the cathedrals of the new foundation ere long will be conformed in this respect to the old, and have their larger Chapters. What is to prevent one, two, or three carefully-selected members of this larger Chapter delivering, during the course of a month, lectures to young men on the pastoral work, or the five books of Hooker, or the *Cur Deus Homo* of Anselm? I long to see established a hostelry where plain living and high thinking would be the rule. What is to prevent this group of ten or twenty men—who might serve as the lay clerks of our cathedral service—being there lodged in this hostelry, with their common hall? Why should those spiritual retreats that we are beginning to appreciate be held anywhere else than under the shadows of our cathedrals? In all these ways I long to see built up again those two ideas that I have seemed to myself to dig out of the foundation of our dear old cathedrals. I hope and trust that I may live to see it done; for it needs no legislation,—only the will on our part, and God's blessing!

The Right Reverend Bishop of Peterborough.

At the invitation of the Right Rev. Chairman, I rise to explain a misapprehension of Mr. Grenville's. There is no Committee of Bishops sitting to discuss or meddle with Cathedral Establishments, and as far as I am aware, there has been no such Committee. I believe the simple facts of the case are these:—there having been some discussion in the Upper House of Convocation, on the subject of Cathedral Reform, and His Grace the Archbishop of Canterbury having informed the House that there was to be a meeting of Deans and Canons, at his invitation, at Lambeth, the Upper House of Convocation deputed some of the Bishops present, of whom I was one, I think five in number, but I will not be positive as to the actual number, to attend that meeting to confer with the Deans and Canons who were to be there present. The meeting was in no sense of the word a meeting of Committee, it was a free Conference, lasting the better part of two days. After that Conference, at which, as I remember, no resolutions were passed, had broken up, I think that four of the Deans and four of the Canons conferred with the Archbishop of Canterbury, as to certain queries to be addressed to Cathedral bodies, with a view to a possible enabling statute to allow them to reform their own institutions. In that meeting no Bishop took part except the Archbishop of Canterbury. No Committee of Revision was appointed at that meeting, and I have never been called upon to take part in any subsequent action by the Bishops then present, nor has any such action been taken. The fact is, that no such Committee now exists, for any purpose whatever.

Mr. Beresford Hope, M.P.

I believe I can say now, what no fifth speaker at any Congress meeting has ever said, that he agrees almost entirely with every speaker who has preceded him. I may add something more, that every one of those four speakers in reality agrees with the others. They have approached the question from different points of view, but the conclusions at which they have arrived are in reality identical. I proceed one step onward in the question. What we have heard to-day rather leads us to the question of how to develope, how to revivify, how to reform our existing Cathedrals. I should wish you to carry the question further to this point, how far the Cathedral System, the abstract Cathedral System, has to be developed as the law of life of the Church of the future. By the Cathedral System I mean union in spiritual work. Union is strength, and strength is as essential to spiritual as to temporal undertakings. The Cathedral System may be defined as the best application of existing means in the most powerful way, it is, in short, the divine law of unity in love. I assert that this co-operative principle might be developed more. I should carry the analogy of the cathedral system even below cathedrals themselves. I should deal with our large towns on the cathedral system. You cannot have a Bishop in every large town now, but you may have something analogous to a cathedral; you may have a minster—a capitular church—the clergy of which church may be organised on principles of nearer co-operation than they are at present. They may form practically a Chapter; the head clergyman of the large church may be in a position resembling that of a Dean, if not be so named, the services of the Church may be increasingly frequent and grandiose, as well as spiritual: retreats, organisations of men, brotherhoods, sisterhoods, schools, worked not for the Government grant but for the love of Christ, may be multiplied under the shadow of the minster. I throw this out for consideration, and as I have dealt with it formerly I merely mention it again now, to show you that the cathedral system which Canon Selwyn, Canon Norris, Mr. Freeman, and Mr. Neville Grenville, have so eloquently brought out, is not a reform of some thirty existing institutions in England now, but the ripening of the germ of life in Christ's Church throughout the land. I come to a more immediate question. What can you do with these existing Cathedrals to develope their power? What

can you do to turn a Cathedral of the New Foundation into something more like the Old? I am thankful to say we can do something now; I was, happily—and I thank God for the privilege—the instrument of passing an Act of Parliament in the recent Session, which, I believe, will untie the hands of Churchmen to make our cathedrals a reality, if only they avail themseves of its provisions, so I do not think I am stepping beyond the bounds of modesty, if I devote the few remaining minutes I have at my disposal to explaining the meaning of that enactment. What has hitherto hampered cathedral reformers and cathedral developers, what has made our appeals to you, or to more august bodies which constitute the Church of England in representation, to develope our cathedrals, outbursts of apparently fruitless rhetoric, was the physical fact that our cathedrals were hard bound by arithmetical limitations. By the Church Building Acts and other provisions you could multiply your parishes, you could go to the Additional Curates' Society and the Pastoral Aid Society and get more curates; you could go to the National Society and get more schoolmasters; in short, when you wanted more men it was only a question of more money, but when you wanted clergymen to do that peculiar work that only can be done in cathedral or capitular churches, you were restricted by the fact that by various regulations, and especially by that unlucky 3rd and 4th of Victoria, chapter 113, our cathedrals were dwarfed and mutilated. Under that statute the number of residentiary capitular members was strictly and absurdly limited. The greater Chapters of the Old Foundations were indeed kept in existence as avenging ghosts to haunt the dreams of those who perpetuated that mischief; but an almost inconceivable ingenuity was exercised to keep as useless as they were destitute of material means. I only quote the experience of some of our most earnest men, such as the eloquent Canon who preceded me, and who has given some idea of the work which could be done irrespective of my Act. Still, let all the patronage of all the Chapters be applied by all Prime Ministers, Bishops, and Chancellors, in the best way, but with no addition to the statutable size of Residentiary Chapters, and what would be the result? You would only have about one hundred and twenty Canons, and thirty Deans, to carry out the great work. Now my Bill has enabled the foundation of additional Residential Canonries, without any limit of number, in our cathedrals, to do specific work. There was an obscure self-contradictory provision in the Act of 1840, which allowed not the creation of new stalls, but the revival of suspended stalls, under certain limitations. That provision is most cloudy in its language. The present Attorney-General (Sir J. D. Coleridge) and other people read it to mean that there were two ways of doing it, either by private munificence, solely and exclusively, or by a certain proportion of capitular funds being given to it under conditions that made the grant totally impossible—conditions which I do not misrepresent by saying that they provide that the Capitular Chapters may alienate a certain portion of the funds to the object, on condition that there was as much left as existed before they took the endowment out. The contrary interpretation was this vexatious and impossible condition was always to precede the private gift. In order to make the point clear I have taken it in the latter and negative sense in my Act, and simply said that this antecedent cutting up of a thing, so as to leave the part as big as the whole, should not be necessary. Then what comes? I trust, after what Mr. Freeman has said, I need not explain to you the difference between a Canon, no longer residentiary in our old cathedrals, and those gentlemen who have received a sort of ecclesiastical "legion of honour," in the New Foundations, called an Honorary Canonry. Before the Act of last Session all that could be done, under the Statute of 1840, was to regalvanise the corpse of a suspended Canonry in cathedrals in which there were any of that kind, a concession due to the exertions, at that time, of the Bishop of Lichfield, then Mr. Selwyn. I go further, for by my Act any private individual may either regalvanise one of those corpses, or, Prometheus like, create a brand-new Canon from the dust of the earth. For the first time, since the Reformation, has not merely the maintenance of the existing Chapters but the possibility of augmenting those Chapters by additional members been made legal. Of course there must be the antecedent leave of the existing Chapter and the Bishop, and of the Queen in Council.

That is the necessary machinery which the existing relations of Church and State involve. Therefore, any existing Chapter might be as obstructive as it pleases. But, I am sure, obstruction, if it exists at all, will be short-lived, because public opinion and the right feeling of those bodies will sweep away any little doubts and hesitation, which an old established body is almost sure to feel, when suddenly put face to face with a new condition of things. If you get the Bishop and the Chapter, the leave of the Queen in Council is a mere formality. Then you may endow your new Canon to any amount which may be agreed upon. When he is endowed, the fact of his endowment may either invest him with all the privileges of a full Canon, or it may only admit him, like the old institution of bye-fellows in our colleges, to a limited share in the government of our cathedrals. Those things are wisely left to circumstances. He may have specific spiritual or ecclesiastical work given him, and I hope no one will found a Canonry without a view to specific work, but of course, in the Act of Parliament, the provision is only permissive. This new Canonry may be held for life, or only for a term of years, or only for so long as particular duties are carried out. Next, the Act provides that the patronage must be either in the Queen or the Bishop of the diocese, with one exception—if the new Canonry is attached to an existing spiritual or ecclesiastical office. By that, the headship of a theological college, or any other office of that kind which is clearly doing good work in the Church, and which must be held by a Clerk in Orders, may be elevated to the rank of a Canonry, without any interference with the particular constitution under which it has been originally set up. Considering that wide liberty no private founder need grudge the residuary limitation to the Sovereign or the Bishop, especially as, if no one else is mentioned, the Bishop is to be absolutely the patron of the new stall. These are the provisions of my Act, which is only a permissive Act; but it is in the hands of the Church to make it a living instrument of good, or let it moulder away as a dead letter. I cannot believe it will be a dead letter, for it unties the hands of Churchmen to develop the cathedral system materially all over the land, as for fifty years they have developed the parochial system. You all know the grand results of the Church Building Acts, in the emancipation of Christian charity to develop the parochial system. You may, if you now will, give a similar broad life to those cathedral and capitular institutions which are as necessary to Christ's Church as parochial organisations. Be up then and doing.

DISCUSSION.

The Rev. T. D. Bernard, M.A., Canon of Wells.

If a Canon of Bristol felt somewhat uneasy, what must a Canon of Wells feel, who knows very well, by old experience, the more definite and immediate aim of the blows which have been dealt. I, as one of the Committee for making the arrangements for this Congress, was anxious that this subject should again come before it, feeling more and more that we are approaching the moment when grave and serious change shall be made. One could not approach it without calling in the aid of one who has awakened so much public interest on this subject; and in asking for the help of my friend, Mr. Freeman, I very well know what sort of knocks we should have to bear. That eminent historian, who has become so familiar with the manners of our rude forefathers, has his own style of treating what he thinks to be abuses; but hard words do no harm, and it is perhaps a good thing that what has to be overhauled and renovated should even be knocked about. In speaking of this subject, I do not want to go into the particulars that he has alluded to. I might be supposed to stand here to make some kind of defence, but that would be a very dreary occupation, and I certainly shall not engage in it. What I feel is, that we are

coming to a time when we may expect those serious changes to be made on which every speaker has dwelt. I look forward to that with hope. Public opinion is to be called in—the freest discussion is to be given to the matter; and we have an instance now, for which I have been ready to assist in opening the door. But I want to have the work done on the very best principles, and I will say something on the principles on which future arrangements should be made. People take their principles from different points of view—some, immediately connected with the service of the cathedrals, have made their principles the building, the architecture, the service, the music; some, connected with the cities, in which the cathedrals stand, have regarded the whole subject from the point of view relating to its influence upon the masses around them; others look on the cathedral as the central Church of the diocese, and have dealt with it simply on the diocesan principle. They are right in doing so, and if that had not been done, I should now direct my endeavours to the strenuous urging of the carrying out of that diocesan principle. But it is thoroughly understood, and there is no need I should go into that point. I want to speak of another principle, which, in the various discussions that have taken place, and the pamphlets I have read, does not appear to me to receive its due attention, that is, that we are to regard the Church of England as a whole. It has, as an entire body, a common life; it has common influences that sway it; it has common works of usefulness that are carried on in it; it has names and persons whose reputation and usefulness are not local, but diffused over the whole circle of the English Church. It appears to me that, while the treatment of the future reforms of cathedrals has been considered from the simply diocesan point of view, this larger and more comprehensive view is dropped out of sight. It has been, in a great measure, acted upon under the present system. The appointments that are more conspicuous are not made on diocesan reputation or for local reasons. Take such appointments as occur—Stanley and Rawlinson at Canterbury; Kingsley at Westminster; Moseley, Miller, and Barry at Worcester; Norris at Bristol; Lightfoot and Liddon at St. Paul's. These appointments do not take their origin from diocesan reputation or local claims. I am very much afraid of any system of reformation which shall deprive these institutions, in their future state, of this larger influence of which I speak. Of course it is obtained by the appointments proceeding from different quarters. I wish, therefore, to draw attention to that. I do not wish that this should be done, merely for the advantage of the individual men, high as their reputation and great as their public claims may be; it is not as prizes for them that I am looking at this matter; it is for the distinction, the honour, the dignity, and the power of the institutions themselves; I want this large principle of forming Chapters not only from the dioceses, but from England as a whole, to be maintained. In some dioceses all the appointments to the Canonries are made by the Crown or the Lord Chancellor, in some dioceses by the Bishop, and in some on the co-optative principle. Well, it appears to me, that the Bishop ought not to have the appointment to all the Canonries, because, of course, the Bishop is under strong diocesan obligations. He has claims pressing upon him, he has constant intercourse with men who come to the front in the local work, and upon them these appointments will necessarily devolve. In every diocese I think it is desirable that both these principles should be brought into operation: the Bishop to appoint in every diocese, to secure the diocesan influence of those men who stand in the front before him; and (while things are as at present) the Crown to appoint, in order to secure that kind of influence in the Chapters of a larger and wider kind, to which I have referred. I have a system in my mind which would arise out of this double principle which I have now enunciated, and which would work itself out in a hundred ways; it will make these institutions powerfully influential, and by the fusion of these two principles, you will have bodies standing up in the midst of England that are not only doing their work on the spot, but by their connection one with the other, and with larger sweeps of thought and more general interest throughout the land, are strengthening in the greatest degree the Church of England as a whole.

The Venerable Archdeacon Ady.

I am in no respect connected with any Cathedral Chapter, and, therefore, it is quite as an outsider that I would express my pleasure at what I heard fall from the three distinguished Canons who have already addressed you. I think that Mr. Freeman and Mr. Neville Grenville need not take such gloomy views of these great institutions, as they appear to have done in their speeches; and I would venture to give several reasons why I think we may look forward to the future of our cathedral establishments with great and bright hope. In the first place, no one can possibly deny that all the late appointments to the Cathedral preferments have been men of eminence, power, and distinction. I am quite aware that persons may say that public opinion keeps the patrons from making bad appointments, but that is a very illnatured way of expressing the subject. The fact is, that public opinion is like a flood, it always maintains the same level, it rises and falls together; and the consequence is that as the public, when a Cathedral preferment falls vacant, expects that some distinguished person will be appointed to that post, so the patrons, whether they be the Prime Minister or the Bishop, or the Lord Chancellor or the Canons themselves, are most anxious to appoint the best persons to hold those preferments. The next ground of hope is this—that those persons who are called to this pre-eminence, and are appointed to Cathedral Chapters, go down to the cathedral invariably with the endeavour, and with the intention to do all the work they possibly can for the Cathedral, the Church, and the Diocese. Indeed, many of the recent appointments are of persons, who, when they get down to the cathedral city, find that so very much work is cut out for their hands that they are unable, and have no wish whatever to unite with their Canonry any parochial charge, and the fact that a great many of the recent appointments are appointments of persons who are content to serve the cathedral and the diocese without taking any parochial charge is a very significant fact. It answers the objection which is often made that you cannot get a good man for a cathedral piece of preferment, unless you allow him to have a valuable living as well. I am quite aware that a great advantage might arise, if the work which the cathedral residentiaries might do were better defined, and therefore, I would venture to read a few words from a report which was presented to the Lower House of Convocation and the Upper House of Convocation, in which there is an endeavour to point out what a cathedral might be, and what might be done by those who reside within its precincts:—"Our cathedrals might secure an ideal of what the worship of the Church of England ought to be; the sustentation and encouragement of theological learning, the exercise of the highest power in preaching the Word of God, and especially for the benefit of large congregations which may be collected in our cathedrals; the development of all kinds of Home Mission work, by personal visitation and otherwise; helping parochial clergy; general superintendence of the educational arrangements of the diocese, including the important office of religious inspection; the giving of addresses and lectures to various classes of society, with a view of raising the standard of religious and sound knowledge in the diocese; the cultivation of church music in its highest form; places to which the devout might resort for private prayer at other times than when the public services are being conducted; a body of men of varied experience to support and counsel the Bishop; but, inasmuch as the circumstances of cathedrals vary both from their original foundation and from the character of the cities in which they are placed, the following may be added as expressly appropriate in certain cathedrals, but which may not be applicable in all; first, the conduct of a theological college for the preparation of candidates for Holy Orders; secondly, a training college for the supply of teachers in church schools; thirdly, the furthering of cathedral and other schools in which children of all classes may be trained for becoming the ministers of the Church; fourthly, the charge of such establishments as penitentiaries, institutions of nursing sisters, orphanages, and the like, so as to make the cathedral more and more the centre of all diocesan charity. The committee think that such duties as have been mentioned may be suitably performed

by members of Cathedral Chapters or in connection with them." The third reason why I have so much hope for the future prospects of our great cathedrals is, that t' ey are almost all anxious to reform and improve themselves. It is a common opinion that Cathedral Chapters are centres of toryism and haters of change, but if anybody would read carefully (and it is a most interesting document) the copy of the suggestions drawn up by the cathedral bodies for the improvement of cathedral establishments (and I am afraid Mr. Neville Grenville has never seen or read this Parliamentary paper, although he is a member of Parliament), I think he will see that, of all the reformers that you can possibly put together, perhaps the most thorough reformers, the most thorough lovers of improvement, are the different Cathedral Chapters throughout the land. Indeed, of all the returns that were made to this enquiry, there are but two that wish to remain as they are. The others are almost all in favour of sensible, prudent, and practical changes; two of the members of the cathedrals have returned answers of such a revolutionary character, that all I can say with regard to them is that I hope they will never be carried out. I have so very short a time to spare that I would only name two cathedrals that wish for no change whatever; one is a cathedral, the Dean of which has passed to his rest, and who is succeeded by a dignitary who, I am sure, will do all he can to improve his cathedral; the other is the case of a cathedral where, as I believe, all these recommendations which were made in this committee, are either carried out at present, or are in process of being carried out, namely, the Cathedral of Exeter, and the reason of that is, that all the Canons, with the exception of one, are without parochial preferment.

Rev. R. G. L. Blenkinsopp, B.D., Rector of Shadforth.

I am very thankful and very glad, indeed, that this most important and most needful subject of cathedrals and their proper uses has been brought before this large and important Congress; and I am very thankful, in addition to its being brought forward, that a whole sitting has been given to the consideration of the subject, and that it has not, as on a former occasion, been linked with others. I am very grateful for this, because I sincerely trust that, after all that has been said this day and on former occasions, some practical result will follow from it. You said, my lord, that any suggestions made in this Congress, you would desire to see carried into practice. After the almost unanimous feeling of condemnation of certain points, and approval of others, I do sincerely trust that another Session will not pass without some enactment being made for the improvement of our cathedral system. I anxiously and earnestly hope that we shall not sit nor stand still, until this subject is dealt with in a hostile spirit, and a measure of a revolutionary character be brought forward and passed. In speaking upon this subject, and bringing it to a practical point in as short a space of time as I possibly can, I think we may divide it into these two considerations: first of all, the evils of the present system; secondly, the remedy for them. In speaking upon the evils, I need not dwell upon them at any length, inasmuch as they have been so copiously brought before you and dilated upon; but I would like not to give my own opinion on the subject, nor that of most able writers and speakers upon it, but I would wish to carry you within the Cathedral Chapters itself, and out of their own lips, show the utter and entire condemnation of the system. They are men most friendly, and it cannot be suggested that they are actuated by a hostile spirit. I hold before me what was said by the Dean of York, and published by him a short time ago: "I, for one, say that no legislation, no change, no alteration in the cathedral system, will be satisfactory, or even honest, unless it deals frankly, without reserve, with a three months' residence, and a nine months' non-residence." I will pass on to one other evidence of a similar kind—I mean the Parliamentary return, in which the Dean of Carlisle says: "All the evils of the present system are comprised in pluralities and non-residence." He goes more fully into that, and says: "They are evils to the cathedrals themselves, evils to the Canons, evils to the parishes of which the Canons are the incumbents." And then he brings

forward one particular instance, and says: "Citizens of that city cannot fail to consider that £700 a year for three months' residence, and for twelve or thirteen sermons, with no parochial or public duties, is not unreasonably judged to be an immoderate remuneration." I will pass at once from these evils to the suggestions I wish to make of the remedy; first of all, and as the ground of the whole I would say that, I would make both the cathedral and the officers diocesan. I would employ the cathedrals as much as possible for diocesan purposes. We have tried it in one or two cases, and nothing could be more successful. You have tried it with parochial choirs, and these parochial choirs, meeting together in the cathedrals, have attracted large congregations, and created an interest in the place which never was before. Not only so, but the benefit brought upon those parishes, no one can tell but their minister. Then I would also make the Chapters diocesan. Three might go for the endowment of the Archdeaconries. That leaves one which I would dispose of in a manner which has not been alluded to to-day, which I regret, because I think it is a most important part, namely, preaching. I would ask for a moment—What is it that has filled St. Paul's and Westminster Abbey, the nave of York, and that of Norwich, but the introduction of new life-blood into the preaching power of those cathedrals? I can remember the time when 500 were considered a large congregation in St. Paul's. The last time I was there, there were between 5,000 and 6,000 people filling the nave. I would devote one stall so that the Cathedral might not be dependent on outside preachers only, to enable twelve men to be appointed by the Bishop of the diocese out of his own clergy, and not beyond the diocese, for the express purpose of preaching a month at a time. I would make them *bonâ-fide* members of the Chapters, and would give them all the privileges and advantages which the others have. I would assign to them a house of residence, which each should occupy a month, and they should be the preachers, with the other Canons, taking their turns in the cathedral. I sit down, leaving this suggestion to you, and hoping that something will be done.

The Very Reverend the Dean of Chester.

This discussion is of course profoundly interesting to all members of capitular bodies. I came to this discussion intending to be perfectly silent, and this for two very good reasons; first, because I had spoken on this subject at a previous Church Congress; and secondly, because I had recently been enabled to do what was far better than making a speech. I had been the means of persuading twelve of the most competent men of the country, including, among others, my three friends who have spoken here—Canon Norris, Mr. Hope, and Mr. Freeman—to join in writing a series of Essays upon Cathedrals. I have however, been asked to say a few words on this occasion under circumstances which I feel require me to do so. I am reminded that, if I were to remain silent, no Dean at all would have addressed this assembly. Now, I have observed that, looking at the matter merely as a clerical question, there are three very distinct views of cathedrals. There is the Bishop's view, the Canon's view, and the Dean's view; and these are not always harmonious. Allow me, in the first place, to say that I am extremely glad that the Bishop of Peterborough made that short explanation which was required in order to remove a very prevalent misapprehension. There is no doubt that Bishops had been in conversation upon this subject, and that Deans ought to be very much obliged to them for this; but, so far as I know, there never was any systematic committee of the Bishops, and there was nothing that could be called a committee with regard to that meeting at Lambeth. It was not the first time that the Deans had been invited to Lambeth to have conversations on that subject. I was one of the eight who remained at the close of that meeting. The Dean of Bristol was chairman. I acted as secretary, and I was appointed to communicate with the Archbishop. We simply laid before His Grace some questions which we thought must be the natural questions to set before Chapters, and so the matter has ended; though I have no doubt that those conversations have been ex-

tremely useful, and I quite expect that those questions will still bear fruit. The first topic which I am anxious to draw your attention to is this—I have seen it sometimes said that what we want is to parochialise the cathedrals, to bring them as nearly as possible into the position of parish churches. That is precisely the character of reformation or deformation which I deprecate with all my heart. I thoroughly agree with what was said by Mr. Beresford Hope, that the Church of England, as to its clerical organisation, does not consist of Bishops and parochial clergy, but of Bishops, parochial clergy, and cathedrals; and the cathedrals are just as much a part of our ecclesiastical system as are the parochial clergy and the Bishops themselves. I am extremely glad that nothing has been said here about church architecture. It does not seem now to be supposed that the essence of a cathedral is that it is a church of magnificent architecture. Again, hardly anything has been said about cathedral music. Of this, too, I am extremely glad: for church music and church architecture are merely accidents—very important, but still merely accidents—of the cathedral, as a diocesan institution. Canon Selwyn laid this matter before us with great force; and I am extremely glad that these discussions have gone on in our Congresses, because I see distinctly, if I am not mistaken, that the idea of a diocese is now at last laying hold upon the English mind. For a very long time we had very proper ideas of our Bishops—I mean respectful ideas; and for a very long time had proper ideas of our parochial clergy—that they were good and educated men, working hard in their respective parishes; but all our notion of a diocese was this, that the Bishop cruised about from parish to parish for the purpose of consecrating churches, confirming, taking the chair at meetings, and so on. In fact, the parochial clergy were like a body of independent ministers, some of them very independent indeed, visited occasionally by their diocesan. A diocese was an archipelago of parishes; whereas what we want in every diocese is a solid continent with the cathedral in its centre. Something has been said about the relations between Bishops and Deans. A difficulty has arisen, in some minds, as to their respective jurisdictions. With proper feeling upon both sides, there ought to be no conflict. As regards the cathedral body proper, I consider that the Dean is in the same relation to the church in which he ministers, as a Rector is with regard to his own parish church. But there is a larger view of the cathedral body, namely, that it is the centre of a diocesan Council, and there, I conceive, the Bishop must necessarily preside, the Dean being simply his assessor. Canon Bernard has alluded to one side of the subject, which certainly ought not to be forgotten. While the cathedrals have mainly a diocesan character, it is very right that they should also be viewed as having a national character; and no one could possibly object that a certain number of Canonries should be given to men of such high distinction as those who are now connected with the Cathedral of St. Paul's, and the Abbey of Westminster. Still, the main view of a cathedral is that it is diocesan; and one great benefit of these discussions will be that public opinion will be prepared more and more for legislation. I myself think that some legislation will be necessary; but the time for legislation is when public opinion is ripe. At all events I will say this, in conclusion, to all Church reformers,—and every one now wishes to try his hand at Church reform,—if you wish to reform the cathedrals, reform them according to the idea under which they were founded, and the ends for which they were intended, and do not reform them according to a system with which they have nothing whatever to do.

The Rev. Canon Lear, Precentor of Salisbury.

It is one of the advantages of a Church Congress to go home well pommelled. The Bishops were pommelled this morning; the Canons this afternoon; the Deans last night. First of all I want to say, as representing a cathedral, that I do know what we do not want. We do not want an Act of Parliament to lay down for our different cathedrals one hard Procrustean rule. We vary very much. There are no two cathedrals in England which have precisely similar foundations, or similar statutes, or similar objects

before them. We are placed at very different centres. For instance, there is the Cathedral of Wells, of which we have heard something this afternoon, with its noble old foundation; there is the Cathedral of St. Paul, also an old foundation, in the middle of the great City of London. The danger of an Act of Parliament is that we shall have laws which should apply equally to the Cathedral of St. Paul, and to the Cathedral of Wells; therefore, I say that for these and many other reasons, what we at cathedrals mainly deprecate is this—we are quite willing to have reform, but we desire plenty of elasticity, or rather that we should be able to reform ourselves; and the great cathedral reformer at this time in the Church is that most honoured man the Bishop of Lincoln. He has written on cathedral reform, he has called his great Chapter together, and he has considered with his Dean and Chapter what shall be the future of the Cathedral of Lincoln, and the clergy of the diocese of Lincoln have not only to be thankful to the Bishop of Lincoln for this and others of his great works, but whatever diocese we belong to we must all hold in honour the name of the Bishop of Lincoln. There is another thing we do not want. We do not want our cathedrals made into almshouses; we do not want that the patrons of cathedral preferment, whether they be the Prime Ministers of this country, or the Bishops, should put into cathedral stalls good dear old gentlemen who have done their work in the diocese, and then are sent to spend the rest of their days in a cathedral. It will be impossible for us to work the cathedrals of England if they are to be turned into almshouses, and we are to have Canons there who are unable, by reason of their age and their past work, to do the great work which we have before us. I turn for a moment to what we do want. Canon Norris, I think it was, who stated quite truly that there are two great objects which cathedrals have before them, and I have in vain read the statutes of our cathedral, if I am not entirely ready to endorse what he has said. They are these—to promote the public worship of God, and to promote sound religious education. As regards the worship of God, we are yet to be improving. You may say that the doors of our cathedral are open, not only for additional services, but also that the doors of our cathedrals are open in order that our cathedral churches may be used for the private devotions of hard-worked labouring men, who may withdraw themselves from the strife and tumult of the world, and may, beneath the glorious roofs of our cathedrals, learn the more to lift up their hearts in prayer to Almighty God. That is one of the things we are learning to do—to open the doors of our cathedrals; and also, I trust, by our more frequent celebrations of the Holy Communion, by our more reverent offerings of all our services to Almighty God, by the improvement of our choirs, by more earnest heart-felt preaching to stir up the masses of the people, and so to render a more important service in the worship of Almighty God. Last of all I have to say this—there is the great object of Church education. In these days of secular education we certainly have to do what we can to promote sound religious education, and why should not all our cathedrals have a theological college? We have heard that a theological college was part of the design of Bishop Burnet. I thank God that Bishop Hamilton was able to found the theological college at Salisbury. Why should we not also have our training schools for young men and young women to be sent out into our dioceses to impart religious education to our flocks? I am glad to congratulate the Chapter of Chichester on the great institution which they have there—the revival of Bishop Otter's College, where our ladies may give themselves up to the godly work of training the young in the ways of the Lord. Our choristers have been too much neglected in past times. We have got all that we could out of them without taking care enough of those poor children. God help us in time to come individually to take care of our choristers, and when we have done with them to lend them a helping hand, the best boys go to the University to supply the failing ranks of our clergy; to found scholarships for them; to have affiliated halls in connection with our cathedrals, that those connected with us in the worship of Almighty God may be taught and trained in the Universities as good Churchmen, and come back to our Bishops to be ordained and sent forth into their dioceses to preach the Word of God, and to minister His Holy Sacraments.

THURSDAY EVENING, 9th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Seven o'clock.

THE MEANS OF BRINGING THE INFLUENCE OF THE CHURCH TO BEAR UPON THE MASSES OF THE PEOPLE.

PAPER.

The Right Reverend BISHOP RYAN.

THE condition of great masses of the people in our large towns is calculated to stir the deep compassion of every true believer in the Gospel of our Lord Jesus Christ. At the present time, indeed, their condition, materially speaking, is good in many respects. There is no lack of demand for labour,—wages are high, hours of recreation are increased beyond the example of former years, and the means for procuring not only the necessaries, but also not a few of the luxuries of life, are, in many instances, placed within their reach. Railway excursions, exhibitions of art and industry, floral and agricultural shows, free libraries, mechanics' institutes, classes for instruction in science and art, spacious parks, within easy reach; admission, at certain times of the year, to some of the finest grounds surrounding ancient mansions, facilities for residence, more or less prolonged, at the sea side, these, and such like advantages, mark our time as one exceptionally favourable for the working man; and, to some extent, he shows himself ready to lay hold of such advantages in their secular aspect. But, even in this, their lowest side, there is great room for improvement. High wages too frequently lead to habits of self-indulgence, rather than to provident forethought; increased hours of recreation, mean more time spent in the beershop and the public-house,—and the journeys by the excursion train often produce and foster a spirit of restlessness, which beguiles them from home, and lead to extravagance which entrenches on money wanted for children's food, and clothes, and schooling. It is, however, when we regard them in their relation to the Church,—to the privileges and obligations, the teaching and the practice of the religion of Jesus Christ, that we see how serious and alarming is the condition of multitudes of people who are living and dying in our parishes, under the shadow of our churches. Without enumerating, on the present occasion, other habits and practices which show the godless condition in which so many hundreds of thousands live, there is one fact,—patent to all who take the trouble to observe—viz., their utter neglect of public worship. Large numbers of them pass by our churches with just as little practical feeling that they

are interested in them, as the Mohammedans and Hindoos in towns in the East, when they look upon the sanctuaries of the Christian people. It is one of the most painful sights to see, on the Sunday morning, a portion of the community standing at the tops of the streets, or assembled near the public-houses, from which, at certain hours, they are turned out, no more influenced by those who pass them on their way to church, than the rocks in the sea are moved by the tide which flows by them. The difficulty is, to keep up the most true impression that those baptised people have just as much right to the ministrations of religion, as any of those who attend our services. Now, with a view to this,—

1. The first means, in my judgment, to be used is that of careful, repeated, persevering inspection of these parishes by the clergy who are set over them. As Nehemiah went to see the state of the ruins of Jerusalem, with his own eyes, and then at once exhorted the rulers and people to arise and build—so, the constant visitation of the streets,—and the back streets—the alleys, the folds, and the courts, is sure to bring out facts more impressive than any statistics, as to the urgent claims of neglected and wandering sheep. It brings out, most clearly, the sad truth, how little we have done, and are doing for them, and how little of ourselves we are able to do.

In a large parish in London,—an isolated case—some twenty years ago, I met a drunken navvy, who was near a very dangerous part of the road, and, with some diffidence, went up to him to try to persuade him to keep away from it, and near to a wall. The man raised his face to me, and said, with additions which I shall not repeat, "It was the first time he had ever received a kindness from one of my cloth." This led to the establishment of a Sunday evening service, in a wretched locality, where the riot and uproar exceeded anything I have ever seen since amongst tribes of heathen men. But the result has been the building of Church and schools, and parsonage, and the appointment of a clergyman to minister to the people there.

2. But, the chief importance of the use of this means, in order to the work, is that it brings us to our knees in prayer. The connection between looking to fields of harvest, and prayer to the Lord of the harvest, is so clearly established by our Lord Himself, that I need not dwell on it. Then, in our actual work, the means which must be used as the groundwork, the substratum of all other means, is the preaching and teaching the Word of God. Let any one refer carefully to the passages in the Acts of the Apostles where the phrase "the Word of God" occurs, and he will see how it furnishes the key-note of all their work. But, with reference to our special subject, I would just observe that, in order to make the influences of that Word penetrate amongst all classes of those whom we can reach, there are various methods to be used besides the regular sermons.

One is, Special Addresses to meet particular wants, such as the prevalence of infidelity or of drunkenness, or any other sins of the spirit or of the flesh.

We have a striking example in one who had so much influence over the masses in Antioch and Constantinople. Wrong opinions about the subject matter of many chapters in St. John's Gospel prevailed amongst some of the people to whom Chrysostom ministered. He adopted

"*novum concionandi ritum*," he preached "*illucescente aurorâ*" his homilies at that time were "*longe breviores cæteris*"—and the plan seems to have been eminently successful. Now, the question arises—In what way can we do this in our climate, and in the present condition of our modes of life? Is there any method by which the chief pastor of every large parish can give the opportunity to all who are under his care of hearing from him and his helpers the message of salvation in a manner suited to their circumstances—meeting the line of thought prevailing amongst them—something to make them feel that he belongs to them, as much as he belongs to those who meet in the Church, and to lead them gradually to the Church themselves?

The establishment of services on the Sunday and on the week-day in different parts of a parish, to which pains are taken to invite them, is an obvious and frequently employed method. The use of the Press in the circulation of special tracts is a most important means. The time of preparation for Confirmation opens out golden opportunities for bringing the pastor's influence to bear upon the people. It is, so to speak, a *natural* occasion for asking questions as to the observance of religious duty, and it is often found that the question—Have you been confirmed? leads to the answer—I have not been baptized. In connection with a Confirmation two years ago, we found 105 adults who had not been baptized, a few of whom were baptized and confirmed at the time, others placed under instruction, and, after a greater or less interval of time, were baptized.

Besides the special classes, I have found it very useful to have a regular lecture on the subject, at some time convenient for the candidates, generally at three o'clock on Saturday afternoon, ending, when the Confirmation is in March, the week after Easter—and to be resumed in October, with a view to the following spring. I do not think I could name any plan which I have found more fruitful than that. In Mauritius we had it at eight o'clock in the morning in the Cathedral church.

Closely akin to this is the exertion of influence through the schools, week-day and Sunday. Whatever our opinion may be on the usefulness of School-Board schools in supplementing what has been left undone,—and in my own opinion they may be very useful—I believe it is the most serious mistake to let them become substitutes for our schools when we can help it. Into the School-Board schools no clergyman can enter as a clergyman. He has no right to teach in the week the children of those parents who look to him for their religious instruction on the Sunday. But, as to our own schools, two points strike me as of urgent, practical necessity for the right extension of spiritual influence—one, that the *religious instruction of the pupil teachers be carefully given by the clergyman;* the other, that a lecture be given to the Sunday school teachers, regularly every week, in connection with a preparation for the ensuing Sunday's teaching, that they be gathered together in their special character, and definitely prepared for their specific work.

Something of the same kind should be done with reference to district visitors. In a large parish, with which I am acquainted, which is divided into several sections, each under the charge of a curate, the visitors of each section meet once a month, with their own clergyman,

when a portion of Scripture is read bearing on their duties, and after the devotional exercise is over, anything worthy of report is brought forward, and any cases of difficulty discussed. The whole of these sections then meet quarterly, and such comparison of notes and joining together in devotion are found very profitable and encouraging.

Another method by which zealous laymen and laywomen can, and do, afford great help is, by conducting adult classes. One such I have seen in a large town in Lancashire, conducted by a clergyman's wife, to which 230 men belong, and there are not many more cheering sights than to see them gathered together—the average age being forty—to receive instruction suited for shrewd and intelligent working-men.

In some large iron-works near Leeds I have seen, on one occasion, 251 women at tea on what is called the festival of their meeting, and in the same room a few weeks after 260 men. The benevolent proprietor and his wife, chiefly the latter, may be truly said to devote themselves to the good of the workmen, for when the room, which is at a distance from the parish Church, was found to be not suitable for Sunday service, a spacious iron church was erected, where the zealous clergyman has a large congregation, thoroughly influenced for good, under God's blessing, by the agency of the self-denying proprietors of the iron-works, who choose to remain in the midst of the smoke and the din rather than to go to some pleasant country retreat, because they realise their responsibilities towards those whom they employ.

Several clergymen in the east, west, and south-west districts of London have asked for bands of volunteer laymen to work on Sunday evenings in the poorest and most populous parts of their parishes, after the method adopted last year and described in "Hints to Lay Missioners," published by Wells Gardner.

The duties are distributed by mutual agreement amongst the members of the band, who usually work together in pairs, going from house to house, reading and praying with the inmates, and *inviting them to the house of prayer*. Adults' and children's services are held in small mission-rooms, temporarily hired in the streets operated upon. In these and other ways good and useful work is found, under efficient leaders, for all; so that the inexperienced need not shrink from offering themselves, if they have but the love of God in their hearts, with an earnest desire to do His will.

Before I refer, with a few words, to the organisation of Missions from time to time, there are two points which I wish to mention of a more secular nature, which I know to be, under some circumstances, of great importance. One is the establishment of Penny Savings' Banks—which afford an excellent opportunity for inculcating on the labouring classes, habits of economy and forethought; and the other is the holding of tea parties. I say holding, and not giving—because in Yorkshire, at least, the people are perfectly ready to pay for their tea, if a tea is there to be paid for. This gives an opportunity for that pleasant social intercourse which does so much good, and secures an attendance for any other purpose of missionary or parochial objects and interests, which cannot often be procured without.

Such tea parties may also be given with advantage, and the poor, the maimed, the halt, and the blind be assembled.

With reference to Missions, in our home sense, I have a very strong conviction of their value when, carefully prepared with much deliberation and prayer, when rightly conducted and *adequately improved*. That one result to aim at, be the deepening in the minds of the clergy of the sense of the value of souls, the need of the conversion of sinners, and the responsibility of our office as ambassadors for Christ. In the present day there is so much to occupy the clergy of our Church in the collateral work of the ministry, that it is highly advantageous sometimes to be directly and entirely occupied in dealing with the deep spiritual wants of the soul only.

Then they furnish an excellent opportunity for impressing on the people the distinct conviction that true Christianity is reproductive, and that every congregation of true worshippers is bound to pray and to work for bringing others to enjoy the same privileges as themselves. Thus, not only individual conversion is aimed at, but also vigorous permanent organisation.

Let me give an instance to illustrate what I have said. A Mission was conducted at Bradford, entirely, at my special request, by the Bishop of the diocese. The people were invited to come after the service to a neighbouring schoolroom for conference and prayer. After the first sermon about twenty came; after the seventh, 464. A regular Mission service was instituted; the room soon proved much too small. Thereupon, a site for a Church and schools was given; the school was built, fitted as a Church for the Sunday, and at once filled. In another part a wooden Church was erected—a site also given for a Church—and measures are now in progress for the securing of two churches, the direct results of that Mission. It also led to the increase and consolidation of all the other work, to the establishment of a prayer meeting on Saturday night, and then of special prayer meetings among the Sunday school teachers themselves.

In this respect it is difficult to estimate the amount of influence for good which has been exerted by our Home-Mission Societies—the Pastoral Aid and the Additional Curates' Aid—every district formed through their instrumentality is, in reality, *a standing Mission*.

And this leads me to mention an agency which we have not got, and which we greatly need. I mean Evangelist Preachers—ordained men, men of special gifts and aptitudes, who should devote themselves to the work of preaching to the multitudes outside, who might be supported by the Societies just mentioned, who, with the license of the Bishop, and the consent of the incumbents of the several parishes, should preach whenever they could gather an audience. An effectual method for preventing that loss of the influence of the Church, which so often results from the removal of members of our rural parishes into the large towns, would be an extension of the practice which some of the clergy have adopted of giving letters of introduction and commendation, whereby they are at once placed in communication with the clergy of the place to which they come.

To sum up these remarks which have been thrown together in the midst of those pressing occupations which are familiar to most of us, I believe that we need, in order to extend the influence of our Church amongst the masses, to keep ever before our minds the double list which

registers the names of the people in parishes at home as well as in Missions abroad; that is to say, the names of those who *do not,* as well as the names of those who do attend our ministrations, and that we remember our responsibility to make the names of the former list pass on to the roll of the latter—"that ye never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are committed to your charge, into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life."

Such consideration of our work produces the earnest desire to pray, and to ask others to pray for us. One of the surest methods for obtaining the power which produces the influence, would be a more devout and frequent use of the prayers of the Ember days. Then there is the example of the mightiest masters of spiritual influence which the world ever saw,—the Apostles of Jesus Christ—going in the power of the spirit of God, "preaching the Word, not ceasing daily in the temple, and in every house, to teach and preach Jesus Christ." In fulfilling this work, to look to the suggestive description of the Church at Rome (ch. xvi.), which was like a bee-hive, its members all having something to do,—"labouring," and "labouring much" in the Lord -and so to utilise the talents and the energies of men and women in the schools, and the district visiting –and from time to time to use special efforts, and to go out into the highways and hedges, and compel them to come in. Let us thus show our people, by word and deed, that we do earnestly desire their salvation, that we have an ambition to promote their welfare,—that we are ready, if they will let us, to help them in the education of their children—to advise them in their difficulties—to bring the sanctities of religion into their houses, and its consolations into their hearts—to minister to them in sorrow and sickness, and to accompany them, as far we may, through the valley of the shadow of death—and the influence of such doings will make itself felt, in increasing measure, as it is already felt in thousands of the homes of our working-men.

ADDRESSES.

The Rev. W. D. Maclagan, M.A., Vicar of Newington.

As the Bishop of Manchester, whose place I have been asked to fill, has happily made his appearance amongst us, I might well have desired to be relieved from the responsibility of addressing you; but I could not refuse the request of the committee; neither, indeed, could I ever refuse to speak upon a subject which I have so deeply at heart as that of bringing the influence of the Church to bear on the masses of the people. I have not prepared a paper, and must therefore be asked to be excused if I speak instead of reading what I have to say. First of all, it ought to be accepted as a truism that the foundation of all our work and all our efforts must be the bringing home the old-fashioned, simple truths of the Gospel to the hearts of the people one by one. In spite of the hazy popular scepticism, which, percolating downwards from the higher grades, is poisoning the minds of humbler people, no arguments, no Christian evidences, will avail half so much to change hearts so influenced as the plain story of the Gospel of Jesus Christ. It is still

Christ lifted up that will draw all men unto Him; and, if we would seek to bring the masses of the people to the feet of Christ, we must influence not their minds only, but their hearts. It is the preaching of the Gospel above all things which we must aim at, if we would do anything at all. How is this to be done? First, no doubt, by the parish priest; but where, as in the case of Bishop Ryan, a parish contains 30,000 inhabitants, or even 10,000—and how many parishes exceed that?—we can do but little by preaching the Gospel in the Church; we must carry the Gospel to the narrow courts and alleys, from which the people will not come forth to hear it. The parish-priest must be a street preacher, if God has given him the requisite qualifications; but he cannot hope with his other duties to do much, and, above all, on the Lord's Day, when working men are at home, his hands are fuller than on other days of the week. Where, then, is he to look for help? He must have assistance, and it is to be hoped that he will not have long to look for it. There should be an order of missionary preachers established in every diocese, and they should be set apart for this particular purpose. We have heard this want again and again proclaimed. We heard it yesterday once more from the eloquent lips of the Bishop of Peterborough, and I trust that from this very Congress we may date the establishment of an order of missionary priests—men whom we can send amongst our people to arouse and evangelise those we cannot move ourselves. And if God has denied to some of us the requisite gifts, still more do we want preachers to supplement our efforts with those extraordinary gifts in which we are deficient. Besides this we want the help, as preachers, of the godly laymen of our own congregations. Such work is already done to a great extent in many of our parishes. In my own parish young men, members of the congregation, go Sunday after Sunday into the courts and alleys where I could not myself go, and, in their own simple way, tell the people of "Christ and Him Crucified." Again, we must use every effort we can to get the people to church, for there is a special virtue in the church. It is a great thing to get one of these ungodly, careless men within the walls of the church to a bright and joyous service. It might be said that this would only please him for a moment, and that it would do little good, as he had come there for this lower motive. It was often for lower motives that men came to the Lord Jesus Christ Himself, and yet they went away with their hearts drawn to Him; and many a time, when a man comes to church to a hearty service, he feels his heart influenced by reverence, and he will be more ready to receive the preaching of the Gospel; the fallow ground of his heart will be broken up to receive the precious seed of the Word. Again, the clergyman cannot go on the Lord's Day into the highways and hedges to bring men to church; but laymen may do this, and are doing it with marked success in my own parish. They meet together for prayer on a Sunday evening, and afterwards go out by two and two into the streets and challenge every idle man either to come to church or to the Mission services. If we dealt with men singly in this way, we should have no difficulty in filling our Mission rooms and churches in God's own good time. In dealing with men, whether to evangelise them or for the deepening of the spiritual life, we must deal with them one by one. We should ever remember the immense trouble God takes with a single soul even in the ordering of His Providence in what are called the accidents of life; and if we thus deal one by one with men, we shall get them under our influence, and be able to speak to them face to face. How is this to be done? Above all other means, that of gathering them together in prayer meetings after the service is the best. Again and again have I known an ungodly man brought in by the efforts of the lay helpers, induced to remain for the prayer meeting, and broken down there during the time of solemn silence which had been given for prayer, and found remaining on his knees, stupefied, as it were, with the novelty of those feelings which the Holy Spirit of God had been working in him. And then it is an enviable feeling to be able to go up to that man lovingly and ask what is troubling him—what it is in his heart he is seeking after, and to tell him of One Who died for him and Who lives for him, and will be his friend; and this loving influence of not only the dying love but the living life of the Lord Jesus constrains him to offer himself to God. The godly layman must help us here. Each one should have the charge of half a dozen of his companions. He should be told that they are committed to his care. Each

of those men would become a guardian to the others. If laymen are willing to do work like this—and they are willing—much will be done to bring the influence of the Church to bear upon the masses of the people. Again, we must be on our watch for all kinds of opportunities of getting access to the people. In many a parish it would be impossible for the clergy to visit from house to house—nor is it always the most profitable way of employing our time,—but in the Providence of God many doors open to us. Not a few of these opportunities occur in connection with the services of the Church of England. How many, for instance, come to a marriage, who, perhaps, have never been in church before; and yet, a marriage in many of our churches is a service at which a clergyman might well blush to be present. Many a parent comes to see his child baptised who has scarcely ever been within the church door. We should have a godly layman ready to try and get him to come again or to see his clergyman. So again in the churching of women great good may be done. Let no women ever come to be churched without that being turned to account for her spiritual benefit. Let them always be visited within a few days by one of the clergy. The other day a woman came to be churched, and when she was visited, it was found that she had never been baptised. Had it not been for that visit she might have remained so until the day of her death. If we only watch for opportunities God will give them. Once more, clergymen should be accessible to their people at every possible time. They should know where to find us, and above all at our churches; and even when our work is done there, they should know where to find someone from whom they can have counsel. The clergy should be ready at all times to watch for souls, and should not be content with merely discharging Sunday and week-day services. They should at all times be ready to receive their people, and be always waiting and longing for them—a faint image of the waiting and longing love of Him Who sends them in His name to minister to His body, the Church. We want more fervent and earnest devotion to the work, both from clergy and laity, than is usual now. Above all, there must be a more thorough separation from the world than is generally seen among the clergy—not the separation of mere sentimental asceticism—not a separation within cloistered walls, but a separation like that of Him Who was separated indeed from the world, but who passed His days among publicans and sinners, and His nights in prayer to God. The awful responsibilities of the parish-priest should lead him to have nothing to do with the dissipations of the world. He should mingle sparingly even with its recreations, and never forget that he is surrounded by immortal souls for whom Christ died, but who are in danger of perishing in their sins because they know not the love of the Saviour. It is sad and terrible to see clergymen devoted to their own personal enjoyments and forgetful that while they amuse themselves, and even while they eat, drink, and sleep, immortal souls committed to their care are going on to their great account utterly ignorant of Him Who died to save them. The minister of Christ should be wholly given to his work, and not be excelled in zeal by the men of the world, who "rise up early, and late take rest, and eat the bread of carefulness." I cannot but think that more loving, honest, earnest self-sacrifice for Christ is absolutely necessary both for clergy and laity if we would bring the masses of the people within the influence of the Church. We want more enthusiasm, more devotion to our work, and more prayer about it. We want, above all, more of the spirit of Christ, more of that spirit of brotherly kindness and charity, the want of which is such a stumbling-block to the masses of the people; more of the spirit of Him "Whose we are and Whom we serve;" we need not only to preach Christ, but to live to Christ and to love Christ, and through the constraining power of the love of Christ to bring others to love Him too.

The Right Reverend the Bishop of Manchester.

After the sweet persuasiveness of the address to which we have just listened, I almost shrink from intruding a fresh line of thought upon an audience that I think would desire to dwell with profit upon what they have just heard, and yet I feel that I must obey the

call which has been made upon me, and I will ask you, therefore, to listen to me for a few moments while I travel over, I trust, not entirely the same ground that has been taken by previous speakers, though with every word that has been said to-night I think I have been in fullest harmony. A religious paper which assumes, I imagine, from its title, that its views are the foundation and test of sound opinions, told me in a preliminary article upon this Congress that my wild fervour and my ignorance and dislike of Christian doctrine especially disqualified me from undertaking this subject on which I have to speak to you to-night. I only hope that if you find anything of that sort escape from me you will make allowance for it. We are confining ourselves to the influence of the Church upon the masses of the people, without ignoring or depreciating the work of other religious bodies. However much we may lament the unhappy divisions that exist amongst us as a fact, as a fact also we must admit that, but for the efforts of bodies outside our own pale, the condition of the masses of the people in relation to religion would be far worse than it is now. It should be remembered that the Church has special advantages for influencing the masses of the people in her national position, in her wealth, in the education of her clergy, in her ubiquity in every corner of the land; and these are advantages which she is bound to use for this special purpose of influencing the masses. If the Church of England is not the Church of the poor, the Church of the people, she is nothing. What a force there is in that phrase—the masses of the people! What a terrible force in it, if these masses were really alienated in their hearts from the influences of the Church! But from my own knowledge and experience I do not believe that the masses of the people of England are alienated from, or hostile to, the Church of their forefathers. One of my clergy, whose lot it is to labour in one of the poorest and most degraded parishes in Manchester, a parish containing some 12,000 people living almost exclusively in the slums, told me not a week ago that he never met with any insult in any house that he ever entered, and on the whole he was received everywhere, kindly and courteously. Yet, if the people are not alienated from the Church, nor hostile to her, can it be said in any real sense that the masses of the people are influenced by the Church? What is influence? In its highest sense I take it, it is that invisible moral force sometimes for good, sometimes for evil, which issues as a sort of virtue or δύναμις from one human being to another human being. There is, of course, an influence of things; there is an influence in architecture, an influence in painting; there is an influence in music; and all these influences may be brought to bear upon the great problem that we are discussing. But the influence of things is lower, infinitely lower than the influence of persons, and, in fact, derives all its power from being more or less directly connected with the influence of persons. Forty years ago one who was then a great teacher in the Church of England—I mean John Henry Newman—preaching a sermon before the University of Oxford, boldly laid down the principle that it is personal influence that is *the* means of propagating the truth; and it is a teacher older than John Henry Newman who has told us that it is by manifestation of the truth that the minister of Christ must commend himself to every man's conscience in the sight of God. We, the clergy of the Church of England, cannot pretend to maintain an influence by working charms or spells, by calling over men mechanically the name of Jesus, as did those seven sons of Sceva, the Jew of Ephesus, but by a higher and yet a much more easily attainable gift, a gift within the reach of every one who will seek for it, and when found will use it—by the exertion of moral power. I put moral power before intellectual. I do not ignore, nor would I depreciate, the power of preaching; it is a mighty weapon to use in this warfare which we have to wage; but the power of preaching is increased tenfold when it is backed by the influence of personal character. When the character of the preacher is not in accordance with the deliverance, how hollow, how unreal, how almost hateful, are the artificial periods and the eloquent sentences that drop from his lips! For personal influence to be exercised and felt, there must be personal contact generated by, and in its turn generating, sympathy. There must be contact with the congregation as a whole. It is, as it were, electric—that influence from soul to soul when massed together in a huge congregation. You remember, of course, that grand passage in St. Paul's description of a Christian

congregation gathered together, where the spirit of prophecy was poured out, and some careless, casual intruder dropping in from the street, and caught as it were by the Divine transport, is pictured as himself falling down on his knees and confessing that God is in that congregation of a truth. No doubt there is a mighty power in a great speaker, in a Chrysostom, in a Savonarola, over huge crowds; but especially, I take it, as Mr. Maclagan has so admirably pointed out, we must seek contact with individual souls. I cordially agree to what he said about the impotence, so to speak, of mechanical visitations from house to house. I do not believe in a clergyman mapping out his parish, and saying, "On Monday morning I will call at every house in such a street, and on Tuesday morning I will call at every house in such another street." It may be done mechanically, and in that case I do not believe any spiritual fruit will follow from it. My experience of pastoral life, though it did not cover a very large area, was this, that God in His providence is always making opportunities for His ministers to gain access to their people's souls, and it is by watching for those opportunities, even when they come to us in the most casual way, that the contact I speak of is really to be achieved. And hence, of course, there arises the most urgent necessity for a body of resident clergy; but here is the insuperable difficulty which I find in a city like Manchester. I am referring to the fact from memory, but I once heard it stated at a meeting of our Diocesan Church Building Society, that in one rural deanery in Manchester, containing twenty-two or twenty-three parishes, and something like 160,000 people, there is not one resident incumbent. You must not suppose that those clergy do nothing in their parishes, but they live a mile or two away from them, and not in them, and they are in this way not habitually among their people. In Manchester there is a difficulty in getting houses of residence, and there is the evil that the district is unhealthy, and it is argued that a man sleeping in purer air is more braced and fitter to come down to his work in the morning than if he slept in the foul air close by the banks of the Irwell. Yet we find that physicians of the body can live amongst these people, and the people themselves are living there, and some of them live to a good old age. If we could only overcome the difficulty of getting sites for parsonages and could get parsonages built, I should feel there was no duty more incumbent upon me as bishop, than to require the clergy to live among their flocks; and if a clergyman were to say to me, "But consider my health or my family," I would reply, "Go and work there, and if your health breaks down under the work—and even if it does not—if you work there faithfully for ten, twelve, or thirteen years, I do not know any man in the diocese that would have a greater right to come to me and ask me to provide some quieter resting-place for him in the days of his old age or infirmity." Mr. Keble, in one of his "Spiritual Counsels," expresses the fear that without a severe religion the Church of England will practically fail, and yet these masses of our people may possibly be repelled by religion if it is presented to them in too severe a form. They have to be won by gentleness, by tenderness, speaking the word to them as they are able to bear it. Consider, I ask you, how the bulk of these people have been brought up, how they have become vicious and heathenised, rather by accidents of their circumstances than by direct personal faults of their own. God knows we need to make men, rich as well as poor, feel more than they do the exceeding sinfulness of sin; but I doubt if an austere system of penance, or the discipline of excommunication, would win these masses back to the Church of England. I am afraid, too, that there is some truth in Lord Macaulay's famous charge against the Church of England, that she discourages enthusiasm, and yet if this breach in our Zion is ever to be filled up, it must be by enthusiasts, and none but enthusiasts; but they should be enthusiasts who will submit to rule, and are governed by a principle of loyalty. I do not hold the doctrine in this matter, however true it may be in others, that provided the result is produced, it matters not how. In this matter, to use the classification of the Greek categories, the πῶς is almost as important as the ὅτι. The way in which a thing is done is almost as important as the doing of the thing. I deprecate the measuring the quality or the wisdom of spiritual or religious work by momentary, unverified success. I do not necessarily infer that all is well in a parish because I hear the church is crowded. Those crowded congregations may be gathered from the ends of the earth. There would be no difficulty in gathering a great congregation by an attractive service or

eloquence in the pulpit in almost any part of Manchester, but the people who would be gathered there might not be the people for whom the church was built. The will-worship which the man sets up for himself seems to me to sin against the first principle of Church order, and is certain sooner or later to introduce breaches in the faith. And yet I do desire to see the principle which was so well expounded this morning by the Bishop of Peterborough, the principle of elasticity under definite law, with that dispensing power claimed by Hooker, as part and parcel of the prerogative of the Church, in the discharge of her high functions,—I desire to see that principle carried further than it has yet been, and I quite agree that such instalments of what I may call justice as we have obtained by the Act of Uniformity Amendment Act do not by any means reach or satisfy the dimensions of the evil with which we have to deal. My dear friend, with whom for twelve or fourteen years I had the honour and the privilege of acting as one of his chaplains, the late Bishop Hamilton, of Salisbury, was wont to say to me, when I pleaded for more of this liberty, that, owing to our want of discipline in the Church of England, it would be a precarious and even a dangerous boon; and therefore, I say, we need to revive the principle of loyalty to our Church. I should not like to see—personally it would be the last thing in the world that I should desire to see—the English clergy submit to their Bishops in the unquestioning spirit in which Jesuit priests submit to the General of their Order; but I do desire a more general spirit of subordination on all sides, and in all parties, of the individual will, to the general, well-understood interests of the Church at large. The bell has sounded. There are many things that I should have liked to say, but there is one point I do most earnestly desire to say before I sit down. You have heard almost throughout this Congress the desire expressed that we should have in our large and populous districts bodies of Mission clergy working outside the parochial system, free from its trammels, free to go with their Bible and Prayer Book, and to use them both as they find most conducive to the salvation of souls. I have been trying for some months past to find three such men to occupy a house in Manchester, which, by the liberality of one of those earnest and generous Churchmen of whom Manchester has a right to be proud, is placed at my disposal for that purpose. I cannot get the men. Are there no men in these sunny lands of the South who will come up and see what the harvest fields of the North are like? I sometimes see in the *Guardian* newspaper and the *Ecclesiastical Journal* advertisements for curacies where a ban is put upon my own unfortunate diocese, and the diocese of Manchester is excepted by name. Our peril, remember, not as a Church only, but as a nation, is from the heathenised masses of our great towns. One shudders as one walks through Seven Dials or Drury lane in London, and through the slums and haunts of vice in Manchester. "Will no one come to the help of the Lord—the help of the Lord against the mighty?" Is it sloth, or fear, or lukewarmness, that refuses help just when it is most needed? I was talking to a Roman Catholic priest the other day, and I asked him if it was true that in his Church priests were never ordained under the age of twenty-four? He told me it was true under ordinary circumstances. I inquired what were extraordinary circumstances, and he said that when priests had died off from fever or cholera, then they were ordained under twenty-four in order that the gaps might be filled. My cheeks were tinged with a blush to hear this story of devotion in the clergy of a Church which is unfortunately alienated from our own. . . . [Time expired.]

The Rev. Flavel Cook, B.A., Christ Church, Clifton.

The answer to the drawbacks mentioned by most speakers, is given in the prime commission of the Church—"Go into all the world and preach the Gospel to every creature;" and the implied promise from Him who gave the command, indicates the influence by which the multitudes are to be brought within the folds of the Church, namely, that His Church should receive power from on high and the Holy Ghost the Lord and Giver of

Life. To obey His command to preach the Gospel to every creature, we need living men —not only those who bear rank in the Church of God—but men alive unto God by the indwelling Spirit of the living Christ; and no other men than these can exercise the power and influence of the Church on the masses of the people. I desire not to offend any man; but I hold that the first and greatest hindrance to the influence of the Church on the masses of the people is, the lack of spiritual men in their ministry—the lack of men who can speak of Christ as their own Saviour, who can say truly, and not as a figure of speech,—"Who loved me and gave Himself *for me*," and further, that He hath "committed *to us* the Word of reconciliation." The masses have seen men professing to be ministers of Christ whose lives were a disgrace, whose lives brought shame upon their neighbours, but seemed to bring no shame to the cheeks of those who thus sinned against the Lord and his Church—men who called themselves ordained ministers of the Church of England, and who could show, no doubt, their letters of orders, but upon whose heads the anointing oil of the Holy Ghost had never been poured. (Cries of "Name!") "By their fruits ye shall know them." Where the Spirit is, there are the fruits of the Spirit, and if "any man have not the spirit of Christ he is none of His." But we need not only men who are taught and quickened by the Spirit but men who would be pastors as well as preachers; and the second hindrance I believe is this, that the Church has not as she ought, set herself in solemn earnestness to obey the example of the Lord, who said, "The Son of Man is come to seek and to save that which is lost." We have been content to leave to others the work of seeking. We have been too much content to stay in church rather than seeking lost souls outside, for the Lord's sake. The shepherd must seek after the stray sheep as well as keep safely those in the fold; and the duty of the clergy is to go wherever men can be spoken to—whether they be many or whether they be few; whether in the crowded marts of commerce and trade, or the lone well side of the Samaritan woman. And if any one objects, on account of difficulties and obstacles thrown in his way, I answer in the words of Him who spoke with the authority of the Godhead—"Go and preach the Gospel to every creature." Then there is the way in which we preach. It is the Gospel of life not of death; and if we preach as men who have only warnings to give them, no wonder we do not attract the masses of the people. Men will listen to a solemn word, but not to a dismal word. The Gospel message is one of glad tidings. It is true there is an awful background to the picture, but the clergy should speak less of that, and more of the love of God. They should go as men who have just heard for themselves the angelic song, "Glory to God in the highest, and on earth peace and good will toward men." And we have seen in this hall how a large representation of the masses of the people will listen earnestly, gladly, and joyfully. It has been truly said that we cannot do all ourselves, but we should not throw off our duty upon the laity. It may be impossible to visit all in a parish of 30,000 people, but the clergyman should visit as far as he can. He must not neglect what he can do. The great Apostle of the Gentiles speaks of teaching from house to house, and the clergyman must not leave that duty to be performed solely by the Scripture-reader or city missionary. But when I speak of preaching, I must remark that there is a screen between the clergy and the masses which, and it is a dark one. That screen between the clergy and the masses is made of *sermon paper*. Yes; sermon paper! You must take that away. You may say this is a mere prejudice, and that educated people prefer a carefully, well worded sermon to an unwritten one; but I tell you that the masses of the people hate and despise *sermon paper*. There are men, I know, who can use paper as if it were not there—who can read and not seem to read; but there is a much large number of clergymen who make no pretence except to read, and that, too, in the most matter of fact way. In the harvest field there must be reapers, but there are others employed who are not reapers, who gather and bind, and feebler ones there are, too, who glean that which has fallen. And so it should be in the Church. Let the clergy be willing and anxious to employ lay agency, without being over nice as to their dress or habiliments. The sickle is shaped to get round the stalks, while the edge cuts through them; and we want men to get round the masses,

and, like the reaper, gather the ripened grain to their hearts—men full of the Holy Ghost, who will gather the people to their hearts as brothers, and bring their sheaves to their minister to be bound and brought into the Church. There are, moreover, three mistakes to be avoided—1. The masses do not care for objective religion; they do not know the word or its meaning; they are not led by the eye, but very much by the ear; they will not go to church for spectacular pleasure. [The bell rang, and the speaker resumed his seat.]

Mr. Alderman Bennett, of Manchester.

I suppose whatever difference of opinion there may be upon the means to be employed to influence the masses, we shall all agree that unless we can bring them within the range of instruction no influence can be brought to bear upon them, and inasmuch as people can't be compelled to come to Church, there is only one way open to us, and that is to attract them. Now, those who have studied human nature know that what will attract at one period will have no attraction at another. They know also that there is, from a variety of causes, a constant but almost imperceptible change going on in the minds of men; so that what is condemned at one time, in the course of a few years is not only approved but even applauded. In the ordinary affairs of life, a man who lags behind the times has no chance of succeeding; that man is usually the most successful who is in advance of his time, and not behind it, a man who can see the tendency of the public mind, and take advantage of it. Now, this is precisely, in my opinion, what is required in the Church—the faculty to adapt itself to the ever-varying tendencies of the public mind, a fixity of faith, but adaptability of means to propagate that faith. It was the tendency of men's minds in his day that Wesley perceived and took hold of, and that was the secret of his success 100 years ago; but the times have changed—the same method won't do now—the Wesleyans of the present day barely hold their position, and they make no new converts. The great Evangelical party in the Church of England of sixty or seventy years ago copied Wesley, and did good service in their day; but their day is over, they are dying out and becoming fossils, particularly amongst the masses; they have no influence over them whatever, because they won't move on with the times. The same may be said of the various sects of Dissenters—their particular form of worship does not permit them to take advantage of the present tendencies, and none of them are making any progress amongst the masses. Well, now, what is that tendency—in what direction has the current now set? Go and learn from the men of the world, whose self-interest naturally makes them the keenest observers of human nature; go to those who have to do with the masses of the people in providing for their temporal necessities. What course does the active and enterprising tradesman take when his business is not succeeding? Does he go on conducting it in the same way his father did before him? Does he not take down his old premises, build new and handsomer ones, put in plate-glass windows, and all that sort of thing, in order to attract customers? Does not the publican do much the same with his gin palace, and by an enormous expenditure of money in painting and gilding, in mirrors and gaslight, attract people to come in? Is it not a fact that the taste of the people now-a-days is all in the direction of the gorgeous and beautiful in art? What is there so attractive to them as a grand spectacle? Did not the common people of London and Liverpool and Manchester become wild with excitement when the Shah visited those towns? Did they not sacrifice work and wages, and crowd the streets, at great inconvenience to themselves, simply to see a Mahomedan covered with diamonds? Can we learn no lesson here for the Church? We have done in part. It has been for sometime felt both by Churchmen and Nonconformists that it was a waste of money to build plain churches, since people would not go into them when built, and accordingly architectural ornament and grandeur have taken the place of the baldness and meanness which characterised the ecclesiastical buildings of twenty or thirty years ago.

But of what use is all this lavishness of architectural ornament if you stop there? You must have something to please and to gratify when you get within. Every one of the senses must be provided for. You must have paintings, stained glass, gorgeous vestments and embroidery, the fragrance of flowers and of incense, music, both vocal and instrumental, and the graces of oratory; every art that can be employed must be pressed into the service of the Church, in short the Church must emerge from that fossilised state in which many people would keep her, and adapt herself to the tastes and requirements of the present day, if we are to attract the masses of the people. But in addition to all this, we must make more use of our churches: they should be always open, except in the dark hours of the night, so that working people, as they pass to their work may spend a few minutes in prayer, which in their crowded homes they have no opportunity of offering. And in the evening when working hours are over, there should be a shortened evensong, with cheerful hymns and a short sermon or instruction, a counter attraction to the theatre, the casino, or the public-house, whilst on Sundays there should be a constant succession of short services constantly going on, with a short sermon or instruction at each. When will the clergy give up the custom of having three services in the morning without any interval between them, and a long-winded sermon into the bargain? The working classes won't attend the morning services of the Church, because they are so long and wearisome. But even shortening the services will not induce the people to attend unless, at the same time, you make them attractive. Plain, simple services won't avail; the day of simplicity in religion, as well as in dress and in living, has gone by; the taste of the people has taken a more refined turn, a more æsthetic tone; to attract them everything in worship must be grand and gorgeous—the music must be stirring and exciting, the ritual and ceremonial telling and elaborate. But, I fancy, some good Protestants will say "this is imitating Popery," of which some have so great a horror that they decline to kneel in church because it is popish to do so. I wonder such people will use a knife and fork in eating, because Papists do the same. I have as great a horror of Popery as any man, but I think it is high time we ceased to pay attention to this senseless cry, and asked ourselves this question, "are the Papists attracting the masses?" If they are, shall we be content to sit by with folded hands, or shall we enter into competition with them? If they are not, what means all this outcry about the increase of Popery in this country? But what are the facts? Is the Church of England attracting the masses? It is not. I know seven churches in Manchester in poor districts, the population of these parishes is more than 70,000, the average attendance is less than 700, whilst the Roman Catholic Churches in these districts are filled to overflowing many times on the Sunday. If the masses are attracted to the Church of England, it is only where there is a florid ritual and grand music. It is then, in my opinion, the duty of the Bishops and clergy, if they would save the masses from being attracted to Roman Catholicism on the one hand, or from sinking into infidelity on the other, to give up their own individual tastes and predilections, for the sake of bringing back the masses of the people into the fold of the Church, and with the assistance of numerous lay helpers, to make the services of the Church so grand and imposing as to attract them into it. The clergy should constantly bear in mind that churches were built to be used and filled with worshippers, and it is the duty of the Bishops to call the clergy to account if they are not so used and filled. As a layman I may respectfully tell the Bishops that they are unwise to interfere with the clergy as to the manner or method in which they shall conduct the services of the Church. If Bishops would only deal with their clergy as merchants do with their employés, and look to the results of their labours, and not to the method by which those results were obtained, I believe the work of the Church would be better done than it is to-day.

The Rev. F. F. Goe, M.A., Rector of Sunderland.

Our subject this evening presents a striking contrast to that which occupied our attention this morning. This morning's subject led to the consideration of defects in the organisation of the Church; this evening we are considering her practical adaptation to the carrying out of the great work to which her Lord has called her. The former topic suggested discontent and anxiety, the latter is full of encouragement and hope. Severe strictures have been passed upon Bishops during this Congress, but I am reminded this evening of a Mission week spent last November in a large town in Yorkshire, the most sacred week I think I have ever known. It was spent in an attempt to contribute something towards a solution of the problem which is now engaging our thoughts. During that week amid an earnest band of Mission clergy and laymen, of parochial clergymen and workers, the figure of an Archbishop was still the central one. Like the general of an army, he overlooked the whole battlefield, he appeared in every part of it, and there was not a body of helpers throughout the town who were not in turn cheered and animated by his presence. Never had I been so impressed with the power of the episcopal office as on that hallowed occasion. And all this was done under a régime which was described this morning as one of "spiritual impotence," "a wreck of discipline," &c. When I recall that week, my feeling is not so much one of despairing lamentation over defects of organisation, as of thankfulness to God for the liberty I enjoy to do the work which my Master has assigned to me, and of prayer that He will give me grace to enter through those open doors which I see on every hand. It is a mistake to think that the Church is losing its hold upon the masses; I believe that it never had so strong a hold upon them as now. By "the Church" in my thesis, I understand the communicant body of the Church of England, and by "the masses" I mean those who attend no place of worship, and come under no definite religious influences. And when we consider the enormous population of our large towns, and the scarcity of clergy, we must needs exclaim with one of old, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." There is no prospect of the Church being able to grapple successfully with the sin and ignorance of the masses, unless, by a fresh outpouring of the Holy Spirit, the body of our communicant members is led to recognise more clearly its evangelistic responsibilities. "The Spirit and the bride say, Come; and let him that heareth say, Come." What a powerful impression would soon be made, if our professional men, and merchants, and manufacturers realised their duty in this respect! How gracefully does a loving recommendation of the great Physician of souls proceed from the lips of a physician of the body, as he stands beside the sick and dying bed. Too many laymen seem to think that if they contribute money to Church funds, and serve on Church committees, they may leave to the clergyman all direct spiritual work; but what we need is that, besides this, each member of the Church should feel it laid upon him to do or say something to bring souls to Christ. But many of our communicants are not in a position to do this, because they do not enjoy any comfortable assurance of their own acceptance with God through Jesus Christ; and, if asked whether their sins are forgiven, they reply that they do not know. Now in order to bring our communicants into a state of peace and conscious relationship to God, as His adopted children, it is most needful that we should teach more simply and frequently that great doctrine of justification by faith alone in a crucified Saviour, which has been termed, by one whose name ought to be held in honour in every assembly of the Church of Christ, "*articulus stantis vel cadentis ecclesiæ.*" Let me conclude with a word or two on what fell from the last speaker. It is scarcely for a High Churchman to describe those who copy John Wesley as having had their day. There is no book from which High Churchmen are now borrowing so many leaves as his; and the more closely they copy him the better they succeed. It is no reproach to the evangelical clergy that they do not move on with the times. I hope they never will, for "the fashion of this world passeth away." The evangelical clergy will not have had their day, until the Gospel of

Him whom they preach has had its day; and He declares, "Behold, I am alive for evermore," and "I, if I be lifted up from the earth (as we believe the evangelical clergy do lift Him up by their faithful preaching) will draw all men unto Me."

DISCUSSION.

The Rev. R. W. Randall, M.A., Vicar of All Saints, Clifton.

May I venture to say, as one who served on the committee of this Congress, that when we placed this important topic on the paper for discussion to-night, we felt that there was no one subject which could be more appropriately discussed before a meeting in which we hoped to gather one of the largest assemblies of our fellow Churchmen. The crowded state of this vast hall more than justifies our expectations. We also hoped that by choosing for the speakers men belonging to the different schools in the Church, while they treated the subject before us in all earnestness and sincerity from different points of view, the result would be, under the Divine blessing, to add to the efficiency and influence of the Church. There was one particular characteristic which was noticed as marking the Congress which was held at Southampton. It was said to have been specially marked by the generosity towards each other, which all the members, whether speakers or hearers, exhibited. All parties were certain not only of a hearing, but of being listened to with the deepest attention. This was due, no doubt, in a great degree to the spirit imparted to the meeting by its President, the noble, broad-hearted, sympathetic, and loving Bishop of Winchester, who has now passed to his rest. I do not wish to contrast Congress with Congress, nor to deny to this present Congress the character for generosity; but if I were to fix upon its special characteristic, I think that I might say that it is to be found in this, that its members have not shrunk from grappling with the difficulties of the day, however great they may be. And there is one other characteristic which I hope that I may be allowed to mention:—Never in any Congress which I have attended have I been so touched by the fatherly utterances of the Bishops of the Church. If sometimes in the course of our debates, a sentence has been altered which has not been quite patiently received, or which has been misunderstood for the moment, yet there must have been unasked among us a not less generous forbearance than that which was noticed at Southampton. And now with regard to the great subject before us, there is one portion of it which has been entirely passed over. Every preceding speaker has seemed to think of the masses of the poor and to have forgotten the masses of the rich. This vast subject must be spoken of with the widest sympathy that ever was. Who was He that had the widest sympathy? It was our Blessed Lord Jesus Christ; and does not He, with all His tenderness, speak of the terrible dangers that threaten the souls of the rich? We cannot, then, omit the fact that the Church does not influence the masses of the rich as she should. At a meeting held to consult upon and plan this great missionary attempt to reach the masses of London, it was determined to direct it towards the rich as well as towards the poor. Those in high places have vast opportunities for good as well as special difficulties, snares, and temptations. If we have missions, therefore, let them be directed as much to the rich as to the poor. If we catechise, let us address the children of the rich as well as the children of the poor. If we give instruction in our churches, let there be special instruction for the rich. Let us deal with their souls faithfully and lovingly, and let us not forget that many a rich man's heart, touched by the Holy Ghost and attracted to the Cross of Christ, may in private conversation have the nail clenched, which, perhaps, has not been driven home. Let us also remember that the souls of these masses of which we have been speaking, whether of rich or poor, are single souls. Let us deal with them as single souls whether they are of the highest or the lowest class. It is not by condescension, still less by condemnation, that we shall win souls. As one

speaker has well said, it is the spirit of deep love for Christ, issuing in deep love for souls, and tenderness for their difficulties, wants, and sorrows, which will enable us to gather in the masses of the people so that the influence of the Church may be able to tell on them. God grant it to us!

Mr. Eugene Stock.

A LAYMAN has told us that the work of the Evangelical clergy is done. It seems to me the duty of the first layman who rises after him to give him the reply for which he asked. I will not ask him to take my word for it that he is wrong; but I will give him the answer which Philip gave to Nathanael, "Come and see." I ask him to pay a visit before next year's Congress to one parish, not my own parish, but that of St. Jude, Mildmay Park, London, the scene of the labours of the late William Pennefather. I ask Alderman Bennett to visit that parish, and see all the work that has been carried on there, and then to come to next year's Church Congress and tell us whether he still thinks that the work of the Evangelical clergy is done. Having said this much, I am constrained to add that I venture to think there is an undue hesitation on the part of some of those whom I revere and love in adopting plans admitted to be good in themselves because they have been recommended by some who are not connected with their party. I feel sure that there must be in the hall to-night many Evangelical clergymen whom I revere and love, who have not yet adopted some of the plans which Mr. Maclagan has recommended; and I would say with great humility, as a layman, that I hope those plans will not be suspected or rejected simply because they are recommended by Mr. Maclagan. Now, my lord, I sent in my card long before Alderman Bennett's remark was made, and I had other things to say. But, I think, no one is justified in taking up the time of the Congress unless he has something to say which has not been said before; and as what I wished to urge upon this meeting has already been urged with much impressiveness, it seems to me that it is my bounden duty to return the rest of my ten minutes to your lordship, and at once to resume my seat.

The Right Reverend the Bishop of Oxford.

As I came up the stairs my remark was that I was thankful I had nothing to do but to listen to-night; and it is only in obedience to a suggestion from one whom all the members of Congress are bound to obey that I now address you. I quite agree with the excellent remark of the last speaker, that no one has a right to take up the time of the Congress by repeating what has been said before. I have listened to this discussion, and there is one thing which as it seems to me, has not yet been said. Causes have been pointed out why the Church of England has not the influence over the masses which she ought to have—and by the masses I understand those who are practically outside her pale. We have heard of wants of various characters—a want of attractiveness in her services, a want of Mission clergy, a want of faithful preachers, and others; but one thing we have not heard of, and yet there is no single cause which has more impeded the Church's influence over the masses—I speak of the want of oneness amongst her members. I regret that it is so, but who can dispute the fact that amongst those who go forth to preach the Gospel there is a spirit of division which, unless the Gospel is false, must be fatal to the success of those who preach it? Nothing is more essential to the character of a Christian people than a spirit of conformity to that new commandment on which the Church of Christ is founded—the law of love. I have felt a sense of shame and reproach at some of the sounds which have issued from this meeting. When a number of persons come together to consider how to reach the masses of the people with the Gospel message, that it should be possible for one side to utter such cries against the other, seems to me to indicate a cause of weakness and a serious hindrance to the great object in view. I do not mean to say there must be the same mind in all things. There will be differences of opinion and differences of interpretation, for God made men with

as many distinct constitutions of mind as of body. There must be difficulties and hindrances, but they ought not to arise from a cause like this. I do not expect to see, and I do not so much want to see, agreement in all things *as a desire for it*. I want to see manifestations of a desire to be more at one—and I regret that it is not to be found. If it were, differences of opinion would be no shame and no reproach, and the work would go on. These masses—these common people—are aware of our divisions. They know the cant expressions by which we are in the habit of distinguishing the different parties existing amongst us and in the Church. I hear them on the lips of men in the streets, and I hear the terms in which they stigmatise our divisions; and that being so, how are we to reach them for their spiritual good? There is no want of power. In many parishes we may see stores of energy, of earnest yearnings for the good of souls, of love to our good Lord; but it is wasted and rendered powerless by these unhappy divisions. Therefore, to all the things which have been put forward to-night with so much feeling and power and truth, I would add this one earnest counsel. Dear friends in Christ, dear ministers of Christ and of His Gospel, if you wish to influence the masses and bring them within the reach of the Church—if you wish to make the Church a greater power than she ever has been, do try to agree—at least, do wish that you were at one.

The Rev. Dr. Hayman, Head Master of Rugby School.

There are one or two remarks which have struck me as pertinent to the great question before us to-night. If we consider how best we may bring the influence of our beloved Church to bear on the masses of the people, as regards the great, vital, and fundamental action of education, we must realise the fact that we have arrived at a crisis. It is only by keeping up the Christian character of education that the Church can retain that influence on the masses that she already has. If we allow this influence to slip from our hands, there is nothing which we or any other earthly power can put in the place of it; and I am sorry to add, that in every grade of school, from the highest to the lowest, and in quarters where we should least expect it, there are indications of the relaxation of the, at one time, universal opinion, that education to be worth the name must include in it the vital essence of religion. Are we to stimulate the faculties, and train the intellect, and treat the spiritual man and conscience as if they were nothing? Are we, on whom is laid this great responsibility, not to use the opportunity of teaching the future nation to bring home to their hearts and consciences the great verities of religion? Religion, hitherto, both as regards higher teaching and elementary instruction, has pervaded the whole school life; but now, I take it as an admitted fact, although, no doubt, there are some happy and honourable exceptions, the substitution of School Board management for that which has hitherto existed, is, on the whole, an advantage to the secularist side. In cases where zealous Churchmen, as in the city of Oxford, have taken up the question, and not only prevented the School Board from doing mischief, but have used the means at its command to support previous religious schools, good service has been done to Christian education. Such opportunities, however, we must regard as extremely rare, and, therefore, as Churchmen, we cannot attend too strictly to the doings of the School Boards, and more especially in populous neighbourhoods where their action is not generally to supplement and aid the work going on, but to supplant. They set themselves too often deliberately to rival the Church schools, backed by the purse of the State, the attractive influence of lower fees, and the power of coercion. This, then, is a time when Churchmen should come boldly to the front in every popular movement which is to determine or direct any matter of legislation; and insist on knowing on which side on this most vital question of religious education any candidate will vote if returned to Parliament. Let us once see one generation trained up without religion, and the next generation, I firmly believe, will begin to pull down our churches. There is one more point I would wish to advert to. Let us suppose on Sunday next, by some sudden outpouring of God's Spirit, we should find as many of our working men as will be coming forward to give votes at the next

general election, with their wives and families attend our churches; would they find that kind of encouragement—our churches being as they are—as would be likely to induce them to persevere in the experiment? Could we receive them without disturbance or displacement of our present congregations, and shocking their notions of appropriation and local rights? I very much doubt the possibility. If this were so, might we not assume that the best way of drawing the masses would be to do that, which, under the circumstances of their suddenly taking to church-going, would become an imperative condition of receiving them, viz., to abolish all impediments, and to throw open the area of the Church unrestricted to the people.

The Rev. C. T. Wilkinson, M.A., Vicar of Plymouth.

After the very able, interesting, loving, and serious addresses we have listened to, it would appear difficult to add anything of a novel character; but there is, I think, one thing which has not been noticed by previous speakers. When we look at the working classes of this country, we may properly divide them into three sections—some attached to the Church of England, some estranged from the Church of England, and by far the largest number indifferent to churches or chapels, or religion in general. It is, I presume, the last class which in our discussions to-night has been alluded to as "the masses of the people." The problem put before us is great and important, and several suggestions have fallen from other speakers; but the point I wish to bring out is this,—in dealing with parishes the special circumstances of each should be considered, and our work should be adapted to those circumstances. For instance, I have had to deal with the working classes who receive very high wages. I recollect my wife, when paying a visit to a working man's house, was told by his wife, "I am afraid I have kept you waiting, but I was having my music lesson." And I have seen a workman go home with his tea-tin in his hand, and, some time afterwards, turn out with a setter dog at his heels, and a silver-headed cane in his hand. If, then, we have to deal with such of "the masses" as have their pockets well-filled, and are able to give themselves up to their personal enjoyments, we must adopt a course suitable to such a state of things. But if we go to other parts of the country we have to deal with poverty, wretchedness, and misery. I could take you to a room this evening where you would find a working man who has just undergone a fearful operation in the same room in which his wife and children sleep, and in which they live. I could take you to a case of small-pox, and the whole family living in the same room with the sick man. There is great difficulty, therefore, in dealing with persons so differently situated, so as to bring them to our places of worship, and within the influence of the Church. The chief way, in my opinion, in which the Church can bring her influence to bear, whether upon the one class or the other, is by being faithful to her Head and Master, the Lord Jesus Christ. The clergy must follow the example of our blessed Lord, who went about doing good to the bodies and souls of men. We must follow the example of the Apostle Paul, who, whether he was preaching to the wise and rich, or to the poor and ignorant, determined to "know nothing among men but Jesus Christ and Him crucified." A previous speaker said:—that the Evangelical party had had their day, and done their work. I do not believe that was said in an unkindly spirit, but I feel sure that it could not be backed up by proofs. The other day it was my privilege to preach in a church in a midland town, where a thousand persons belonging to the working classes were present. That was an ordinary occasion, and the same kind of thing has been going on there for over twenty years. A speaker has said, "the masses are attracted by a spectacle." It is true; and what is that spectacle? It was that presented by the old story of the Cross—the lifting up of the Lord Jesus Christ. The faithful ministers of that church had endeavoured to hide themselves behind the Saviour. They had said to the people, "There is one only Saviour of mankind, look to Him for safety and pardon;" and as they preached the Gospel with earnestness, and zeal, and faithfulness, their Lord and Master had blessed their efforts, and souls had been converted and sinners saved.

Mr. John Hicklin.

I CONSIDER that the influence of the Church in evangelising the masses of the people is not duly estimated; and the efforts of the clergy, as labourers for the social welfare and religious interests of the nation, are not adequately recognised. During the last thirty years, seventy-five millions of money, raised by voluntary contributions, have been expended in founding and endowing churches, in building schools, and parsonages. Yesterday we were informed by Mr. Raikes that the Church invests two millions a year for promoting additional means of religious education and divine worship. It is also a notable fact that seventy-five per cent. of the children of the poorer classes, who are under religious instruction, are educated in Church schools. Thus do the clergy guide thousands of the young, not only to the tree of knowledge, but to the tree of life, whose leaves are for the healing of the nations. By the various ministrations of the Church and its charities, the light of joy is shed on the darkened dwellings of the destitute—the oil and wine of religious consolation poured into the wounds of many a sin-stricken soul—the chalice of comfort raised to the parched lips of misery and despair—the eye of wavering faith caused to brighten with anticipations of another and a better world. Thus, in Tennyson's phrase, "making a sunshine in many a shady place" of sorrow and desolation. And yet how much are services like these misrepresented and misunderstood by men who are encouraging hostile demonstrations against the Church! There are, no doubt, anomalies to be corrected, and deficiencies to be supplied; and one great means of evangelising the masses and winning alienated wanderers to the folds of the Church, would be the extension of free and open churches throughout populous places, and especially in the great centres of manufacturing industry. The Master of Rugby has just told us that if the working classes should be wakened up to the duty of a regular attendance on divine worship, the churches have not room to receive them under the present system of pewdom. Unhappily, that is so. I remember an instance which may serve to illustrate this position. During the time of the Chartist disturbances in Nottingham, when the surging billows of democratic agitation consequent upon the Reform Bill riots, rather more than forty years ago, had not subsided, the leaders of the excited crowds demanded for their followers free access to St. Mary's—the largest of the parish churches—for the purpose, as they alleged, of enforcing the idea so often asserted that the Church is the poor man's Church. The town was in so disturbed a state, that this demonstration was regarded with great apprehension. The churchwardens (of whom I was one) were advised to close the church against what was considered a dangerous intrusion; but the advice was not taken, and more than two thousand people assembled, of whom five hundred entered the church wherein they were seated under the direction of the churchwardens, in convenient proximity to the pulpit—to the temporary inconvenience, perhaps, of the pew-rent payers; but throughout the densely-crowded church the service proceeded in due order. Many there present had never before entered the house of God, but their conduct was respectful; and "some who came to scoff remained to pray." I know that many a man who acknowledged that on that occasion he had not gone to Church with a proper motive, dated his desire to frequent the Lord's House from that day. In that town since then many new churches have arisen; and the present Vicar of St. Mary's (the Rev. F. Morse) has just restored the grand old church with free and open seats for two thousand worshippers, among whom the working classes and their families form a large proportion. Such and similar results, if time permitted, I could gladly set forth. By those and like efforts the Church is leading on the people to an appreciation and enjoyment of the Divine life; and if clergy and laity persevere in being alike faithful to their principles and their responsibilities, I am perfectly sure that the working classes will turn with contempt from the delusive fallacies of agitators who are labouring for the disestablishment of the Church, and for the confiscation of those resources which are available, and have been righteously applied for the social and spiritual benefit of the nation.

The Venerable Archdeacon Emery.

I am glad the last speaker touched on one important reason why the Church does not influence the masses as she ought, which had not been distinctly mentioned before. My belief is, that with greater elasticity and with some few changes and additions, our present parochial system will be able, by God's blessing, to do the great work we have met to consult about to night. But if we are to do the work we must make it effective by carrying that system out to the fullest extent of which it is capable. The point alluded to by the last speaker was, that we should do our best to make our churches as free as possible, so that "first come, first served," may be the rule in every parish church in the country—and that we may not have them parcelled out to a few people, but that every man, woman, and child, shall feel that it is their church, and if they come room will be found for the poorest as well as the richest. I do not make this remark without reason, because there is a feeling growing up in favour of a system almost more deadly than the old pew system. It is that the seats are not let, or bought, or sold, as in the old time, but *allotted* to those who pay voluntarily. It is, in fact, a tax upon seats to keep up the fabric. I appeal to the Bishops to stop this system; because the fabrics can be well kept up, and the services of the Church carried on by the weekly offertory—by throwing all upon the voluntary offerings of the people. I think this allotment system a retrogade step, and it has a great deal to do with keeping the masses out of the church. I should be glad to see, as a means of attracting the masses to our services a thoroughly well-worked out system of parochial Missions, extending throughout the whole country, and open street preaching in conjunction with it. If the clergy have not the power to do this themselves, let them deal with the difficulty like Mr. Maclagan, by enlisting the help of laymen to deal with individual souls; and then, if the parochial system be well worked out and our large parishes divided, and we get sufficient Bishops to help us, this old Church of England will be able to move the hearts of the people, and to all may be preached faithfully and fully the everlasting Gospel of the Lord Jesus Christ.

The Rev. R. Hayes Robinson.

I am under the difficulty of having to condense into five minutes, remarks which I had already stripped of every superfluous word, and which then promised to occupy full ten minutes. If my argument is broken, and even unmeaning, I hope the difficulty I am under will be my excuse. One of the best means of bringing Church influence to bear upon the masses of the people seems to me to be placing in communication with a deeply felt popular want, an adequate supply of Church truth. If the masses are to prize the Church, the Church must enrich and bless the masses. One definite truth—that man has a spiritual nature—supplies a real religious want of our times. The notion that man is an animal and nothing more, is spreading far more rapidly than many imagine—that he is so much flesh, and nerve, and bone, and blood, dexterously mixed, and producing feeling and consciousness. Before his body was organised he did not exist, when his body is disorganised he ceases to be. That conception of man is a rapidly increasing evil in our times. A great living student of philosophy says that "the dark shadow of materialism is creeping steadily over European thought." I quote his words, because many who listen to me will, I know, think the danger described is imaginary. But we are all aware that opinions held by the upper classes in one generation percolate downward and are generally widely diffused among the lower classes of the next generation. The animal views of man skilfully and delicately taught in our higher literature of 1873, will in all probability be coarsely and nakedly taught in the people's literature long before the century closes. The burden, then, of these few words is that one great source of power to the Church will be setting the doctrine of man's spiritual nature in the front of her teaching. Let us proclaim that truth boldly. Let us tell men that they have immortal souls, and the

immortality within them will leap up from its slumber. Tell them of God, duty, Heaven, hell; and, at each solemn word, responsive heartstrings will thrill an answer back. I say not set aside the great verities of the Fall and the Atonement; but, in the present day, the immortality of the soul must be one of our leading doctrines. It must have a regulated prominence in our discourses and appeals. Nor need the Church deplore the necessity. Too long we have been slandered as blasphemers of our species. The inspired and sacred doctrines of human depravity, sacrifice for sin, future punishment, have been triumphantly held up as signs that Christian theologians are revilers of their race. Thank God it is now the opponents of Christianity who pen their elaborate treatises to show that man has an ape's beginning and a dog's end. Thank God, too, that to the Church of Christ is assigned the glorious task of being champion of the race. Upon the most solemn and beautiful facts of human nature—purity, love, truth, and reverence—upon the most glorious conception of man that ever was formed, that he is an immortal being—on these truths we can plant our Redeemer's cross. From these we may proclaim our Saviour's blessed message. The latest attitude of unbelief enables us to enlist whatever is lovely and of good report in humanity in a generous enthusiasm for the defence of the Faith. The vileness, the baseness, the brutality, the selfishness of man may be arguments in favour of his animal origin and destiny: all that in us is sweet, and tender, and gracious, whispers of our Divine sonship, and foretells our heavenly home, and thus the glory of man is becoming a most powerful proof of the truth of the Gospel. My lord, I humbly think that if we regulate our ministry on this principle, we shall, in some degree, answer the question—How to bring the influence of the Church to bear on the masses of the people.

THURSDAY EVENING, 9th OCTOBER.

IN THE ASSEMBLY ROOMS.

The Venerable Archdeacon Fitzgerald took the Chair at Seven o'clock.

CHURCH ENDOWMENTS, WITH SPECIAL REFERENCE TO RECENT LEGISLATION.

PAPERS.

The Venerable Archdeacon Hamilton.

Recent legislation has dealt with Church Endowments by the statutory powers conferred upon,

(I.) The Ecclesiastical Commissioners;
(II.) The Charity Commissioners; and
(III.) The Endowed Schools Commissioners.

(I.) The Ecclesiastical Commissioners have exercised their powers for the redistribution of Church Endowments for thirty years, and during that period have conferred upon this Church and nation an incalculable amount of permanent good. By their husbanding the resources of the

Church and redistributing her revenues, spiritual provision has been made for the most necessitous of the teeming population of our towns, mining districts, and manufactories. I have failed, however, in my attempts to obtain for this Congress a synopsis of all that the Ecclesiastical Commissioners have done for the Church during these last thirty years; but from their Report for 1872, we gather that in one year,—

(1.) 444 poor Livings have been permanently augmented;

(2.) 210 Livings, with mining populations, have received grants for one year to meet benefactions; and

(3.) 84 new Parishes, District Chapelries, or Consolidated Chapelries, have been formed.

From so much having been effected in one year, the Congress may fairly infer the vast amount of spiritual destitution which the Ecclesiastical Commission has relieved.

There still remain, however, 1,585 Livings under £100 a year; 1,854 Livings of £100 and under £150 a year; 1,782 Livings of £150 and under £200 a year. Making in all 5,221 Livings in the Church of England under £200 a year.

This sad state of things has happily attracted the kind-heartedness of our Royal Princess Louise, and of her husband the Marquis of Lorne; and it is to be sincerely hoped that the nation will now do something for our poorer clergy.

(II.) The Charity Commissioners have exercised, for twenty years, the Parliamentary powers conferred upon them; but, in 1860, these powers were greatly extended by the Charitable Trust Act, and since then 3,818 orders have been made, appointing trustees or establishing schemes.

Some idea of the vast importance of the transactions under this Commission, may be gathered from the following facts and figures:—

(1). Since 1853, the Charity Commissioners have authorised 2,637 sales of land, which realised the large sum of £2,483,000.

(2). "The Official Trustees of Charitable Funds" now hold £5,172,000, divided into 6,616 separate accounts.

(3). The Commissioners have received, during the past year, 20,038 returns of the annual accounts of Charities. The great majority of these Charitable Trusts were originally left by Churchmen, and have, up to recent times, been administered by Churchmen.

It is, therefore, one of the real questions of our time,—how far the present generation is justified in deviating from the original design and benevolent intentions of Founders?

The Charity Commissioners have, happily, up to this time, been limited in their powers; and, upon this point they frequently complain. In their report for 1872, they write:—"We have repeatedly taken occasion to explain in our Annual Reports, the views which we have formed relative to the defects in the present Charitable Trusts Acts, and the general law applicable to the administration of Charities, and we might not now be disposed to recur to this subject but for our conviction of its general importance, and for the belief also that *an enlightened public attention* is becoming more and more attracted to it."

And again, the Charity Commissioners write in the same report:—

"As was observed in one of our former reports, we venture to think that the surest and most effectual means of accomplishing this object

will be found in the judicious relaxation of the present rule of law, which prohibits, with more or less strictness, all deviation from the Trusts of the original foundation. The soundness of that rule is, in our judgment, very questionable."

The Charity Commissioners, then, suggest that "a Declaratory Enactment be passed that all tribunals, having power to establish schemes, shall be at liberty to take into consideration the propriety of effecting the modification of any provisions of the original trust, which, by reason of the lapse of time, or change of circumstances, shall appear to be no longer calculated to promote the substantial object of the founder."

Now, while all Churchmen willingly admit the many and great advantages which the Charity Commission has conferred upon society, yet, no portion of the community knows better than the Commissioners themselves, how great has been the public apprehension, and, I may say, distrust with which many of their proceedings have been met by the present trustees of Charities, and by the public.

The Commissioners themselves hope for better times, and write that a certain course of procedure "would, to a great extent, be exempt from the distrust and apprehension that may be attached to any sweeping or sudden change, and are found not unfrequently to create serious impediments to success."

For this record we may thank the Commissioners, and we would heartily desire to co-operate with such a body, for the real improvement of these Charities; but there still does exist much misapprehension and mistrust.

"The enlightened public attention," of which the Commissioners write, is becoming more and more adverse to sweeping changes, and to conferring upon any Commission powers which ought only to be given to our open Courts of Law and Equity.

But we shall see more clearly the result of an "enlightened public attention" being attracted to this subject, when we consider—

(III.) The Endowed Schools Commissioners.

By the 32 and 33 Vict., c. 56 (1869), powers were conferred upon these Commissioners, far in advance of those given to the Charity Commissioners; for by these powers, ex-officio trustees have been superseded —the wills of founders set aside—the Bishops' visitorial powers have been handed over to the Charity Commissioners, and the jurisdiction of the Ordinary in licensing schoolmasters done away.

These Commissioners hold, "that they are able to take the Endowments of a girls' school in Northumberland, and found with them a boys' school in Cornwall." Nay, so far have they pushed these powers, that even the management of schools, admitted by themselves to be Church of England foundations, has been handed over to a mixed body of Churchmen and Dissenters.

The powers of the Endowed School Commissioners originally extended over about 3,000 school Endowments; but they have gone too fast, and in little more than two years have so enlightened "public attention" that, during the last Session of Parliament, "a Select Committee of the House of Commons was appointed to enquire into the operation of the Endowed Schools Act."

We find, from the evidence given before this committee,—

(1.) That the Commissioners have completed ninety-seven schemes, with an annual income of £26,700.

(2.) That they have framed and sent to the Educational Department fifty schemes, with an annual income of £33,789.

(3.) That thirteen schemes have been rejected by Parliament, or otherwise failed to obtain the power of law.

(4.) That 157 schemes are now in the hands of the Commissioners, with an annual income of £110,290.

(5.) That of the 317 schools dealt with by these schemes *only twenty-seven* were considered by the Commissioners to come under section 19 of their Act—that is, to be Church of England schools; and, as I mentioned before, the schemes of even some of these twenty-seven are so framed as to admit of five or even six Dissenters being elected upon the managing body.

One example of such an exercise of these powers may suffice.

A Dr. Morgan, in 1733, founded a school at Bridgewater, and in his will set forth his wishes thus:—

"I do hereby direct that no lad shall be sent to the said charity school before he is able to read the Psalter, and has learnt the Church Catechism, and can give a tolerable account of it;" and adds, "The lads shall be clothed in a blue coat and cap, in which habit—my will is that all Sundays and prayer-days—they and their said masters shall resort to the parish Church to serve God, my will and intent being that none shall have the benefit of this, my Charity, but those who are, or shall be, of the Church of England as by law established."

Now upon this, the Commissioners held that this was a Church school, but they so framed their scheme for its management that five Dissenters were elected trustees, and the result has been that many of the Church children have been withdrawn and sent to the National school. And further, it is no wonder to those who have read the Commissioners' "Paper L" that only twenty-seven Endowed schools out of 317 have been held to be Church of England schools. In "Paper L" the Commissioners state that to come under Sec. 19 of their Act (that is to be considered Church of England schools), "it is *not* enough that the school has hitherto been under the management of exclusively denominational trustees, or that by the deed of foundation, or by any statutes, or by a scheme of the Court of Chancery, or of the Charity Commissioners, the trustees or teachers are required to attend a particular place of worship, or that by long usage, or by the direction of the scheme certain doctrines, formularies, or catechisms have been taught."

And one of the Commissioners informs the Select Committee of the House of Commons that under the Endowed Schools Act, a very much smaller number of the Endowments "will be considered and treated as distinctively Church of England schools than under the rules of the Court of Chancery."

And, again, the same Commissioner is asked by an Honourable Member, "Then I understand your view to be that because these Endowments belong to the National Church, they ought to be treated in a different way from Endowments of other denominations?

Answer: "I think so."

The Commissioners themselves have thus so far enlightened "public attention" that, by an Act of last session (the 36 and 37 Vict., c. 87) Parliament has modified, controlled, and reduced the powers conferred upon them, limited their existence to one year, and withdrawn from under their jurisdiction all schools with an Endowment of less than £100 a year, and placed these under the Committee of Council for Education.

Of course attempts will be made in the next session of Parliament to continue the existence of the Endowed Schools Commission, and to renew their powers. Churchmen must, therefore, continue to exert themselves, lest the advanced views set forth by some of the Commissioners should become the law.

In conclusion of this introductory paper, it may be worthy of inquiry, why these Commissioners have not hitherto met with more co-operation, aid, and sympathy from the trustees of School Endowments, and from the community at large? and it will probably be found that these Commissions are not in accordance with the principles of the British Constitution; for no man ought, in this free country, to be subjected to social degradation by being superseded in the management of a trust, nor should any class lose the benefits of an Endowment which it has enjoyed, upon the decree of Commissioners, who exercise some of the most important functions and powers of the Court of Chancery, and yet sit with closed doors, while they decide the rights and privileges of large portions of the community on hearsay reports, or on evidence not taken upon oath.

Let but the Legislature enact, that none in these kingdoms shall be deprived of their social position as trustees, nor of their religious and secular privileges as citizens, unless by the judgment of one of our Superior Courts, after hearing both sides in open court, and upon evidence verified by oath.

To this let there be added a Cabinet Minister of Education and Public Charities, who should be *ex-officio* president of all these Commissions, and who should be directly and constitutionally responsible to Parliament. Then this whole Church and Nation would combine as one man to rectify every abuse, and utilise every Endowment.

The Rev. G. H. Fagan, M.A., Rector of Rodney Stoke.

[The writer of the following Paper was anxious to confine himself as far as possible to a statement of the principles involved in the views of the various parties to whom reference is made. He may, however, be asked for the authorities which he can quote to justify these statements. In illustration of the views of the political thinkers to whom he alludes, he refers to the statements of Mr. Arthur Hobhouse, to be found in the "Social Science Congress Journal" of 1869, and to the evidence of Lord Lyttelton and Mr. H. J. Roby before the Select Committee of the House of Commons on Endowed Schools, 1873. For the views of the political Dissenters he would refer to the evidence of Mr. F. Schnadhorst, the Rev. M. D. Jones, and the Rev. J. J. Brown, before the same Committee; and to a Paper read by Professor Amos, and the discussion thereon, in the Report of the General Conference of Nonconformists at Manchester in 1872. For many facts illustrative of his own statements he begs to refer to the Report of the Committee of the Convocation of Canterbury on Endowed Schools, 1872; also to the "Report and Evidence" of the Select Committee of 1873; generally and more especially to his own examination and cross-examination; and to a Paper of Observations on Section 19 of the Act handed in by the Rev. Canon Robinson, one of the Commissioners, Appendix No. 9.]

(Part I.)

If the question had been put but a very few years ago—What is the theory and practice of the English nation with reference to Endowments? it would have admitted of a very simple answer.

The State of England has always felt and acted upon the wisdom of the principle but recently enunciated by the present Prime Minister, that the Government should not attempt to effect, by taxation and legal compulsion, any objects which it finds can be advanced by the voluntary exertions, gifts, and contributions of the people. Hence our numerous and noble Endowments for religious teaching and for education, most of them connected with the oldest corporation of the land, the National Church, and contributed through the piety and forethought of her members from generation to generation.

The doctrine and fixed belief, I had almost said the implanted instinct, of Englishmen with reference to Endowments was that, for all uses permitted by the State, and pre-eminently those of *Christian worship, teaching, and education*—there was a solemn compact on the part of the State that such lawful Endowments should ever be held sacred, and be guarded by the nation on whose healthy and continuous life they exercised so mighty and wholesome an influence.

The observance of the main objects and designs of the founders was pledged to them by a wise State, which held such men in honour as its greatest benefactors. On the other hand, the power was always inherent in the State, by means of its Equity Courts, or, if needful, through legislation in Parliament, to regulate, reform, and control the application of these Endowments, to guard their uses, from time to time to clear away their abuses.

This, at least, was the theory,—if neglected in practice, there was always the right theory to fall back upon.

Institutions and Endowments thus lay, so to speak, outside of, and were respected by, the national political forces of the State. Sheer power and the force omnipotent of the Crown or of Parliament, held their own to best advantage by respecting spiritual and immaterial rights, by paying homage to those great traditions of reverence for eternal principles and undying truths, handed down through the dead hands of men whose souls were all the while, in a nation's firm and simple faith, living to God. The Founder's day of death was but the birthday of his endowment, and of the consecration of those sacred objects in which, for all time to come, he was to live a life, in which, as an immortal benefactor, he was to be united with successive generations, who should bless his memory and enrol him with the famous men of old, whose gifts, and deeds, and pious forethought, had made England what it is.

(Part II.)

Within the last ten years, and more especially since the year 1869, a mighty change has come over our legislation, and to this and its causes, more especially as it concerns the *Educational Endowments* of the Church of England, I now turn.

I believe that Parliament itself has been hardly conscious of the real spirit and nature of its own action in this matter in recent years, and I cheerfully accept the signs that have recently appeared, that in many

ways our Imperial Parliament is prepared to reconsider its principles and actions, and to a certain extent to retrace its steps in its treatment of Endowments. Still I must describe the course which legislation has recently taken, as a retrograde course, utterly unworthy of a wise, understanding, and Christian people, as a course tending by no slow steps not only to divorce us from all national allegiance to the King of kings, and Ruler of Nations, but to undo much of the great and glorious work of a Christian civilisation, which has for twelve centuries helped to build up this England of ours.

I charge the recent legislation of England, with regard to our Educational Endowments, and I allude specially to the *Universities Act*, the *Public Schools Act*, and the *Endowed Schools Act*, of 1869, with being founded on the following principles and producing the following results:—

1st.—With carrying into practice the doctrine that *might* makes *right*, that whatever Parliament CAN do, Parliament MAY do. For in these Acts, I refer, by way of example, more especially to the *Endowed Schools Act* with which I am most familiar, Parliament has deliberately set aside all the main principles of the old Equity law of England. Let any man read the evidence as given by the late Lord Chancellor, Lord Hatherley, then Sir W. Page Wood, and the present Lord Chancellor, Lord Selborne, then Sir R. Palmer, before the Endowed Schools Enquiry Commission, as to the bearing of the law of our Equity Courts upon the old Endowments of England, and he will be satisfied of this. Indeed, the Endowed Schools Commissioners themselves acknowledge in their first report that their Act has upset, with regard to Endowed schools, what are *still* the principles of the law of England in all cases not falling under their hands. It has done so by dividing the idea of education from any necessary connection with the idea of religion, *in the abstract*, and by legally separating education from the creeds, the institutions, and the ministers of the Church of England, *in the concrete*.

The whole essence of the Act and its vital principle is—to give power to deal with the old Educational Endowments, at any rate in nine cases out of ten, as purely secular institutions, to which the element of religion may or may not be attached, to leave in the word "education," to leave out the word "godly" (I speak of a simple matter of fact), in its "revised schemes" for the old grammar schools.

This violent and enormous change in schools, admitted to have been Church of England by continuous succession and by every equitable ground of proof from their first foundation, is excused, so far as I can see, on no other ground than the power of the *Sic volo, sic jubeo* of a majority of the House of Commons. What a *majority* demands must be conceded. In the general scramble let them win who can. Endowments not only may, but can only last from year to year by the bare permission of the majority for the time being. Is not this to instal *sheer might* in the place of *right*, and to give to the material force of Parliament despotic sway over the rights, and at least the corporate property, of Englishmen?

But whence comes this? and what account can be given of this change in the whole position assumed by Parliament, in contravention of

what has been so well laid down by Lord Cairns* in the House of Lords as the proper constitutional relation of Parliament to Endowments, the power of regulation and superintendence, but not of alienation?

I find it is, in a matter of fact, to be ascribed to the rise of two distinct sets of views, held by men whose objects and principles are by no means identical, but who, in this matter, have played into one another's hands.

First, you have the men of freethought and freehanded action, who have sprung up in this generation. This school of thinkers appears to have eliminated from their views of the "State" all high and spiritual conceptions, either of its origin or of its objects, such as were common to Hooker, to Bacon, to Burke, to Coleridge, and to Arnold. They assign to it the basest and most utilitarian offices. Its work, in their view, appears to be not to conserve eternal principles, not to raise each generation to a high standard of faith and practice set up for it in years gone by, but to carry out the wishes of the majority in each successive generation, not only in the use of the tax-raised resources of that generation, but all the Endowments that have been handed down from previous ages to its stewardship and safe keeping.

The favourite doctrine of this school is, that after the first executors or trustees of a deceased founder have departed, there remains no more obligation to any *bonâ fides* towards the founder. His bequests revert to the sole and absolute use of the State, *i.e.*, to the bare majority in Parliament for the time being, to be dispensed according to its good pleasure, even though in direct contravention to the original designs of the founder. In compliance with the lingering prejudices of a partially enlightened generation, they are willing to allow it may be well for the State to grant a continued fulfilment of the founder's designs for a generation or two; but after some fifty or sixty years, they insist on the universal reversion of all Endowments to the State, to be used just according to the good pleasure of its organs for the time being.

It is the political materialism of this school of liberal—may I venture to add somewhat shallow-thinking—statesmen which lands them in these unhappy conclusions.

They will see nothing but the mere Intellect as the common link to bind one generation to another, and, consequently, with regard to the Educational Endowments of the past, they see no other use for the State (whose officers they may be) to apply them to than the mere training of the understanding, from the elementary three R's to the highest flights of scientific lore, or to those successful achievements which delight the tax-sustained Department of Art and Science.

If you remind them of the Old World view, that Religion is the great cement and the binding power in the edifice of a nation; if you breathe to them that, in the ages gone by, in which the nations of Europe were born, grew, and throve, THEOLOGY, the knowledge of the Revelation of the one true God in the Word incarnate, was treated as mother and queen of the sciences, they will taunt you with the divisions of Christendom,

* "Provided, my lords, the trust is executed and the object of the trust remains, I maintain the Parliament is no more competent, morally, to deal with property of this kind than it is to deal with private property. . . . The only question is as to an abuse of the trust or a failure of the object."

and the multiplicity of the sects. They ignore what, after all, is the simplest matter of fact, that the one Catholic faith, common to all the generations, changes not, and that the one institution—the Church of the LIVING GOD—which is the common home of the spirits of the men of all the ages, continues, and, in the faith of millions, is to continue to the end. Thinkers and politicians of this school shove religion aside as an awkward and inconvenient matter, to be dealt with as men may choose to vote about it, or not to be cared for at all, but on no account to be even named in Acts of Parliament. But they choose to forget that it was the old faith of Christendom,—the belief in an ever-present, living kingdom of God upon earth—that led men to bequeath the Endowments, and mould the institutions, which they so glibly amuse themselves with secularising and accommodating to supposed nineteenth century uses. They forget that our old famous Universities, our countless religious and godly grammar schools—3,000 Endowments and 800 Grammar schools—were formed to their new-fashioning hands by the gifts in life and the bequests in death of men who BELIEVED "in a city which hath foundations." They will not observe the notable fact that the new fangled State academies and universities which are founded on a negation of the old theology, or its relegation to churches and private houses, find no subsistence and no support but in the compulsory taxation of the State.

To this whole school of practical statesmen I venture to commend the recently well-applied words of the Archbishop of York—"Now abideth body, soul, and spirit—these *three;* but the greatest of these is SPIRIT."

Next comes the other school, which is one not so much of *thinkers* as of passionate, one-sided *doers*. But their very *doing* consists in *undoing*. They construct Commissions that they may destroy Institutions. As to *the faith* they would root it up, *because* it binds and unites. The Church as a living institution they simply hate, but it is with an entire hatred. It is painful to have to say such things of men, our fellow-countrymen and fellow-Christians, many of whom have a zeal for God as individuals, while they appear incapable of one single sentiment of sympathy for their fellow-Christian, the Churchman, whose one prayer and wish is to *include, not to exclude*, others, and who, *for their sake, no less than his own*, asserts the paramount importance of moulding all human education upon a primal faith in the common Lord and Saviour of all.

But as it has been my painful duty to study their sentiments and opinions, as delivered by themselves, to have to probe and to be probed by them in turn, I cannot avoid the conclusion that, in their blind hatred and unreasoning antipathy to the Church of England, they are prepared to make any and every use of the materialised and utilitarian views of the class of statesmen whom I have just described. They use them to unchurch, so far as they possibly can, every Educational Endowment in the land; not knowing apparently, and little heeding, what is to occupy the blank which they would create, provided only they can upset the tenure of a definite creed, or expel the living acting influence of the Church out of institutions confessedly, for the most part, founded by Churchmen, and thankfully used, up to this day, by generations of Englishmen well contented, up to this very hour, to see the education of their children under the influence of the National Church.

From the attempt to analyse this intense *spirit* of antipathy to the Church, to explain its history, or account for its present excited action, I shrink. I have, however, tried to master the *reasoning process* by which it seeks to strip the Church of England of its Educational Endowments to their last shred, and I find that process is to take the following course. The time was in English history—partly in the ages before, and partly in some century and a half after, the Reformation—when the nation and the Church were practically *one*, or when the law of the land allowed of no education, and certainly of no Educational Endowment, apart from the National Church.

Since the Act of Toleration, by a series of legislative measures, that state of things has passed away. Education and Educational Endowments are by the law left open to all. Any Englishman is protected by the law in teaching what he pleases, and to whom he pleases, and in dedicating his property to the same purposes.*

But this does not satisfy them. The Church and the nation they say are now distinct. What follows? Take away all Endowments from the former and give them to the latter. Because men did not of old time give to the nation in the matter of Education except through the Church, and although men did of set purpose so give to the nation by giving to the Church, now you must take every such Endowment away from the Church and give it to the nation. And what do they mean here by *the nation?* What do they mean by saying they must take the Endowment from the Englishman—*quâ* Churchman, *quâ* Christian—and give it back to the Englishman *quâ* Englishman, pure and simple, without a creed, without a Church. They do not deny that the Englishman who enjoys these Endowments for the education of his children is both Churchman and Christian, and desirous that these Endowments should continue both Church and Christian (while it is open to themselves to use the Endowment apart from its Churchmanship). But no—they say he must not be allowed hereafter to use them so far as he belongs to the *English Church*, but only so far as he belongs to the *English nation.* Then what is this English nation to which these representatives of some 200 sects would assign the future property and use of our school Endowments? In the abstract I find this *nation* must mean the people of England *without* their Christianity, without their creed, without their undying souls, without Christ, without God; and, if I ask what it means in the concrete, it means these particular men who cry out for this so-called nationalising of our Endowments. The wheel has turned round. It is the old cry of the despot of France in the lips of the oligarchical clique of a Birmingham convention—*L'Etat cest Moi. We* are the *nation* of England; *we,* the men who not only cannot agree upon a common creed or a common Church, but cannot abide the men who *do* so agree; we claim for ourselves—and for *them* only, when lowered to *our* level—these old Endowments. *Without* a religious character they shall be for *all who will use them. With* a religious character, albeit acceptable to the vast majority of the people of England—*for none.* And this is what they call "religious equality," and in the name of religious equality they would

* In a list of 203 Educational Endowments, since the 1st of William and Mary to the present time, I can only find *three* distinctly stated to be for Nonconformist uses.—See *Enquiry Report*, vol. 1.

confiscate all religious Endowments—save indeed their own. For, monstrous though it may seem, this is the complement of their theory. Yes, say they ; *we* may have our own Endowments, each of us for his own sect—but not the Churchman for his own Church ; whatever has ever been given is ours, not his—because we are the nation ; whatever is now given by a Churchman to his Church is given to the nation, because it is the nation's Church. *All yours is ours ; all ours is our own.*

Churchmen, mark this, and be no longer deceived. Religious equality means, *not* equal rights to all, but separate rights to all religions except one, and that one the Church of England—*because national, not a Church at all.* All around it each sect is to revel in its own freedom, but the common equality of all is to consist in the right of all to confiscate *your* Endowments, banish from *your* schools your *own creed*, proscribe from the office of teaching *your own clergy*, and enact what *your children* shall *not* be taught. In education religious equality thus means, that in order to save a Dissenter's child from being taught the Church creed, the Churchman's child is forbidden to learn his own creed. A Conscience Clause is rendered needless by the ingenious arrangement of simply eliminating any creed to disturb the conscience at all.

And this is the process inaugurated by the *Endowed Schools Act* of 1869, and completed, so far as Educational Endowments are concerned, in the *Universities Act*, 1870.

Of the latter, and of the feeble and ill-fought struggle on the part of Churchmen, under which it was carried, I cannot trust myself to speak. Some good things, however, were thrust into it, under the almost panic under which it was needlessly past ; and, not least, a legal provision that Church of England teaching should be secured in our old Church colleges for all desirous of it.

Clerical Fellowships, strictly a part of the Endowments of the Church of England, were spared too. An attack is now threatened upon these. The spoil is already being counted, and the claims of Chemistry are likely to be preferred in place of those of Theology, when it comes to be divided.

But, let Churchmen this time be warned, and be prepared for the attack. Whatever re-adjustment of the mere fellowship and academical question be made, let the people of England be appealed to in a way they never yet have been, and we shall yet be able, in these times of spiritual destitution, to retain for God's Church, the things given to God for the education of the Christian ministry.

(Part III.)

Of the Endowed Schools Act, and its Commission, I can speak now far otherwise than I could have done two years ago. The rally is begun. By the Continuance Act of 1873, some of our lost ground has been recovered. The way is ready prepared for a far more energetic and hopeful struggle when the question comes again before the Imperial Parliament, as it most probably will, next year. We have already saved the large majority of our Elementary School Endowments, which, until they received warning to stop, the Commissioners were hastening to transfer from the use of the poor to the benefit of the middle classes. For somehow, these Endowments, which we are told only serve to

pauperise the hard-working labouring classes, are found, under the new political philosophy, to be perfectly innocent, and highly beneficial to the better-off classes above them.

The unjust and persecuting interpretation of the clause, which I then fully admit was opposed by the Commissioners themselves, by which the policy of the Emperor Julian, the Apostate, was for the first time inaugurated in Christian England, and the ex-officio teachers and clergy of the Christian Church were, because ex-officio they *are* Christian teachers, ousted from the trusts assigned to them by founders, has, to the honour of Parliament, been cancelled. Once more, the bishops and clergy not, indeed, are, but *may be*, trustees of the old educational foundations on which they were originally placed just because they were Christian bishops and clergy.

That astutely framed Section 19, of the Act of 1869, has been in part broken up and the way prepared for the ultimate removal from the Statute Book of a provision for the supposed security of the Church Endowments which has been turned into a means of sacrificing, instead of protecting, nine-tenths of our old Grammar School Endowments, and inserting a secularising element even into the tenth, supposed to be saved by it.

A step has been taken in this new Act towards introducing the element of *equitable* and *reasonable construction* of deeds, as to the question of the originally religious character of our school Endowments, left *subsequent to the first of William and Mary.*

Large and noble investments in the cause of Church Endowments, made in the present generation, attached to our old schools, which, under the Act of 1869, would have fallen a prey to the secularising spoilers, have been saved to the Church, as in the notable case of Uppingham.

Provision has also been made for fair notice being given before trustees are permitted to change the religious character of a school. But this is not all—by the *Proceedings of the Select Committee of the House of Commons* of last session, the way has been prepared for a *further* recovery of what is due to the Church of England and her members, in the name of equity and common sense, and on grounds already accorded in the use of *their* Endowments to other religious bodies, more especially by the Dissenters' Chapels Act of 1846.*

Thus the claim has been made by our leaders in the House of Commons for the introduction into all future legislation on this subject of an equitable interpretation of the claims of *all* our old Endowments, independently of the cleverly inserted but insidious phrase, "express terms."

The claim has also been made that an occupation and enjoyment of any Educational Endowment for twenty-five years by any religious body, shall be a case for securing, by legal provision, instruction in the principles of the religious communion for all who shall desire it.

When these points at least shall have been secured, and when the original recommendations of the Enquiry Commissioners shall have been engrafted upon our legislation, and the management of these Endowments shall have been *decentralised*, by the formation of County or

* See the Amendments to the Report of the Select Committee of the House of Commons, moved by the Right Hon. G. Hardy, M.P., and others, and only lost, for the most part, by the casting vote of the Chairman.

Provincial Boards, we may hope for some good permanent results from that Endowed School legislation, of which hitherto the results have been (while the honourable intentions of the Commissioners are freely admitted), to settle little—to unsettle much—to *alarm* the Church, to *embitter* the political Dissenters, to *dissatisfy* the Secularists, and to leave the Commissioners themselves only too anxious to be relieved, by the passing of a fresh Act of Parliament, of arbitrary powers, so enormous, as to have served nearly to ensnare them into the ignoble crime of suicide—a fate which they have only just escaped this year by the skin of their teeth.

Only Churchmen must take up the matter in a far more determined, courageous, and united spirit than, *as a body*, they have hitherto shown. I hope the race of which it has been my lot to have seen too many specimens —the *alarmed and panic-struck trustee*—will henceforth disappear. The "*alarmed trustee*" gives up everything in a fright, says, "if we don't give way, a worse thing will happen to us;" and then, when the mischief is done, and you say to him, "but if you had only had courage, and believed in your own cause, you would have gained this point or saved that," he has the courage to look you full in the face and say, "Only look what a capital fight we have made. True the old trust is gone, and the Church is ousted—but then we have saved so much!" If trustees believe they have a righteous cause, *let* them believe in it, and fight out the battle, inch by inch. By this they *can lose* nothing; they *may gain* much. One thing they will keep—a good conscience.

Again, in the great *general* struggle to be fought out in Parliament, and by Church action upon Parliament, this must cease to be, what it began two years ago by being, *a mere soldiers' battle*. The Endowed Schools struggle has been thus far the Church of England's Inkermann; but we cannot win many such—mere soldiers' chance—unorganised battles. We wanted, when we began the struggle, our *officers to the front*, but we did not find them there.

I thankfully acknowledge matters are most happily changed in this respect. With Oxford's honoured Chancellor to lead us in the House of Lords, with Oxford's trusted representative to guide and counsel us in the House of Commons—both true in these days of rebuke, and unbelief, and cold indifference, to old Oxford's motto—"*Dominus illuminatio mea*,"—we are so far now well and bravely led in Parliament. BUT WE CANNOT DO WITHOUT OUR BISHOPS. Each, in his own diocese, we need them to lead us (I gratefully acknowledge in this diocese our President has, as bishop, taken such a lead); we need them to call together and lead their forces in defence of the old Church Endowments of each separate diocese, as has already been done, more or less, in the dioceses of Bath and Wells, Salisbury, Peterborough, Lincoln, Hereford, and Carlisle; we need them by every motive of duty to the Church, and of honour to the lay-members of both Houses of Parliament, who are struggling for us in the face of most formidable foes, to speak out in Parliament in the name of 15,000,000 of Churchmen, whose tribunes they are—to make such practical appeals, as legislators, to the sense of justice of the House of Lords as have been made twice, with complete success, by the brave-hearted and single-minded Bishop of Bangor. We want them to move, in their own House of Parliament, without fear of imagined

results, or of political difficulties, the rejection of every "Scheme" which is found to contravene the principles of justice and equity, to break the nation's faith with the pious founder, and to inflict a deadly blow on the religious education of the children of the Church.

ADDRESSES.

Mr. J. G. Talbot, M.P.

The duty of the Church as to Endowments may be shortly stated to be, to retain as far as she can by law what has been her heritage, and then to make the best possible use of it. Now, the first part of this statement may not be disputed here, but would in certain quarters be loudly denounced as exclusive, grasping, intolerant. Yet I think we have a right to make this claim, and I proceed to consider why we make it. In the first place, the Church has as much right to her property as any other community, or as any individual. And if she has a right to it, certainly she ought to exercise that right. For, what does it mean, this Church property? It is no aggrandisement or enrichment of an individual or individuals, but it is simply the means of doing the great work entrusted to the Church. People talk sometimes as if the Church were a greedy and unkind elder sister, who happening to have a large property left to her, and having also many younger sisters in straitened circumstances, refused to give them some of her superabundant wealth. But those who so talk forget that the Church claims her money not to enrich her clergy or her schoolmasters, but to do her work better. It is no secret that in a worldly sense it does not "pay" to be a clergyman. There is no profession so highly educated and so poorly paid. We cannot then be justly accused of clinging to our Endowments to enrich a class of men. We cling to them, first, to enable the clergy to do their work; secondly, because we believe that what has been given to God's service ought not to be diverted to other uses. Imagine all Church Endowments swept away next year—what would be the result? Not that A.B. and C.D. would become destitute, who before had received the incomes of what we call "livings." Parliament is just and generous enough to respect "vested interests." But simply it would become impossible to keep up the services, the instructions, the consolations of the Church in the poorest parishes of the land. I don't say much might not be done by voluntary effort; but those who take away our endowments have no right to discount that, any more than the robber who takes away my watch has any right to assume that I can buy another. And I should add that I don't believe that any voluntary effort we could make would keep the poor parts of our towns, the scattered hamlets of our rural districts, and the remote places where no landowner resides or will reside, in the same state of spiritual provision in which they now are. I say, then, we are bound to hold fast the property we have: I speak in the name of the Church, and I invite all Churchmen, without regard to political or religious party, to combine in such defence. But next, of course, I admit, nay, I maintain and desire to enforce the truth that the Church's duty is to make the very best use of her Endowments. It is comparatively idle to spend time in inquiring whence these Endowments came, whether they were given for the best motives, &c. Here they are in our hands as a Church; let us make the best use we can of them. This is, of course, a gigantic question—What *is* the best use to make of our Endowments? and I cannot profess to answer it. I should say it was the object of this whole Congress, and almost, I may say, of every assembly of Churchmen, to consider how best to use the property of the Church. No work, we may almost say, can be done without some sort of answer to this question. But let us get this firmly into our minds, that, in order to justify the strong claim I have just made—the claim to keep all we have—we must use no part of

our Church Endowments selfishly. We must, as a Church, seek the blessing which was given to her who cast into the Treasury of God "all she had, even all her living?" Do we have in England Bishoprics (as men say) richly endowed? It is that the prelates who fill them may be enabled fully and without stint to do the work which a Christian Bishop has to do. Are some benefices rich? The holder of each such must hold it as a trust, and if he has more than he needs for himself and those who depend upon him, he must abound in work for the Church in proportion to the wealth which, as her minister, he receives. Is a college or a school endowed by Churchmen? Then, in that college or school the teaching which Christ has given to the Church to teach must be fully taught. I am happy to think that the picture I have tried to draw is much less ideal than it might have seemed some years ago, and that many are the cases, known to us all, in which not a penny of Church Endowment is used by the holder of such Endowment for the enriching of individuals, but all, and more than all, is freely used in the service of the Church. The more universal this becomes, the stronger and more impregnable will be the position of Church Endowments; and even if we are permitted to lose them, the defeat will be honourable. The Church will know that she used her wealth for the purpose for which it was given, and in her poverty she will not be forsaken. I have spoken of endowments generally; let me say a few words about endowed schools, and especially with reference to recent legislation. First, I wish to put all Church Endowments on the same footing. I do not mean that all are equally sacred, but their comparative sacredness is a question of degree. Next, I would remind you that nothing can be more important than school endowments; they may be used for the very highest purposes; they may be abused for the very lowest. Acting, then, on the principle already laid down, I would urge Churchmen to let go none of these Endowments which they can possibly hold. And why? Because they have been given to the Church for a noble end, viz., to train her children in her "most holy Faith," and if we allow ourselves to be hampered in our use of them, we shall not be able to use them for that end. It is not that we are jealous of Dissenters; we do not grudge them the fullest use of their endowments. Nor again do we refuse to take any children whose parents may desire to send them to our schools. But we insist (would that always we had insisted) on the full liberty to teach the whole truth, and for that purpose we demand that the management shall remain as in times past. Let every newest improvement in secular teaching, in physical training, in sanitary efficiency, be introduced into our grammar schools—let them be perfect of their kind—let every abuse be swept away. We will be in many senses Radical Reformers. But on one point we must stand firm. Yes, "having done all we must stand." We must teach all who will learn the whole doctrine which we believe, not to give a triumph (in the miserable language of modern polemics) to any particular religious denomination, but because we hold that the truth half taught is no longer the truth given by Christ through His Church to those who are His members. Recent legislation (to take that point last) has been encouraging: I have looked back to what I said on the same subject to the Church Congress in 1870, and have observed the tone of that discussion. I was on the Select Committee of the House of Commons in 1869, to whom the famous Endowed Schools Act (when first proposed) was referred. Again this year (1873) I was on the Select Committee to whom the working of that Act was referred. I say distinctly that so far from the tide being irresistible it has turned; the Church almost made her own terms in 1873; she will, if I mistake not, make them entirely in 1874. We have already (as you have heard) eliminated the great bulk of the Elementary Endowed Schools from the purview of the Commission; we have increased the power of amending schemes; we have limited the duration of the Commission itself, although of course it may be renewed; we have enlarged the exceptions which Section 19 has given, and in so doing we have mostly followed the suggestions of Commissioners themselves. Let the terms we make next year be made wisely, deliberately, firmly. The Act is one which could only have passed in the first excitement of a Reformed Parliament, elected for a special purpose of destruction. It must be replaced now by

another, which will give ample powers to reform and amend, but will discourage those who wish to destroy. And under such a new law we must make the very most of our School Endowments, so that when again enquiry is made into their condition, their excellence and usefulness may save them from danger of dispersion, or of diversion to purposes for which they certainly would not have been founded.

The Rev. A. C. Ainslie, M.A., Vicar of Henstridge.

Our position to-night is like that of part of an army assembled during a war, when there is a great fight going on elsewhere; there is where the Victoria cross is to be won, and we are left to look after the creature comforts and ammunition. Our position, therefore, may be a little less poetical and interesting, but not one of less honour. In the other place they are talking about the influence of the Church on the masses of the people, and I tell them that unless they look after endowments they will find a very great difficulty at the outset. The action of recent legislation upon Church Endowments has been fully set before us by those who have just addressed you. It seems to me, in looking over some recent Acts of Parliament, and through the Blue Book, containing the report of the Select Committee on Endowed Schools, that there are certain principles being sanctioned by recent legislation, which if we do not attend to them and prove that they are false, will, in the future, affect Church Endowment in a way we little think of. When thinking of this matter, one sees clearly that we must come to a definite idea with regard to these two words used in this discussion, "Church" and "Endowment." With regard to the first, of course, we know they say, "The Church is a mere department of the State, and you the clergy are paid State officers." I do not think we are willing to acquiesce in that definition of the word "Church." Let us consider the Church, as the grain of mustard seed growing until it becomes a great tree, and how the nations are under its shadow—that is Christianity embracing the world; therefore, we shall not have to speak of National Churches, but of Church nations united one with another by identity of faith and usage, but retaining their separate Catholic independence. If we were to follow the history of one such Church, and found that it maintained unbroken its Catholic independence and unity, we should see at a glance that the Church and the State were one there, and it would be folly to take either of them as separate or separable. May I venture to offer an illustration of the perfect idea of the Church and State—one taken from the stereoscopic pictures? Looked at singly, one by one, they are imperfect, but put the two together and the whole picture stands before you. The one picture is Church, the other State. Look at them as separate and either one is incomplete; put the two together and you find them round, solid, and full. There, I think you have the ideal of a Christian commonwealth. But the perfection of this ideal is, unhappily, seriously marred. We must take account of two facts—one, the encroachments of the Church of Rome, and the other the divisions in the national Churches, or the Church nations. Putting aside generalities, I will speak especially of our own Church, and I will show that the Church of England, in spite of the encroachments of the Church of Rome, and of schism, does still rightfully claim this proud title "Church of England." Now, first, as to the encroachments of Rome. It is enough to say that they were encroachments upon the domain of the Church of England, upon her independence, and upon that identity of Church and State which some people seem to think has only been broken by modern dissent, but which was really broken by Papal encroachment. It produced antagonism between Church and State; it gave to the word "Church" a new meaning; it no longer meant "Christian England," but it meant "Papal Rome." But happily the encroachment of the Church of Rome was not completely a success; some seem to think it was; some would speak of England as having once been fully a Roman Catholic country; they forget that the Prayer Book of the Church is its public proclamation of principle and of practice, and they forget that up to the time of the Reformation there

existed in England the various uses of Sarum, Bangor, Hereford, York, and Lincoln. These things stand as a visible proof that the Church in this country, though very much assimilated and very much brought under the yoke of Rome, was English and not Roman. From this I draw two conclusions, first, that at the Reformation she did not break her continuity, but retraced her steps; and secondly, that those who now are attached to the Roman communion; I am speaking of English people, those who use the Roman missal, and who have accepted the dogma of Papal infallibility, are in no sense members of the historical Church of England, and have, therefore, no claim whatever to that which is exclusively her's. It is necessary to say this, because we know we have not only to hold our claim to the Endowments on the one hand against the Dissenters, but we have to hold it against the Roman Catholics on the other hand. Now I will speak of the effect of nonconformist separation. It is a fact, of course we all know it and deplore it, that there are a large number in this land who do not habitually attend the Church of England. I like to use this form of expression, not to say that they are Dissenters and Nonconformists, for, putting aside altogether any question in connection with the fallacious statistics of 1851, I assert that the number of Nonconformists and Dissenters in this country is very small indeed. A Nonconformist is a man who cannot conscientiously conform to the worship of the Church of England according to the Prayer Book, and I say that the number of Dissenters who cannot worship with the Church of England is very small, because we know that a great many of them worship in the Church of England from time to time. The doctrines from which they dissent are also very few; they cannot claim to be either Nonconformists or even Dissenters in the number that they claim they are; but, however, I admit that there is a large number who do not habitually worship with us. Now, I ask, how does that affect us? We have not in any sense altered our position—they have left us. Why should they therefore say that we are affected by their secession? If a number of persons choose to leave a club, they may leave it; the club is not broken up by their secession, nor are the goods of the club—be it a cricket club or anything of that sort—the bats, the balls, and the stumps are not given away to those who go out, but they remain the property of the club. Then they say, "We are the representatives, the descendants of the Puritans who had the possession of the Endowments, and who were wrongfully cast out in 1662." Now this seems specious, but really it is fallacious, for two reasons; the first being that those who were cast out in 1662 were cast out of the enjoyment of Endowments which were never theirs, to which they had not the slightest right, but which they had usurped; and another reason is, that the Dissenters are in no sense the representatives, nor the lineal descendants, of those who were cast out in 1662. They have, by their own voluntary act, gone out from habitually worshipping in the Church of England, and yet they will come and say either—on the one hand, "Because we have left you, you are no longer the National Church;" or, on the other hand, they will go and assert, "We are still of the National Church for every purpose but that of religion. We claim the position of the National Church, we claim a right to interfere in the Creeds, in the form of worship, in what the National Church shall teach, because we are members of it, for every purpose except for religion." That really seems to be exaggeration; but I venture to turn to these honourable gentlemen on the left, who are members of the Endowed Schools Committee, who heard these things with their own ears, and one of whom made the speaker of those words appear afterwards excessively ridiculous. I assert then that neither Roman encroachment nor the Reformation, nor separatist schism has affected the Church of England in its two-fold character of an integral part of the Catholic Church and the Church of England. Now, as to Endowments. "State pay," says one; "National property," says another. As to State pay, that need not detain us a moment, the idea is ridiculous on the face of it. No ingenuity can make out Church Endowment to be State grant. Then, as to national property, the argument is that the Church of England is a National Church, therefore the Endowments of the Church of England are national property. "We belong to the National Church, therefore the Endowments of the Church of England belong to us." It appears to me that that is a

fallacy underlying the use of the word "national." A man has a right to use a Church for something, but it does not give him a right to possess it. Supposing anyone gives to a great town a public park, for the use and enjoyment and recreation of the inhabitants of the town, could certain of them say, "We want it to be cut up into lots for building villas; it is ours." "Certainly it is yours, but for a definite purpose and no other. Claim it for any other purpose, and the gates are locked against you." So I say to those who bring this argument forward. Claim to send your child to an endowed Church school in the town where you live; claim if you will to have the services of the Church of England; claim if you will to attend the churches; claim to have a place to sit and kneel in those churches, and not to be thrust into some obscure corner because the greater portion of the church is taken up by favoured pew-renters. We admit that claim, but we repudiate your claim if you demand to have the management of that school, and have those churches to turn them into music halls. Claim Church Endowment for the purpose for which it was given, and you shall have it; claim it for any other purpose and it is not yours. Recent legislation has affected Church Endowment, especially its future, in as far as it has admitted the principle that Church Endowment is in a certain sense national property. This principle has been admitted in the distinction drawn between recent and ancient Church Endowments, and the refusal of the Church's claim founded on unbroken possession. There lies the sting of the Endowed Schools Act. I do not go with everything that is said with regard to that Act, still less with everything that is said with regard to the Commissioners, who had a very difficult and delicate task. But still, in as far as that Act has sanctioned the idea of Church property being national in an unrestricted sense, it is very dangerous. On the other hand, we must not forget the Church Rate Abolition Act; the Dissenters who moved for that Act relinquished their claim thereby to Church property. I know they deny it; but what right has a special body of men to claim the use of Church property when they want the use, and repudiate the burdens which belong to that use. But, much as we are interested in maintaining and retaining Church Endowment, there is one thing that would be worse than the loss of Church Endowment, and that would be, I must say, the misapplication of Church Endowment. We have still to learn that Church Endowment is not meant for the purpose which we very often think it is meant. Educational Endowment is not meant for the schoolmaster's benefit, but for the scholars. Tithe and glebe are meant for the benefit of the people, not of the parson, still less of the patron, still less of the Church patronage agent. Let us maintain our Church Endowment, but let us not think it is for the encouragement of dignified idleness, but honest work, and in it is the recognition of that lies the secret of our growing strength. It may be said we in this hall to-night have been struggling for the loaves and fishes. Do they who say that recollect what was the history of the loaves and fishes? The Lord gave unto the Disciples, that the Disciples might give them to the people. We do struggle for the loaves and fishes. I hope it is not for our sake, but that we may give them to the multitude.

Mr. Collins, M.P.

A great deal has been said to-night with reference to the acts of the Endowed Schools Commissioners. I may say a very few words on that presently, but just now I would draw your attention to the words of what we have to discuss; it was "Church Endowments" when it was submitted to me first, "with reference to recent legislation." Church Endowments can be affected in two different ways by Act of Parliament. You may affect Church Endowments by altering the trusts upon which all Church property is held, or you may affect Endowments by allocating the revenue from one Church purpose to another, or by its alienation to secular uses. We are often inclined too much to lose sight of the first application of Church Endowments; we are often inclined to forget that you may, by an alteration of trusts upon which Church Endowments have been held, practically endow a new creed. To put the state of things broadly, supposing Parliament, to-morrow, of its own mere motion,

was to enact, for the future, that any person who was the minister in any congregation, was to be ordained according to the Creed of the Presbyterians of the Church of Scotland, or according to the Roman Pontifical, is it clear that though the established Church might remain the National Church, yet there would be an alteration of the Endowments of the Church? Now, in late years, we have instances both of the allocation of Endowments from one Church purpose to another, and, likewise, instances of the alteration of the terms upon which all Church Endowments were held. For a very long period from 1662, from the time of the passing of the first Act of Uniformity, almost to within the last three or four years, I forget the precise year, but the time when the Act was passed with reference to the revised Lectionary, and with reference to what is called the Act of Uniformity Amendment Act,—for nearly two centuries no alteration was made in Church Endowments by legislation, with reference to the purpose for which those Endowments were appropriated by the Act of 1662. We Churchmen must take very good care that all changes that may be made in our Prayer Book and ritual are made in a manner and a way that does not affect our privileges and rights as Churchmen. It is quite true that it is within the competence of Parliament to do whatever it pleases, not merely with Church property, but with your property, and my property, and whatever property exists within this realm. They have the power, but whether they have the moral right is a totally different thing. The constitutional mode of making alterations in our Prayer Book has always been this, that a Royal Commission should initiate the proceedings, that Convocation should consider the recommendations of the Royal Commission, and that, after having been considered by the Royal Commission, and ratified by Convocation, Parliament should affirm or refuse to affirm the same. We must be on our guard lest at any time, under the pretence of giving greater latitude to this or that individual Churchman, Parliament should profess to act for the body of the Church, without consulting the legitimate authorities, and should pass any law which would allow this or that individual clergyman to use or not to use this or that creed, or read or to omit to read this or that portion of our formularies, because I contend that by so doing you would be practically altering the whole trust upon which the Endowments of the Church of England are held. This danger is not a chimerical danger. It is only within the last few years that in leading articles of *Pall Mall Gazettes*, of *Saturday Reviews*, and what is called the "leading paper" of the day, it has been mooted that power should be given to clergymen to use or not to use, at their own discretion, certain creeds or certain phrases. I hold that is the very worst form of alteration of Trust Endowments, because it is making each clergyman the judge of what he will administer to the laity; for what we have to rely upon is, that our clergymen are bound to administer the sacraments and offices of the Church, not according to their individual discretion, but according as this Church and Realm hath received the same. If it is wrong to lean to what is called the tyranny of the Bishop of Rome, surely it is as wrong to lean to the autocratic authority of 20,000 priests of the Church of England. Therefore, whatever alters the trusts upon which these endowments are made, such alteration ought to be initiated by Royal Commission, and receive the sanction of the clergy, and the sanction of the people of England in Parliament. As far as recent legislation is concerned, we have this year, a very important point settled, bearing on the doctrine and discipline of the Church of England. I dare say many of you are aware that up to this year, when any cases of ecclesiastical disputes, like the case of Gorham, the Purchas case, and the Bennett case had to be decided, they came into a court of which two members were necessarily Bishops or Archbishops of this country, the others being lawyers. We have changed all that, and, I think very happily, this session. We have said that for the future no Bishop or Archbishop shall sit upon any ecclesiastical cause; we have carried out the principle that it is better that these questions should be considered as of mere dry law to be decided by lawyers, like any other cases. I think Parliament has taken a very wise step, indeed, in passing this Act. It was a conclusion adopted in the House of Commons, without a word of comment to the contrary; and it was passed by both Houses of Parliament

without a division. What was the result of the old system, which we have just abolished? You had necessarily two ecclesiastics sitting upon all questions of law affecting the Church. Ecclesiastics may be excellent men, but it does not follow that they have had any legal training, or that they possess any scientific knowledge of theological terms. More or less, from their early training, they must belong to one or other school of the Church, and, therefore, it is far more satisfactory, and I think we shall have far less of that feeling of dissatisfaction and disobedience to the injunctions of the Court, now that every person knows that for the future the decisions of that Court are those of a purely legal tribunal; that they carry no other moral weight, except that it is upon those terms that all the property of the Church of England is held. For the future the property of the Church of England will be held upon the same tenure, as far as its legal decision goes, as the property of the Wesleyans, Roman Catholics, Particular Baptists, or any other sect of Christians. I think that is a great step gained this year. I think we have far too much disaffection towards judgments given in the Supreme Court of Appeal, but I think that dissatisfaction has arisen, in a great measure, from the unsatisfactory character of the tribunal. I may say so, without fear of contradiction, for in the House, of which I have the honour of being a member, there was not a word to be said for the old system which we have this year abolished. Well, that is how Church Endowments may be most materially affected by legislation—that is, you may affect not the amount of property belonging to the Church, not its application to this or that particular parish or bishopric; but you may affect the whole of the terms upon which each Bishop, priest, and deacon, and each schoolmaster holds or maintains the faith for which that property was left. Now, with reference to the second part, as to Church Endowments as affected by recent legislation. We have heard a great deal of the Elementary Education Act, and we have heard that that is an endowment of the Church—that the 25th clause is church rates in an old form. I contend that we, the laity of the Church, have not stuck up half enough for our own privileges in this matter; we lovers of peace chose to accept the Act which I cannot call a compromise, because it was a question upon which the Dissenters gave up nothing, and we gave up something. Protestant Nonconformists, practically speaking, have done nothing whatever for the work of education, whilst the members of the Church of England have done a great deal. Then we are told that under clause 25, which allows the school fees to be paid in certain denominational schools, thereby you are endowing Church schools. I grant it, for argument's sake, you will; but then I say, on the contrary, the whole tone of the Act goes to endow schools of the dissenting type, because the Education Act says, that in every parish where there is not an efficient and sufficient secular education already in existence, the ratepayers of that parish shall provide the secular education, and it adds that in no case shall it teach the Creeds and Catechisms of the Church. What is that but putting the Church of England, by Act of Parliament, in a worse position than any nonconformist body? You give to the parishioners in Wales, the majority of whom may be Dissenters, the power to start and maintain schools after their own hearts, there is to be no let or hindrance to their teaching what pleases them; but in a town parish, where two-thirds of the people are Churchmen and one-third Dissenters, the former wishing to have a Church school, and the one-third to have a Dissenting school, you compel the ratepayers of that town not to provide accommodation in schools suitable to two-thirds of the people who are the Churchmen, but you compel that town to provide school accommodation for the whole population according to a dissenting model. That is neither more nor less than in another form the endowment of dissent. It is asserted that the only persons who shall not have a school according to their own creed and fashion are Churchmen however much they may wish it, and however much the whole parish may wish it; if the parish meet in vestry and unanimously desire a particular form of school, the Act of Parliament steps in and says, "No, you shall not have it, you shall have a school modelled on a dissenting type." You hear these wretched penny-a-week payments of a few children, called a Denominational Endowment—granted that it may be so; yet these men strain at

the gnat, but they swallow the camel; and we Churchmen have been so supine and such lovers of peace that, though we claim to be half the population of this country, we have submitted to this injustice that the ratepayers shall not do what they like with their own rates, a deprivation of all liberty of local self-government. We, for the sake of buying off the animosity of the Dissenters, which you never can buy off, have consented to have this stigma fixed upon us. It is because people have got it into their heads that the Education Act was in our interests and not in the interests of the Dissenters, that we have brought this before you. We may be content with things as they are for the sake of peace and harmony, but if ever this Act is reopened, we ought to claim full liberty, and say the Church people shall not be the only people who shall not have a school of their own liking, and that at all events Englishmen shall be placed on the same footing as the Scotch are. In the Scotch Elementary Act no such clause exists that the people shall not learn the Scotch Catechism. I believe the Scotch Catechism to be a very inferior production to the English Catechism, but I do not ground my defence of the English Catechism on its merits, but on equal and fair justice; and, I say, if the ratepayers see fit to teach the Catechism of Scotland, according to the use of Scotland, the same privilege ought to be given to the Churchmen of England, to have the same rights conceded to the people of England. Now, a few words with reference to the Endowed Schools Act, of which we have heard something to-night; there, I say again, the whole tone of modern legislation is hostile to the Church of England. It is quite true Parliament has not yet proceeded to disestablish the Church of England, but in many other ways its action is hostile. You have, by a stroke of the pen, disestablished the Church of England in the colonies, even where colonies have protested against it, as in the West Indies. You have just now rescinded the grants made by the Imperial revenue to consular chaplaincies, another badge of the nationality of the Church of England; and, with reference to this Endowed Schools Commission, you will hardly credit the absurdity of the Act, even as modified by the Act of this year. I had the honour of being a humble member of that committee, and did what I could to improve the Act—it is an improvement upon the Act of 1869; but, when you have got below zero, it is not a great comfort to say "you are but twenty degrees below zero," when you ought to be at "temperate." I moved that where the founders said the children should attend the Church of England services, that should be considered a Church school, but Mr. Forster gave his casting vote against that motion; and, according to the amended School Act, if some pious school founder, one hundred and fifty years ago, did not say children were to learn the Church Catechism, but said they were to go to church every Sunday and Saints'-day, that is an open school, it belongs to the Dissenters as much as to ourselves, no clergyman is to be an *ex-officio* member of it, and it is to be open to the public as much as if its founder had said it was to be. Do not let my honourable friend, the member for West Kent, be led away by the idea that the Act is satisfactory; we cannot forget that he was on the committee of 1869, as he tells us. One only regrets that, with his zeal in 1869, he did not procure a better Act than was obtained in that year; his eyes are now opened, he is an older member of Parliament than he was, and I do not think he will be so hoodwinked on a future occasion. These are all modes in which Parliament is dealing, and will continue to deal, with Endowments. The State must always be jealous of Endowments, for this reason—you give to private individuals the right to fetter their property for some fifty or sixty years; therefore, when you give to the dead man the power of fettering property in perpetuity, so to speak, you naturally strictly look out to see that the privilege which is given to him, which is not given to the private individual, with reference to leaving property to his own family, is exercised for the good of the nation. The old theory of Endowment has been that you ought to consider the will of the founder, and adapt it to modern circumstances, not that you ought to put the founder in a strait waistcoat, and if his Endowment was found to be larger than was wanted, that it should be doubled and trebled on the same persons, but that you should expand his Endowment; but the modern theory of Endowments is, that they have become absolutely and entirely the property of the State. If

that is good for anything with regard to the property in schools, it is equally good with regard to the Endowments left for the Church of England or for pastoral administration. Therefore we must hold to the principle that all Endowments ought to be held sacred and adapted to modern circumstances, not transmuted to a totally different purpose from what they were intended. If we let go our footing, and say an Endowment is to be dealt with by the State after a lapse of time according to its own notions, utterly irrespective of the will of the founder, then I say all our Endowments stand on a foundation of sand, and will be swept away in the course of a few years. If the people of England are against us upon this point, farewell to Endowments. The Dissenters found Endowments as much as we do ourselves. When Dissenters found Endowments, they generally found them with reference to a particular creed and a particular view of religion. I may mention one, because it is in my own county. Sir Francis Crossley founded a large orphanage in Yorkshire, where there are eighteen governors, and he appointed twelve out of the eighteen to be elected by the deacons and ministers of twelve nonconformist congregations in Yorkshire, thereby securing for all time, as far as he could, that the government of the school should be in the hands of Nonconformists. Is not the same justice to be dealt out to Churchmen? We are so used to be plundered; we are so used to be told that we have robbed everybody else, and are a dominant sect, that we have begun to believe it. It is not so. The Dissenters never allow personal regard for anybody to interfere with the spread of their principles; but, unfortunately, Churchmen constantly combine with Dissenters for the sake of carrying on party politics. I think Churchmen have a right to say, when any person comes before them for their suffrages, "We think justice ought to be done to our Church, and we will take care that nothing but justice shall receive approbation at our hands."

DISCUSSION.

The Rev. S. Andrew, M.A., Vicar of Tideswell.

I 'happen to belong to that large body of men in this country who are trustees of Endowed Charities. I have had something to do with the Endowed Schools Act, and I wish to say a few words, although I came into this room with no intention of speaking to this meeting. I venture to say, that we may be despoiled of something very much greater and dearer than our money as trustees. I believe that we may be despoiled of our faith if we do not resist the attempts which are being made to introduce mixed Boards into all our Endowed schools. I am not prepared to enter into this great question, but suggest it to the learned and influential men on this platform to consider the question, whether the forming of mixed Boards upon Church schools does not involve the despoiling the Church of her faith and the alienation of her property. I think it is intolerable that when schools have been founded by pious and good men for the instruction of the young, in sound learning and sound religious truth, they should be forced to admit upon their Boards men who may believe anything or nothing. I will not enter into that question. I believe it is capable of being placed before any community in such a form as to recommend itself to the judgment of intelligent people, as really containing the germ of the mischief in the Endowed Schools Act. I may be permitted to say, that there is another aspect of this question of Endowments, which has not been touched upon to-night, that is, with regard to our Elementary schools. We have, I am very glad to say, in the diocese of Lichfield, a Trust Deed, which has been prepared very carefully by our Bishop, by which funds can be devoted to the service of the Church without, I think, endangering their being transferred to hostile hands. The subject of Endowments has engaged the attention of the Conferences established in the diocese of Lichfield. As I have just said, a Diocesan Trust, with the Bishop of the diocese at its head, and including Lord Shrewsbury and other noblemen and gentlemen, has been prepared under the Act 13 and

14 Vict., c. 28, and is now in use. I have, myself, made use of it. To this body of trustees land and money can be conveyed, and when any member of the trust ceases to act, additional members may be elected by the vote of the diocesan Conference, signed by the Chairman and the Bishop. The advantage of this form of trust is manifest in the case of Elementary schools. The Management clause of the National Society's Deed can be introduced in the case of such schools, and all danger, I hope, of Church schools being transferred to School Boards through the weakness of small bodies of trustees is taken away. I believe there is a real danger now of Elementary schools, built with Church funds, being transferred by small knots of local trustees to School Boards. That is one of the dangers connected with our Endowments. I think it is very important that these matters connected with the proper vesting of property, for the future, should engage the attention of the legal advisers of the Church, if I may so express myself, that is to say, of persons who have been bred to legal studies, and persons who would wish to do good to the country, by pointing out the best modes in which the donations of pious persons may be secured for the objects for which they are intended.

Mr. Heygate, M.P.

At the risk of going over some of the ground again, I beg to say a few words to you, inasmuch as this is a question in which I have taken a very considerable interest, and as I was one of the members of Parliament who had the fortune or misfortune to be placed on the Committee of last Session appointed to enquire into the operation of the Endowed Schools Act of 1868. First of all, let me say, as the subject for discussion is that generally of Church Endowment, I fully concur in the description which was given by the gentleman who first addressed you, of the three Commissions who are now dealing with Church property severally. The Venerable Archdeacon, who first addressed you, spoke of the three Commissions, viz., the Ecclesiastical Commission, the Charity Commission, and the Endowed Schools Commission; and I agree with him that with regard to the first of those three—the Ecclesiastical Commission—we owe a very deep debt of gratitude for the immense amount of benefit it has done to the general extension of Church organisation in this country. I speak not without some cause, because I happen to be connected with a movement for Church Extension in my own county of Leicester (and there are many other towns that have operations of the same kind), where, but for the working of the Ecclesiastical Commission and the assistance thereby afforded, many new districts which have been formed, and which have received their Endowments through the means of that Commission, would not have been formed, and the spiritual destitution which I am sorry to say still exists to the disgrace of the Church of England in many of these large and growing towns, would have been infinitely worse than it now is. We have in Leicester within the last eight years built five churches, for which we have had an Endowment of about £200 a year apiece from the Ecclesiastical Commissioners; therefore, I say we have every reason to be thankful for the assistance we have received from the operation of that Commission. With regard to the Charity Commission I will say nothing, except that I believe its work has been on the whole beneficial too. Therefore, as regards the first, I believe the work has been altogether good; with regard to the Charity Commission it had been partially beneficial; but with regard to the Endowed Schools Commission, I have been obliged to come to the conclusion that whereas it may have done an infinitesimal good in some few cases, it has been productive of an enormous amount of mischief in many others. The way in which that mischief has been done is partly to be attributed to the working of the Endowed Schools Act, 1869, which is full of pitfalls in every direction, which were not seen at the time, and partly also to the interpretation put upon that Act, which was not necessary in many cases, by the Commissioners themselves—strained very much to the disadvantage of the Church of England. The first of these

pitfalls is, that the Commissioners conceive that certain words in the preamble of that Act were to rule them to such an extent as to require them in dealing with every trust they came across, to begin by abolishing every rule that existed of the old foundation, and sweeping away all the existing body of those schools, so that they might, in the first instance, instead of attempting to reform, to re-organise *ab initio* by sweeping away everything that existed—not to build up on the old lines, but to create a brand-new constitution for every school with which they dealt. They justified that action by certain words in the preamble of the Act, which were quoted from the report of the Royal Commission, upon the report of which the Act was founded, and by which they, therefore, professed to be bound in every particular, unnecessarily as I believe; and also by certain words in the preamble of that Act which told them they were to carry out the recommendations of this Royal Commission, "by putting a liberal education within the reach of all classes." Those words, "a liberal education within the reach of all classes," they ruled to be such an education as was not a Church of England education. We believe a liberal education may be a religious education in accordance with Church of England teaching too. I have yet to learn that those words are necessarily to be dissevered. There was another expression in the Act, which has proved a "pitfall," and which has been referred to two or three times by previous speakers, viz., "express terms." The 19th clause, which was the clause intended to exempt from certain restrictions certain schools, and thus to save their denominational character required, in order to bring any school under it, that there should be "express terms" in the original foundation sufficient to bring it under that clause. What I am going to say has been said in substance by a previous speaker, but the subject is so important that I think I am right in going over it again. In the working of the Act it was found that out of 317 schools with which the Endowed Schools Commissioners had dealt up to that period, only twenty-nine (I think it was) schools were found to be exempted, and to admit of such a construction as would bring them under the 19th clause; whereas, we maintain that the common sense construction of nine-tenths of the statutes regulating these 317 old schools should have brought them under the 19th clause, and consequently save their denominational character. With reference to the constitution of all schools, which the Endowed Schools Commissioners thought it necessary to create, having swept away, as I have just referred to, the existing constitution of every school, they have, in every case, started with a new and mixed constitution of a most extraordinary character, partly elective, partly representative, and partly, according to their new-fangled jargon, co-optative. It always seems to me that there was a fallacy in the reasoning by which they arrived at this conclusion, because if these schools were, to such an extent, the property of the people that every person was to have a right to have something to do with the election of those who were to administer them, they ought to have been elective altogether. If they were entirely popular, they ought to have been handed over to the ratepayer, and the ratepayer should have been the only person to choose persons to administer that which belonged to him. But if they were schools to which a religious or denominational character was intended to be attached, and there was no reason to remove that denominational character, then, I say, to introduce an elective element for a portion of the future governing body was a mockery and a sham. It is nonsense to say to the ratepayer—"Elect your representative, let him come in here; but when he comes he is not to vote according to his own wishes as to the future government of the school." Many of us who were in the Congress Hall to-day, and heard the Bishop of Peterborough's eloquent address; heard him refer to the fact that a ratepayer had no right, *quâ* ratepayer, to elect to a parochial council, to interfere in the management of Church matters, and I think that that argument certainly applies with equal force to the right of the ratepayer to elect to the management of a school to which he has not contributed in any way. In the one case as in the other the ratepayer has contributed no taxes. He is not called upon to support that school. He has done nothing towards its foundation; therefore, I do not see why he should have a right to interfere in the government of it.

Rev. Dr. Alfred T. Lee.

I wish to say a word with regard to the attacks made on certain of the Endowed Schools throughout England. In case there are any Trustees of such schools here, who want to know how to resist such an attack, I would like them to understand that there is a Committee connected with the Church Defence Institution, of which Lord Salisbury is Chairman, which watched over the proceedings in Parliament last Session that led to the new Act, and if anyone wishes to communicate with that Committee and will address me at 25, Parliament Street, London, I will give him all the information necessary to enable the Trustees to resist any such attack.

The Rev. Stephen C. Baker, B.A., Vicar of Usk.

Speaking from my own experience as a trustee of a Charity in my parish, I have found the application of the Endowed Schools Act, 1860, by the Charity Commissioners to *un*endowed and *un*denominational schools, instead of settling matters or giving satisfaction, has created new complications, in which all parties share; and the result is that one school, at least, which it was intended to benefit, has greatly declined, and wearied out even its best friends. The Act might be a good one if properly applied, namely, to schools that are both endowed and denominational; but, alas, its provisions are borrowed and fitted on to schools that are neither, strictly speaking, endowed or denominational: my own experience is that only confusion and uncertainty is the result. But, in the case of elementary schools, to which only I now refer, probably the Act will be superseded by the conscience-clause of the new Education Act. I have done my best to remedy the difficulties that have arisen in my parish, by originating new schools on the National System, which, I hope, are now doing much good.

The Rev. F. W. Fowler, B.A.

I should be sorry to introduce anything to disturb the harmony of these proceedings, but as copy-books tell us "variety is charming," I propose to introduce a different thought and argument with regard to Church Endowments. It has been my fortune to read somewhat; I have also seen a good deal of endowments, and I may say suffered still more. I contend that a disendowed Church means a Free Church, and an Endowed Church means a servile Church. An Endowed Church is a business between patron and dependent. The dependent has an income, and a good deal of authority given along with it, but he is just where he is as the representative of the patron. Where there is that servility, there must almost as a necessary consequence follow, what we see every day—where there is obsequiousness to superiors, there is insolence to inferiors, and, worse than all, there is spite and animosity towards those who venture to differ. History will show us many cases of that to which I will not refer, but I will ask any gentleman here who is acquainted with country parishes, if he has not seen numbers of instances where, on the endowment principle, there has been very much of petty persecution, very much of domestic and social unhappiness introduced by the endowment of the clergyman. I am sorry to speak in this way, but if you want another illustration, I can give it in my own case. I love the Church of England. I served the Church of England honestly and in passive obedience for twenty years. In this very town, in the parish of Bathwick, I was plainly told, as well as deeds could tell me, that honesty was the unpardonable sin to the Endowed

Church. Because I honestly served the Church with all my might and main, secret plotting, spying, false witnesses, and at last treachery, were inflicted upon me. I do not mention this because it ruined twenty years of honest struggle, and clouded all my professional life, but I mention it for the purpose of asking—Is an establishment where such deeds as this are possible, for the morality of mankind or not? Are these deeds which would not be tolerated in any honourable, and I think I may say dishonourable, profession, to be done in an establishment which professes to call itself a Christian Church? I say that when such things as these are possible, such an institution is not like its founder for the moral regeneration of mankind, but it is for the moral degeneration of mankind, and that it sets before us in its doings not a Christ of love, but a Christ of malice. Therefore, I say, upon moral principles Endowments should cease, and cease for ever. I am speaking in love to the Church, as a minister who has suffered much in it, and I say that disendowment will make her what she has never yet been—a free Church; free to speak on great questions of justice and morality, which at present she dare not mention; and also, it would set her free from the possibility of dishonouring the Christian faith by acts such as those I have described, acts which I say are almost impossible for shame's sake in any honest calling. Take away, then, the bag, and the Church will dare to speak the truth without fear and without favour.

The Rev. G. F. Townsend, Vicar of St. Michael's, Burleigh Street.

I rise to refer shortly to the observations which have fallen from a gentleman in this room. His observations were not likely to find acceptance in this Congress; yet it should not go forth to the world that such a statement was unnoticed. The gentleman, who has now left the room, has not told us exactly what the grievance under which he suffers is. We must remember that there are two sides to every question, and if we had those here to whom he referred, we should probably have found that there was an adequate reason for the proceedings, of which we have heard complaint made. Also, I should like to say that it is almost impossible (except to a perverted mind) to conceive that there could be any ground for the general statement. There may be a particular grievance, but that is no argument for an assertion of general grievance, because it is impossible that the mere presentation by a patron can involve all this dreadful catalogue of evils. It is a mere functional act, and directly the clergyman is appointed he is quite independent of the patron. He is answerable to his Bishop and to his congregation. He is tied round by articles, formularies, and services. I know a friend of mine who became, from being a Dissenting minister, a clergyman of the Church of England. He slapped his side and said, "Thank God, I am independent now." I think, indeed, that if we had what was called a "Free" Church, the remedy would be very much worse than the disease. If anything can be conceived, at the present day, more intolerable than another, it is that tyranny which the nonconformist congregations exercise over their ministers. We have had examples of Churchmen throwing themselves on the voluntary good will of their congregations. I live in London, and I know no example of the voluntary principle with regard to a church, having been carried out with entire success. Under the most favourable circumstances, where there was the *créme de la créme* of the Church people in London, collected together to hear the teaching of the late Mr. Richards, I have heard him complain of the inefficiency of voluntary contributions. And if he complained, how inefficient such a system would be to carry on the work now done by the Endowments of the Church. As an individual clergyman I cannot conceive anything more degrading to the individual man, or to the delicate feeling which animates the soul of a gentleman, than to be dependent on the contributions of those

to whom in religious matters we are called upon to speak. We have passions like other men. We have in many cases the cares of a family upon us, and if we are disendowed, and are on the voluntary principle, we shall be in fear of giving offence to those on whom we should be then dependent for subsistence. However animated by a pure desire to glorify God, a minister in such a position must have this evil taint coming in, and he must feel it to be an interference with the highest purposes of religion. I never should have undertaken the position I hold under such a possibility. Nothing could be more personally degrading, more grating to the susceptible feelings of a gentleman, than to be dependent on the alms of those to whom he is called upon to minister. I will only say, in conclusion, that I think the present system is the very best adapted for its purpose, to free us from the tyranny of our congregations on the one hand, and from the autocratic interference of the patron. It enables the clergyman to be as the sun. As the sun shines into the mansion and the gilded chamber of the palace without feeling it an honour, and into the hovels of the poor without feeling it a degradation, so should the clergyman without respect of persons, acknowledging only his responsibility to his Divine Master, minister to the highest, and give, where he has the opportunity, consolation to the lowest.

FRIDAY MORNING, 10th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Ten o'clock.

The Right Reverend the PRESIDENT.

THE subject that will be introduced to us this morning is the Life of Godliness, Intellectual, Devotional, and Practical. It has, no doubt, been placed on the last day of the Congress in order to solemnise our hearts after the possible excitement of any previous debates. Obviously the desire is that we may go away from this Congress not only having heard that which has been interesting and instructive, but that by the counsel of many brethren we may go away, by God's blessing, strengthened in the inner life. That being the object of this morning's meeting, and the subject being one of peculiar solemnity to all those who fear and love God, I feel quite sure I shall meet with a very ready response from all my brethren here present if I ask them, at this discussion, not to express their feelings of assent or dissent by any outward manifestations. Let our meeting this morning be quiet, solemn, prayerful, and devout, and then we shall go away really the better for having been here this week.

THE LIFE OF GODLINESS, INTELLECTUAL, DEVOTIONAL, PRACTICAL.

PAPER.

The Rev. EDWARD GARBETT, M.A., Vicar of Christ Church, Surbiton.

WHAT is the essential idea of Godliness? was the question which at once flashed upon my mind when I was recently and very unexpectedly requested to fill the place left vacant by Mr. Thorold's absence, and to open the subject of this morning. We have three spheres of life presented to us—the intellectual, the devotional, and the practical; but they are presented in relation to the one common idea of Godliness. To determine its character is the first step of the inquiry, for the central idea must be the standard of all other conclusions, and till it is acquired our thinking must be vague, and our conclusions uncertain.

The English word which has been adopted in the thesis, Godliness, carries its own significance in the very sound of it, and is itself its own explanation. It is like the word "Christianity," a terse expression for a circle of ideas too dependent on a personal relationship to be otherwise definable. The word, like all English nouns of the same termination, expresses a quality. That quality is sympathy with God, moral conformity of character to His character, spiritual resemblance to Him. But as the difference in nature between God and man is immense, I may say infinite, even when measured by the lowest conception that can

be formed of a personal God and on the highest conception that can be formed of man, so there must be some mode in which this spiritual resemblance originates. Is it seated in the natural constitution of man, and that sentiment of religious reverence found in all men, more or less? Is it gained by the development and growth of the human, so that by mere elevation it reaches up to the Divine? Or is it by any communication of the Divine to the human that this identity, in the measure that must ever separate the finite and the infinite, is produced? The word Godliness implies the last, because the Deity is prominent in it, not the humanity. I therefore define Godliness as the likeness of God, wrought into the human soul by the communication of the life of God.

I should not venture to lay this stress on the force of the English word but for two considerations. The first is, that its Greek equivalent, εὐσέβεια, in its classic usage, has this distinct meaning of a personal relation to the Deity. Professor Cremer, in his Theological Lexicon, says that the word occurs "in a few places in the Acts and 2nd Peter, and elsewhere only in the Pastoral Epistles, when the language in other respects likewise closely approaches the manner of genuine Greek," and he quotes the definition of Xenophon in the Memorabilia. The word is, therefore, not a word of morality, but distinctively a word of religion.

The second consideration is, that the conception expressed of the English word is prominent in Scripture. Thus St. Peter (ii. 1), affirms that through the exceeding great and precious promises we become (γένησθε) partakers of the Divine nature, and the word "become" expresses a condition acquired, but not naturally possessed. St. Paul tells the Corinthians that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." The word is εἰκόνα, the same word used in the Epistle to the Colossians, to express the Divine nature of the Son, "the image of the invisible God." So the Epistle to the Ephesians speaks of "the new man created after God." In the Apocalypse the agent of the communicated life is called "the spirit of life from God," and in repeated passages, too numerous for quotation, this life is connected with the second person of the Trinity, "Christ who is our life." These passages together teach much more than resemblance; they affirm no less than that the life of God is communicated by the Spirit into the soul of the believer, and that its effect is to produce, or rather to reproduce, the character of God, till, like the surface of a smiling sea reflecting the deep blue of a summer sky, it becomes the mortal reflection of the Divine likeness. A man is godly not only by believing in God, who is "over all," but by the possession of a God, who is "through all and in all."

Our idea of this wondrous process will become more distinct, if we turn to our knowledge concerning life itself. Life is the exclusive prerogative of God who is life, self-originating and self-existent, and who alone therefore is the life-giver, having life in Himself and therefore able to make other persons live. This gift separates by an immense and impassable gulf the highest work of man from the lowest work of God. All the genius, science, and art of man have never yet sufficed to make a single living blade of grass. The form may be reproduced to the most exquisite perfection, but the power to live is absent. Life is the

exclusive gift of God. It is natural, therefore, that as man cannot produce it, so he cannot understand it. What life itself is, we know not. It remains at present as high beyond our reach as the ordinances of heaven, and as deep beyond our searching out as the mystery even of God himself. What life is, He knows who gives it; but the knowledge, like the gift, belongs to the incommunicable attributes of the Deity.

At present we know only its effects, and not the thing itself. We speak of physical life, and we mean by it that which gives motion to the heart, power to the muscles, sensation to the nerves, and acuteness to the senses—that, in short, which keeps the whole material machine going, as the steam sets in motion the machinery of iron and steel, from the huge limb which swings like the arm of a giant down to the pliant fingers, which seem almost to have feeling and mind in them. Then we speak of social life, and we mean by it that which renders all the social affections quick and sensitive, and maintains love and gratitude, and trust and desire, in full and happy exercise. Then we pass on to intellectual life, and we mean by it that which keeps in action the observing, thinking, and reasoning faculties, and supplies them with power to work, from the vivid play of the imagination down to the plodding patience that traces out, link by link, the process of an argument; from the comprehensive survey which includes a world, down to the tact and judgment of practical life.

Thus there is life in the body, and life in the affections, and life in the intellectual faculties, and in each of these spheres the same life acts with a development appropriate to the nature and laws of the sphere—physical life in bodily activity—moral life in the depth and vivacity of the emotions—intellectual life in the power of thought. But is this all? There remains the higher part of man, the spirit—that mysterious side of our nature with which we touch God, and become capable of knowing Him and holding intercourse with Him—the highest, noblest, and divinest part of man, because it is that which is likest God. This also needs the life. The marvellous thing, whatever it may be, is there. But the Divine energy must endow it with consciousness, and enable it to feel, and think, and act. This is spiritual life, the power that endows the spirit with sensibility and force.

But there is one thing in which the spiritual life of man differs from his physical, his moral, and his intellectual, and it is this, that it has no one part of the nature of man which it occupies for itself, and to which it is confined. The other kinds of life have. The physical acts on the bodily members, the moral on the affections, and the intellectual on the reason. But the spiritual part has no set of organs to itself. It has no bodily members separated for its sole use, or which it employs, different from those with which we act in all the common familiarities of life. It has no affections belonging to itself, apart from those which enter into the sympathies of social affection. It has no intellectual faculties different from those which the man of science employs upon the sensible phenomena of the world, or the artist on his painting or his sculpture or the embodiment of his thought in wood or stone, or the poet in the creation of his fancy, or the man of business in the concerns of his daily toil. Physical, moral, and intellectual life, have each their own separate and peculiar instruments and organs, but the spiritual life has none; and yet,

in having none, it has in truth all. For the spiritual life is the monarch life, and throned as a king in the dignity of the Divine similitude, it claims the allegiance and service of all the rest. As God is everywhere, and everywhere complete; not divided by separation, nor diluted by extension, but the whole complete God everywhere, from the tiniest shell of insect up to the heaven, and the heaven of heavens; so Godliness, which is the life of God in the human spirit, claims to pervade it everywhere, and everywhere with the same sweet and divine attraction drawing every power and faculty to a common centre, and fixing them there on God. In the ideal man of the Divine wisdom, and the unfallen man of the Divine creating, this is the normal order and harmony. The physical, moral, and intellectual, are the subjects, and the spiritual is king. The activities of this life penetrate, therefore, and pervade the whole constitution, till it moves in harmony, like a strain of sweet music from an instrument that the hand of God has tuned. It quickens the reason, and every entranced faculty is bent upon the grand realities of God and of the other world. This is the intellectual life of Godliness. It absorbs the affections, and all their powers go out in praise and prayer, loving desire, and adoring worship. This is the devotional life of Godliness. It enlightens the conscience, and through the conscience governs the activities of familiar life, in thought, and word, and deed. This is the practical life of Godliness. But in all these, it is God communicating His own life, and gathering up all its outgoings back unto Himself.

Now, when God first created man, we believe that He created him with every part alive. God breathed into him the breath of life, and he lived,—body, soul, and spirit—all lived, and lived with the same life consciously centering in God. Since the fall, all this has become changed. We need not go back to the experience of times of old, for the experience of our own time is enough for us. We trace the progress of life from the infant upwards, as we may trace the progress of spring, from the earliest flush of tender green to the full luxuriance of meadow, flower, and forest. First begins the physical life, advancing from the blind and blundering effort of the infant, up to the restless activity of the child, and on still to the full vigour and maturity of the man. Then appears the moral nature, the power of recognition and attachment, of joy and sorrow, of desire, and of aversion, and with them the strengthening sense of right and wrong. Then slowly dawns the intellectual,—the child compares and distinguishes, perceives and recognises, remembers and reasons, recalls the past and anticipates the future; begins to accumulate that marvellous store of conceptions which lies dormant in every living man's memory. The physical, the moral, and the intellectual life are all there, and we wait now for the spiritual; but, behold, it comes not. Intense activity pervades, it may be, the inferior sphere; but in the superior—that of the spirit—all is stillness, silence, and death. We watch, and wait, and wonder when this higher life will break into activity. But years on years go on,—childhood passes into manhood, manhood into mature life, and mature life into decay, and yet the spiritual life—the life of Godliness—comes not. The ignorant child grows into the philosopher, the poet, the artist, the musician, the mechanician that breathes his own mind into iron and

steel; the orator that sways the passions of mankind as the skilful musician sweeps the chords of his instrument into passion or plaintiveness at will; the statesman, prudent and sagacious, that moulds the fortunes of nations; the great general who writes his history of falling dynasties and crumbling empires. But still the spiritual life comes not. We wait till we are sick with hope, and still there is no Godliness. The man walks the earth as if there were no God above, no soul within, no judgment and eternity before, as devoid of all religious sensibility as the dull stone or senseless insect that he crushes beneath his feet. When all else is life the spirit remains dead, mating death and life together in a contact as strange as it is terrible.

What then? Is it to remain ever thus, and thus hopelessly? We thank God, no! He who is "the resurrection and the life" is still walking up and down this world of ours, and as His voice sounds in the ministry of His word as it sounded over the grave of Lazarus—dead souls live. The meritorious cause is the sacrifice of the Cross—the Lord and Giver of life is the agent—the Word of God is the seed—the life is the life of God—the act of which God's life is communicated to the soul is conversion—its growth and development are holiness—the act is the new birth—the man who is in Christ Jesus is the new creature, and the life of delighted obedience and intercourse which follows is the life of Godliness, intellectual, devotional, practical.

That this is God's plain truth is witnessed in every page of the New Testament, "the Son quickeneth whom he will, ζωοποιεῖ, makes them to live." That the sense of the word may not be mistaken, St. Paul was moved to use the same word in describing the effect of the Gospel on the Ephesians, "you who were dead in trespasses and sin he hath quickened together with Christ," (συνεζωοποίησεν) made to live with Christ. In this exact relation of a life from God, producing conformity to God, he exhorts the Roman Christians to yield themselves "to God as those that are alive from the dead (ἐκ νεκρῶν ζῶντας)." Why should I multiply texts, when the very truth I would state is summed up in the vivid expression of the same Apostle, what I for one believe to be no figure of rhetoric, but a plain actual truth—"Christ liveth in me."

1. Now, this life of Godliness is personal and individual. It exists in, and is received by, each single, separate soul for itself. The gift of it may be attached to means such as ordinances and sacraments, but, in that case, it still remains that the gift is an individual gift, and the work an individual work. Bodies of men are, indeed, moved by common impulses when submitted to a common influence, as when, for instance, a multitude witness the same spectacle, or listen to the same oratory; but even then, each one of the whole aggregate of units is affected individually, and is filled with his own emotions as completely as if he stood alone. The mighty Spirit of God may act on thousands of souls at the same time, as when the wind that bloweth where it listeth, sets in motion the multitudinous leaves of the great forest; but each one will have its own life, its own experience, its own interests, its own comforts, its own gifts, and its own responsibility.

2. It is the direct work of God, and of Him alone. He dispenses His own gift, because He is Himself his own gift. It may be communicated through means, but it cannot be in the means, nor can it be attached

mechanically or semi-mechanically to any outward ordinance. Life can only be in the living, and from the living alone can it be communicated. The gift of life may be attached to the employment of means in this sense, that God may promise to give life to those who use the means. But then, there would be no connection between the life and the means other than the promise. For myself, I search my Bible in vain to find any such promise: but I find instead an emphatic assertion of the sovereign freedom of God the Holy Ghost, who "divideth to every man severally as He will."

3. Godliness is an inward life, penetrative and pervading, not put on, but wrought in; not imputed from without, as something may be put into the stream which is not a part of the stream itself, but imparted. It becomes a part of the soul, not, indeed, self-originated, for it comes from God; not self-sufficing, for it must be maintained and increased as it was first begun, but still, inward, spiritual, penetrative—an inward "well of water springing up into everlasting life."

4. Godliness is progressive like all other life. There is development and growth in the life of the body, and the life of the affections, and the life of the intellect, and so there is in the life of the spirit likewise. It has birth, infancy, manhood, but no old age; a morning without an evening, a noon-day without a night. The Divine life grows because the human spirit, like the body and mind, is a finite and limited thing, and the enlarged capacity for enjoying God can only grow by the enjoyment of God. The soul becomes large with the greatness of its Divine inhabitant. The progress towards the infinite must be itself infinite, through the breadth, and depth, and length, and height of that which no knowledge can measure, no enjoyment can exhaust.

5. Godliness must be cultivated according to the will of God. We cannot cultivate indeed that which is God's gift, but we may cultivate the human side of it, the heart into which He comes, and comes in proportion to its receptivity. The husbandman cannot cultivate the gentle dews, or the fertilising rain, or the quickening sunshine, or the latent life that lurks in the dull seed, or the mysterious power which makes it spring and grow. All this is of God: but he can cultivate the soil which the rain and the dew moisten, and the sun warms, and from which the bursting seed derives its nutriment. So with the soul; life is all God's, and God is Himself. But we can, humanly speaking and through His grace, watch the heart in which he works, that no lingering sin cloud His blessed face from us, no cold unbelief limit the outgoings of His power.

This we can do—the rest is His. How great becomes human nature itself; how high beyond the utmost reach of intellectual strength, the influence of human morals, or the grandest achievement of mortal genius and skill, when thus regenerated, renewed, sanctified, vivified, it becomes the temple of the indwelling Deity.

ADDRESSES

The Rev. R. M. Benson, M.A., Superior of the Society of St. John the Evangelist, Cowley.

We have had the Life of Godliness forcibly brought before us, as being the reproduction of the life of God in man by the communication of that life. There can be no likeness to God except by union with God, and man was formed in order that God might dwell in him. The universe was formed to be his habitation, and he was formed to be the habitation of God. It was no mere freak of the Divine will when God said "Let Us create man in Our image." We cannot tell those mighty workings of the Divine mind and of the Divine love which could lead to such an utterance; but we may be assured that that utterance "Let Us create man in Our own image," was for a real purpose. It was in order that God might have that which He might not merely gaze upon and say it was very good, but in which He Himself might dwell, by a new and marvellous communication of His own life, in which He Himself might act, Who had Himself acted hitherto in the simplicity of His Divine nature. Man was formed in the image of God that God might dwell in him, and act in him. Man chose to look to the world that was beneath him, and to see if there he could not gather wisdom and strength; and so he fell from God. It is not for me now to trace out the history of the fall, but to come on to the great work by which God repaired His work and carried out His original design—God manifest in the flesh; and the sending of the Son of God upon earth was no mere rectifying of an external fabric which God delighted in as an artist delights in a picture. It was not the mere rectifying of a blot which had come upon His creation. It was the carrying out of the eternal purpose of His own Divine will, that He should have a created dwelling-place, a created organism in which He should carry out His actions. This was His purpose from eternity; and He sent His Son into the world to take upon Himself our nature for the fulfilment of that intense love towards mankind which He had specially to man, because he had thus intended from the beginning to form him for Himself—closer to Himself than all the material creation, and closer to himself than any of the angel host. The nature of man was formed in the image of God in order that every faculty of our nature might be instinct with divinity, and, being instinct with that divinity, might perfectly show forth to a wondering universe the glory of their Creator, Whom hitherto they had not fully known. God sent His Son to take upon Himself our nature, and thus He gave life to that nature which He had formed; and the body of the Son of God, the humanity of the Son of God, is especially brought before us under this designation—the Temple of His Body. He came, indeed, to rectify things that were external. He came to gather out of the chaos of a fallen world many precious souls; but He came not merely for the sake of gathering those souls, but of perfecting that temple which was still remaining to be built. He came in order that His glorious Temple, the City of the New Jerusalem might indeed shine out in all the fulness of its purposed splendour. The Son of God came into the world, and His body was the Temple, the only Temple. There can be but one Temple wherein God dwells. That Temple is the Body of Christ. How then is it that the multitudes of the human race are to be partakers of the Divine Life? How is it that they are to be the habitation of God? If there is one temple, and we are all so multitudinous in our individuality, how can we be partakers of the one Divine life? There is one temple and so there is one body, and we cannot be partakers of the Divine life—we cannot have God to dwell in us—we cannot be taken up to heaven there to be the habitation of God—unless we are gathered into the body of Christ. He in us, and we in Him; He one with us, and we one with Him. We are members of His body and of His flesh and of His bones, substantially united unto Him, incorporated into Him. We are made the members of Christ, the children of God, and so, and so only, can we be the heirs of the kingdom of heaven.

We are being builded together for the habitation of God by the Spirit. And though we look upon this chaos of the world around us, though we see man lost in so many false religions, and though we see the very faith of Christ marred in its struggle with the world by the powers of the evil one, with whom we have to contend in the world, though we see the Church of God reproducing in its history the marring of the sacred passion of Calvary, though we see the Church of God standing out before the philosophies of the world, having little perhaps to commend itself to the natural mind, bearing traces upon itself of a weakness which is to the natural mind inconceivable; nevertheless, we are able in the full conviction of faith to remain sure that out of all these marrings there shall arise the glorious Body, the Body of the risen Saviour, Christ Himself, the Head, and all His members one with Him; and that that Resurrection of the Body of Christ is nothing else than the manifestation of the City of the New Jerusalem coming down out of heaven from God. In this manifestation of the risen glory of the Body of Christ we shall see how all those things which man accounted to be hindrances have been triumphed over, and how these various wounds have tended to the glorification of that which should abide for ever. We must realise, then, the life of godliness in the Body of Christ. While it is given to us individually, while it can only be held by us as a personal possession and treasure in the Body of Christ, nevertheless, it cannot be held by any of us as an individual; but we are members of one of another as we are the members of Christ the Head. It is a personal possession, but it is also a common possession, possessed by all in common, and by none except in the unity of the general inheritance. We must realise, then, this life of godliness—this life of God manifest in the flesh, this life of Christ by which we are made partakers of the Divine nature, and by which we are being builded together for an habitation of God by the Spirit,—all this we must realise in the glory of the Body into which we are gathered. We must understand that we are brought into no mere external covenant with God such as was the covenant of the Jews before Christ came, but we are gathered into a covenant of life: we are indeed bound up into the bundle of life with Jesus Christ our Head and all with one another. We are members one of another, and if one member rejoices, all the members rejoice with it; and if one suffers, all the members suffer with it. Our Divine life cannot be possessed by us individually, nor can any suffer without ourselves suffering with them. Individually it is possessed, but separately it is not possessed. We are bound together not merely in the sympathy of a common expectation, but that expectation is the result of an actual fact already accomplished upon us. There is one body and one spirit, and therefore there is one hope of our calling. How, then, dear brethren, must this operate upon our nature? We must realise that we have to give up our intelligence to Him from Whom it is received. We dare not think of the things of God merely with the reasoning of the human intellect. We must approach the things of God in the power of the Divine Spirit given unto the Church. We must approach the things of God not merely in the individuality of our own taste, but we must approach the consideration of the truth of God in the fulness of that revelation which He has given, and according to the workings of the Holy Spirit Who has come down to lead us into all truth. The Spirit of God is not given to any man, or to any number of men, to lead that man or those men individually and separately into truth; but the Spirit of God is given to the Church universally to lead us all onward; and when Christ ascended up on high, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." And as our intelligence so our affections also must rise to the largeness of the Body of Christ. There is no part of the being of Christ that can be sundered from our affections in any possible way. To allow ourselves to withdraw our sympathies in any way from the whole Body of Christ is to shut ourselves up in the miserable sepulchre of our own individuality, and to forfeit the life we

have received. Our love must be large as is the love of God. Our love must be large as is the working of the Holy Ghost, Who is our life, and by Whom the love of God, that is love to God, and not only love to God, but the love which God inspires and exerts, is shed abroad in our hearts. We must live in the fulness of the power of this Spirit Who dwells in the Church, acts through the ordinances of the Church, vivifies the individual members of the Church, and guides us onward from age to age in ways which we ourselves cannot perceive beforehand. We must live in the full recognition of His marvellous sovereignty, yield ourselves in faith to that blessed guidance, and look forward with intense desire to awake up after the likeness of Him Whose members we are, that then we at last, and all saints departed, may have our perfect consummation and bliss in the glory of that great Resurrection, that so we may be with Christ for ever upon the Throne of God in that City where there shall be no longer any Temple, for the whole city is one Temple; the whole city is the manifestation of the one Temple which God originally purposed to build for Himself. The City of the New Jerusalem shall be the manifestation of the glory of the Body of Christ, and in Him our understanding, our affections, and all our energies shall find their perfect satisfaction in the life eternal which God has given to us in His Son.

The Rev. Sir Emilius Bayley, B.D., Bart., Vicar of St. John's, Paddington.

The subject we are called upon to consider this morning, is the Life of Godliness, viewed in its intellectual, devotional, and practical aspects. I think it is impossible to overestimate the importance of any one of these aspects of the Christian life. Of the intellectual, we must bear in mind that it is said by our Lord that He opened the understandings of His disciples, that they might understand the Scriptures; of the devotional, we must remember that the Bible is full of exhortations to prayer; and of the practical, that faith without works is dead. Yet, I think, we must not exaggerate any one of these aspects of the Christian life at the cost of the other. A great deal of the defective, and, perhaps, of the erroneous Christianity of the present day, may originate in men neglecting some one or other of these main features of Christianity; in their exalting the intellectual at the expense of the devotional, or the devotional at the expense of the practical, or the practical at the expense of both. Therefore, we must give their full scriptural value to each of these three phases of the life of Godliness. At the same time, I very willingly fall in with the suggestion that the speakers should confine themselves to one of the aspects of this life, and the aspect assigned to me is the practical. It may be in the memory of some present, that some years ago a sermon was preached by an eminent minister of a sister Church—the Established Church of Scotland, on "The Religion of Common Life," which sermon excited a great deal of attention, not only on account of the eminence of the preacher and the circumstances under which it was delivered, but, also, because it dealt with a difficulty which, I believe, is a perplexing difficulty to many minds, namely, the difficulty of reconciling a life of high spiritual devotion with the secular duties of daily life. This is no new difficulty, but it is one that has agitated the Church in all ages. Let a man be once deeply convinced of the importance of eternal things, let him feel that this life is but a passage to the life to come, the portico to that house of many mansions in which he hopes to dwell for ever with his Lord, then everything that does not bear upon that future life must be regarded as a great impertinence. Thus it is that earnest and devoted minds have felt at times that it is impossible to reconcile a high spiritual standard with the daily duties of secular life; a life which must be spent more or less amidst the things of this earth, in buying and selling, and in a variety of very common-place pursuits. As a consequence men have taken refuge in monasticism, in complete isolation from this world's business, and have supposed that the life of Godliness is not to

be reconciled with the daily duties of this world. Now, I conceive that a true and just view of the teaching of the New Testament will show us that this is not the proper view to take of the Christian life, and that it is perfectly possible for us to reconcile a life of Godliness in its highest and most devoted form, with whatever may be the secular duties of an earthly calling. In the first place, it surely is the will of God that each man should have his calling and occupation in life. It is not intended that man should be idle. In the sweat of his brow he is to eat bread, and the great fabric of civil society is only built up upon the supposition that each man takes his part in the duties of life, providing for the wants of his neigbour, as his neighbour provides for his wants. "The eye cannot say to the hand, I have no need of thee; neither can the head say to the foot, I have no need of thee." One man has his calling in one direction, and another in another direction, but the fabric of society is only kept in harmony and unity by each man fulfilling his daily task in the place which God has appointed him. Then, in the second place, does a man, when he becomes a truly spiritual Christian, and aims at living a high spiritual life, lose his power or capacity for fulfilling the duties of a secular calling, or are the two callings to be regarded as inconsistent and antagonistic? I venture to say no. If you look at the teaching of St. Paul, in the seventh chapter of the first Epistle to the Corinthians, you will see that in dealing with the great revulsion of feeling that agitated the people of Corinth under the preaching of the Gospel, which held out to them such great and glorious hopes, telling them that they were to live as citizens of the New World, and finding that that preaching produced such a convulsion in that strange and idolatrous community, that the whole social system seemed likely to be torn asunder, St. Paul teaches that every man wherein he was called was "therein to abide with God." The Gospel was not intended to destroy, but purify, elevate, and raise society. He taught, by his own example, that a man could be a Christian of the highest type, and yet work for his own maintenance; and has it not been found in the example of our Blessed Lord, who surely lived the only perfect life that has been lived on earth, that He, during the larger portion of His earthly career, devoted Himself to the occupations of menial labour: that He was known as the carpenter's son; ay that He was known amongst His neighbours as the carpenter? Has He not thus not only sanctified and dignified human toil, but taught us that the highest possible religious life of consecration to God is perfectly consistent with the occupation of daily secular life? But, then, the question not unnaturally forces itself upon Christian men's attention as to how this life is to be lived? How are we to go forth to our daily occupations as merchants, as lawyers, as physicians, as labourers, as tradesmen, and yet live a life which is a true and sanctified preparation for the life which is to come? I conceive that the answer is practically given in that phrase of St. Paul's which I have already quoted. "Let every man wherein he is called, therein abide with God." That suggests to us a motive and a presence. The motive with which the action is performed, is that which gives its moral value to the act. A man may do that which is apparently a righteous and spiritual act from a false and low-born motive—a man may preach a sermon—a man may consecrate large portions of his gains to God from a low and earthly motive. Another man may perform the duties of the most secular calling with a high and pure intention. It is the intention that consecrates the act. What is the motive from which most men act? Some act merely for purposes of gain, that they may secure an earthly existence; others act that they may win the applause and approbation of their fellows. Many act from a sense of duty, but that need not be a high Christian motive. The single, simple, pure intention with which we perform an act is that we act in harmony with the will of God; that we desire to carry out the purpose of God; that we sincerely desire to promote the glory of God; and thus it is the motive that consecrates the act, and enables us to perform even the most secular act to God's glory. But then, not only must there be the motive, there must also be the presence in which the work is done. "Let him therein abide with God," in His presence. There is one sense in which we are all of us in the presence of God; but it is one thing to have a merely intellectual perception of a theoretical truth, and another thing to have a realised con-

sciousness of the nearness of our Lord to our souls. I conceive that a man may go forth to the secular duties of his calling, and yet carry with him such an atmosphere of the consciousness of the Divine presence, as that he shall perform all the duties of his daily task with the sense of the nearness of the God he loves. It is possible for us thus to act, and our aim should be thus always to act, in order that living near to God, sometimes in the interval of business lifting up the heart to God, but always in the work of our daily life realising the presence of God. Thus shall we fulfil the practical duties of the life of Godliness, and prove to others, as well as verify to our own hearts, that it is possible for us to reconcile these apparent contradictions, and to live as near to God, and walk as closely with God, when we are fulfilling the most menial task that may be assigned to us, as if we were shut up, it may be in a monastery, or devoting ourselves all life long to praying, preaching, and exhortation. Yea, that we the rather fulfil the will of God, and glorify his name, by humbly fulfilling each man his daily task with a single eye to the glory of his God, and with a constant desire to realise the presence and love of his Redeemer.

The Rev. W. H. Hutchings, M.A., Sub-Warden of House of Mercy, Clewer.

After the papers which it has been our privilege to listen to, and the able remarks of Sir Emilius Bayley, there is no fear, my lord, when I dwell upon another aspect of the life of Godliness, viz., the devotional life, of throwing out the balance. And here I would again contract our area, and take only one means of sustaining the devotional life for our consideration. I refer to the practice of meditation. There are numerous texts I might quote in support of this, and so point out the blessedness of the man who meditates on the law of his God day and night; but I prefer occupying the few minutes allotted to me in regarding meditation in reference to the constitution of man's nature. I will view it in relation to the intellect, in relation to the affections, and in relation to the will. Meditation is something more than vocal or verbal prayer, in that it requires no set form of approach to God, and it differs from ejaculation in its having a more sustained character. It is the communing of the creature with the Creator. The office of the intellect has been described as fourfold, viz., accepting, systematising, defending, and declaring revealed truth. But I think there is a further office within its province—that of realising the truth. We have an open Bible, and yet how few ponder its contents, or read it with the idea of deepening their spiritual knowledge! Now, in meditation, the mind, under the guidance, or rather the sway, of the will, fixes its gaze upon some particular truth which has been proposed for consideration. The mind may be approached in two ways—from within and from without—by the senses, and by the illumination of the Spirit. But for approach, in both cases, there must be union with the object. To receive impressions sensibly, the eye must see the sight, the ear hear the sound, the hand feel the material object, or sensation is not produced. So with the approach from within, there must be union with the object. The mind must be held fixed for a time on the object; it may be a perfection of God, an action of the Incarnate Saviour; and then, when that truth or event is realised, the mind receives an impression of the invisible object, and so realises the invisible world as by the senses we realise the external world. But now we must pass to another portion of our being—from the mind or spirit to the soul. Meditation is not only a mental process, it must be brought to bear upon the heart; the soul or heart has dormant energies which require to be stimulated into action. All men seem to possess these latent capacities. God alone in His unchangeableness cannot have any power which can be called out into exercise, and then return into quiescence in His Being; but we have, and these powers and affections must be exercised. Even the angels, in their intensity of life and quickness of perception, seem capable of fluctuations in their acts. Why cry they one to another before the throne of God, but by their crying to excite

each other ever and again to a keener ardour of devotion, a greater thrill of worship; and our affections need more than theirs to be stirred, and those germs of spiritual life, of faith, and hope, and love bestowed in our baptism, to be exercised in making acts of these virtues and affections, towards God. And what is the present advantage to be derived from such acts? It is twofold. First, increase of spiritual life. Spiritual faculties need exercise as well as bodily members, if we would be strong and grow in grace. It is St. Paul's comparison—"Bodily exercise profiteth little, but Godliness is profitable unto all things." As bodily powers fail, dwindle, and are lost if not employed, so spiritual faculties to grow must be exercised. And, secondly, these acts bring out the objective side of religion. Religion must have two sides, the objective and the subjective; because there is an Object and a subject; and thus these acts, the going forth from ourselves of our thoughts, our feelings, our affections towards God, must keep alive within us the objective side of religion, and make us understand the nature of worship. But these impressions and affections are not transient; the mind by thus daily in the morning practising meditation becomes a very sacrarium of Divine truths; and as the ark of God of old contained the law, the rod, and the pot of manna, so the mind will be the storehouse of impressions and memorials of the Divine Power, Wisdom, and Goodness. And these impressions, as I said, are not evanescent, they bring the devotional to bear upon the practical life. As Moses bore the radiance upon his face after communing with God, and as One greater than Moses bore the traces of the effulgence of the Transfiguration upon His face as He came down from the Mount, so our morning meditation will have a transfiguring effect upon the actions of our daily life. Then as to meditation in relation to the will. Meditation is not only mental exercise, not only the exercise of the affections,—it must be brought to bear upon the will. The resolution is the point which unites the devotional life of Godliness to the practical. And the resolve brings me to another practice which must go hand in hand with meditation,—I refer to self-examination. It is by self-examination we find out what our resolution should be, otherwise it will be but general. We deal too much with generalities in religion; we must not be content with generalities. We have general expressions of sinfulness, a sinfulness in which we are all equal; but we must come to our sins as well as sinfulness, and in our sins we all differ. We must find out the special plague of our own soul, our besetting sins, our daily sins, and then from our self-examination we shall know what we have to guard against and resolve against—what are the occasions of sin; and in the meditation from this knowledge which we have gained of ourselves we can select some practical resolution, which is at once the product of the truth or Mystery we have been considering, and is also in accordance with the needs of our spiritual life. Spiritual writers suggest the morning as the right time for meditation, or the best time, because then the whole day lies before one, and the resolve can be made affecting the events of the day, and so Holy Scripture is fulfilled literally—"Early in the morning will I direct my prayer unto Thee, and will look up." We have thus seen the important part in the worship of God which meditation has to play, and how necessary it is when viewed in relation to those constituents of the inner life—the intellect, the affections, and the will. I believe this practice to be one of the most momentous of the private devotional life of the Christian. It will enable him to lay hold on and live by the great truths of the Gospel of the Faith. In this both clergy and laity are included, and that equally. I fear that the intellectual preparation of sermons is too often allowed to interfere with, or take the place of the half-hour's daily meditation and communion with God. And why is it also there are such contentions between Christians? Is it not that we do not sufficiently turn from the strife of tongues to listen to that inward voice of the Spirit which would soothe our passions and regulate our judgment, or at any rate draw all together around a common Saviour in the bonds of love? I am aware that devotion must be dogmatic; and that we must not, out of pretence of deference to an inward voice, depart from the teaching of the Catholic Church. What I contend is this,—that all the diversity of belief which comes from passion and prejudice would melt away like ice in the rising sun if there were more prayer and communion with God. If, amidst the absorbing interest of business, a quiet time were but given to mental

prayer, it would keep alive the faith and hope and love which are the antidotes against the pride and avarice and sensuality of our corrupt nature. The reverend gentleman concluded by expressing his conviction that in this practice lay the secret of sustaining spiritual life in purity amid the changing circumstances to which all were exposed.

The Rev. W. Walsham How, M.A., Rector of Whittington.

It seems to me that the most useful way in which I can treat this subject will be by trying to deal principally with those points in which my own experience of the difficulties of others leads me to think much of the success or failure of those who are trying to live the Life of Godliness really lies. The great want discernible in numbers of good people is not of acts, but of an atmosphere; not of the thing to be done, but of the true manner of doing it. Who does not know that sad sigh which tells of reluctant efforts, of wearisome duties, of lifeless devotions? Who has not heard that groan which cries, "I can't break these bands of earthliness: I can't get up above these chill and clinging mists into a brighter, freer, sunnier region: I can't realise the presence of the unseen, nor love an unseen God." There may be much self-denial, punctual observance of stated acts of devotion, diligent labour for others, and yet all the time a sensible absence of spiritual life and force, a torpidity of soul, which is very miserable. Certainly, when we read the Epistles of the New Testament, we find the Christian life described as breathing an atmosphere of freedom and confidence and love, which is in strange contrast to the dreary coldness which so many complain of now. Now, let me guard myself at once against the vain notion that all men's feelings can be forced into one groove, or dressed up to one level. When we are dealing with the feelings, I am quite conscious that we are dealing with a very delicate and difficult matter, in which principles and rules must be very general, and their application most variable and irregular. The emotional part of man's nature differs in different persons no less than the intellectual. One is, by the nature God has given him, quite incapable of understanding the emotions which shake another to the foundations of his being. And a great deal of harm is often done by ignoring this plain fact, and forgetting that there are souls constitutionally cold and impassive, and that such souls require very different treatment from those which are constitutionally impulsive and excitable. We may often perilously dishearten the former by insisting upon their experiencing the emotions which come only too readily to the latter. With this caution in mind, I would go on to trace out the real cause of much of the spiritual deadness which besets us, and thus to suggest thoughts which may help (partially at least) to remove the evil, and to make the atmosphere of the Life of Godliness brighter and more invigorating. It seems to me, my lord, that what is so often wanting in earnest Christian people is the realisation of the love of God and of pardon of sin through the Atonement. There is in many a very weak faith in these—not a disbelief of them, but no vivid, clear, abiding consciousness of them. Realisation I hold to be almost a synonym for faith; and I am sure that if these blessed truths were made real things to the soul—clear, substantial verities—there would be far more brightnes and freedom and vigour in the soul's life. But we must go a step farther back, and ask why those gracious truths which held so prominent a place in the mind and spirit of the Apostolic Church are now by comparison so dimly realised. May not this be traced, at least in some measure, to the tone and tendency of the religious thought of the age? This certainly concerns itself more with the inner phenomena of man's being than with the outer facts and truths which stand apart from himself. This is an age which looks within rather than without—a self-contemplative, self-investigating age. It is only a part of the still wider current which prevails in all intellectual activity. Of course I do not speak of fields of knowledge which have no immediate relation to man, such as scientific studies; but, so far as the study of man is concerned, it is the same in poetry, bio-

graphy, and fiction, as it is in religion;—the subjective view everywhere prevails; human nature is studied in its inward motives and energies rather than in its outward actings and relations. This is, I suppose, inevitable, and it has its good side. But then it certainly does tend to obscure the clear vision of the great outward objects of faith. In early ages these were regarded with a keen, direct intensity, which made them grand powers in the world. The gaze of the soul's eye was without and not within. The attitude was one of upward gazing, of blissful adoration, of spontaneous praise. There was little of the self-scrutiny and self-analysis which in these days so often become morbid and excessive. They could compose a *Te Deum* then. I do not think we could now. Well, I do not complain. There are losses and gains to be balanced. But do not these thoughts suggest that what is really wanted to give brightness and freedom to the spiritual life is the setting forth, with all the distinctness possible, of the great outward truths of our faith? Ought we not, in other words, to try to turn the gaze of men more from self upon the Fatherly love of God, and the infinite mercy of our blessed Lord? I do not think this would encourage false confidence. I believe it is the true way to contend with false despondency. There are some who tell you to look to the evidence of your own feelings for peace and happiness in religion. Let us rather say, Look to the things God has told you about Himself. It is not sensible assurance we want, but the "full assurance of faith"—of faith in the great objective realities revealed to us. We want to grasp and hold fast the truth that "God is Love"; we want to believe, with simple, humble acceptance, in the free forgivness won for us on the Cross; we want to realise the presence and the power of the Divine Comforter in the Church. It is when these things become living realities to us that the soul breathes a new atmosphere, and the Life of Godliness is lit up with a new radiance. No more drudgery, but the glad service of filial love: no more entanglements of scrupulous doubts, but the peace of quiet simplicity: no more straining at unwelcome sacrifices, but a generous self-forgetfulnes in all things: no more vexings of anxious disquietude, but the calm of trustful content:—such will be the atmosphere in which the life will be lived; and they who live that life will know what is meant when it is said that "The Kingdom of God . . . is righteousness, and peace, and joy in the Holy Ghost."

DISCUSSION.

The Rev. John Richardson, M.A., Vicar of St. Mary's, Bury-St.-Edmunds.

The life of Godliness may be described, in the language of St. Paul, as that of the servant of Christ doing the will of God from the heart; and, as I examine this description, rather than definition, I gather these truths, that it is the life of men who have been forgiven, who have realised the precious application of the cleansing blood to their own souls; for eternal life does not begin at death. In Christ, therefore, a realised union and fellowship with Him, I find the great fundamental thought of the life of Godliness. Another idea of the life is that it is the life of men attached, who not only have a foothold upon things below, but rather a handhold upon things above, who have an intense affection for the Saviour Himself, who being accepted in Him, and holding living communion with Him, find that thereby they are one with their gracious God and Father in Christ. I find also of this life that it is the life of men devoted—men separated for a special service—men who have come out distinctly from the world to be Christ's and Christ's alone—men who are prepared to take any position which their Divine Master assigns, to undergo any burden which their Divine Master imposes, to subject themselves to any act of self-denial which the service of their Master

may demand, and find in all that the Master says and all the Master does, that which moulds and masters their own will and thought. Besides this, and one of the most important aspects of this, in the present day, is that the life of Godliness is the life of the expectant. We are looking for the coming of our blessed Master. We are looking for the blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ; and, having this hope, we purify ourselves from all corruption of the flesh and spirit, perfecting holiness in the fear of God. This, then, the life of men forgiven and the life of men attached, the life of men devoted and the life of men expectant, may be represented as the life of Godliness wrought by the power of the Holy Ghost in all believing people. Such a life tells upon every power of man. It tells, for instance, upon his intellect, and it gives him that precious grace of a holy submission of his thoughts to every thing in the revealed Word and will of God. It gives him, besides, a high elevation of ideas, so that living souls, at the bidding and beckoning of the living God, rise out of the narrowness and selfishness of things below, and come up to the very throne of God Himself, and sit with Jesus Christ in heavenly places by faith. It tells upon his emotional nature, and it acts in him so as to make him feel that the purpose of God sending him into the world was that the soul was to be the master of the body, that the new nature communicated by the Holy Ghost was to conquer the old, that worship, prostration of thought, feeling, and will, before the glorious throne, was to be a thing, not of mere places, words, and attitudes, and ordinances, and externals in any way, but that in them all, and through them all, and beyond them all, it was to be the prostration of the entire man before the living God—a living soul and body lifted up to adore Him whose nature and attributes and acts are all love. And then, upon his practical daily life, this life of Godliness throws round a man a holy unselfishness, invests him with a beautiful charity, develops in him a pure consecration of thought and life, so that by the unction of the Holy Ghost upon him, there is consciously felt, by all around him, the fragrance of an undemonstrative yet irresistible sanctity, that mighty power instilling mighty principles in all he does, that mysterious atmosphere in which every man breathing finds something of the instinct of a better life, and all are prepared to say, concerning the consistent servant of the Lord Jesus Christ, "Truly this is a holy man of God that passeth by us continually." I believe that the effect of this most interesting Congress will have been the expansion of thought over a wider range of subjects, and knitting together of hearts over the few salient points about which faithful men of God gather for the common defence of that which they all love; but I believe it will not have done its full work upon us all, which God in His infinite mercy intends that it shall accomplish, unless it shall send us back to our homes and parishes with a more entire merging of the individual in the common weal, with a more entire dependence of each individual soul upon the common Master, with a more full and generous and grand conception of the great purposes of our common ministry, not simply to edify self, not to aggrandise party, but to bring the homage of the whole Church—the heart service of the entire body, and present it all in reverent, humble, and adoring love, at the footstool of that blessed Master, whom to know is everlasting life.

The Rev. J. F. Messenger, M.A., Warden of Farley Hospital.

I cannot help fearing that, in the few words I shall now be privileged to speak to this great assembly, I may evoke from one portion of its members some feeling of disapproval; and yet I can assure your lordship and my fellow members of Congress that nothing is further from my intention than to speak a single word in the interest of party. If, in later days, I have been surrounded by the influences mainly of one section of the Church, in my earlier days, the influences that encompassed me were those of the other section, and to each alike, under God, I am deeply grateful. I wish to speak of what I conceive to be one principal means by which the devotional life may be intensely quickened and, in

many cases, originated. I should not for one moment think of detracting from the extreme blessedness and power of that constant habit of meditation of which mention has been made so beautifully this morning; but there is, before this habit of meditation can be formed, something, perhaps, which is to call it into being, and that I believe may often be found in the use of a Retreat. I can never forget the day when I was first privileged to join a Retreat. Among the bright memories of my life, there is that peaceful village church, its bright service, the gathering together of priests from various parts of the diocese, some whom I then knew, many whom I did not; but there is a memory far more precious than that outward scene. Never whilst I live, I am certain, shall I forget those words of deep, tender, earnest counsel with which that man, who had been appointed by the Bishop of the diocese to conduct the retreat, welcomed us at its commencement. I have deep reason to be grateful for the words I heard in my early days from one whose name will ever be honoured amongst the Evangelical party—the Rev. Charles Bradley. I have still greater reason to be grateful for the words I then heard from the man who, more than all others, has impressed me with the power of a saintly life—the Rev. Thomas Carter, of Clewer. But if the commencement of that retreat is to me a precious memory, a memory which will abide with me as long as I live; the influence of that retreat is something far more than a memory, it is an abiding power. I know that myself, and I am quite sure that very many others must have gone back to their homes with new thoughts, with new resolutions, with a new sense of God's presence in their souls. I am perfectly well aware that men have said, and will say again, Why cannot the parish-priest find this same blessed influence in the seclusion of his own home? We heard last night from Mr. Maclagan that the parish-priest must be ever ready for the service of his people, and accessible to them at all hours. I can conceive that in certain cases clergy, living in the community of a clergy house, may find opportunities of retiring from that pressing daily business of their calling, which so largely occupies every moment of their time; but I am quite sure that a married clergyman, as I am, will find a far greater difficulty, while he remains at home, in so holding any continuous communion with God. Remember that when I am advocating the Retreat, I do so not in the least as believing that it need be adopted by one party in the Church more than another. The Retreat to which I went was one conducted under the direct permission, and organisation to a certain extent, of the Bishop of the diocese. I wish to say another word with regard to it. Amongst the priests who knelt there in that little church, there was the first priest in the diocese—the father in God himself. I can see no reason why in every diocese in this kingdom the Bishop of the diocese, as well as the clergy of the diocese, should not take an opportunity of so, for a short time, going aside from all those pressing cares and those manifold discouragements which sometimes attend upon his office, and there, amidst the holy influences of daily communion, the earnest loving words of counsel, the seasons of secret meditation with God, the repeated opportunities of joining together in praise to God and prayer to God, derive a new strength which will enable him, as well as the clergy of the diocese, to go back to his work with new faith, new power, new hope. And if this is useful for the clergy of a diocese, as enabling them to do their work better among their people, so, also, do I most certainly hold that the same opportunity of grace ought to be offered to the earnest laity of a diocese. They have their own special temptations as the parish-priest has his. They have their own absorbing daily work as he has. They should have the opportunity given them of finding out some little time when the world and the things of the world are, as far as may be, shut out from their thoughts; when the troubles that may beset them, when the ambitions that may occupy them, when the schemes to which they are compelled by the very necessity of their life to give so much attention, are for a little space laid aside, and the soul of the man is brought into closest communion with the God who has made it, with the God to whom it must return, with the God with whom it should live in each moment of its daily existence. There is, I contend, no reason whatever why a Retreat should be regarded as belonging to one party in the Church more than another, no reason why it should not be organised, it may be in

one place in one fashion, and in another place in another fashion. The only principles which are involved in its creation, the only essential points which must be maintained, are that opportunities be given for retirement, for words of holy, loving, devoted faith, spoken to those, who, by the surroundings which are about them, are made more accessible than they are at other times to the words that are spoken. God's blessing, I feel perfectly certain, attends such words. I know at least, as I said before, that under God I am deeply grateful to that Retreat of which I have now contrived to speak.

The Rev. Canon Barry, Principal of King's College.

I propose to touch upon one aspect only of the large subject which has been presented to us to-day; I shall try to dwell almost exclusively upon the intellectual side of the life of Godliness. I have no fear that I shall be mistaken, as though I exalted that side for one moment above, or even to a level with, the others. I could not prefer intellectual study to devotion, when I remember the declaration of St. Paul, that it is only those who are rooted and grounded in love who can know that which passeth knowledge. I could never exalt it above the practical, when I remember the declaration of One greater than St. Paul, that if any man will do the will of God, then, and then only, shall he know of the doctrine. But the course of the discussion to-day has strengthened my conviction that this intellectual side is a side of the life of Godliness which, in this age, we are in danger of depreciating. I see sometimes a tendency to make religion a vague and lofty sentiment, and so to symbolise with those who tell us that God is unknown and unknowable. I see sometimes a tendency, when great questions present themselves to the mind, to take refuge from them, as it were, in practical life, and to devote ourselves to work, because we dare not face the responsibility of thought. Therefore, in the few minutes which will be given me, I shall endeavour to lead this Congress (and I trust they will bear with me) through a somewhat colder region than that glowing atmosphere of enthusiasm, in which we have walked to our great edification this morning; and first, to express the conviction that "mind and soul must both accord" if we are to make that perfect music which belongs to the life. There is hidden in God a direct pondering of the things of God; I need hardly say that this must be led and almost included in the true and thoughtful study of Holy Scripture. This statement may seem a common-place, a well-worn truism; but I must express my belief that, as there is happily no book which is so much read, so, unhappily, there is no book which is so little thoughtfully studied as the Holy Scripture itself. There are many who will quote text after text intelligently and reverently, who, nevertheless, have never even contemplated the consideration of one book of Holy Scripture in its entirety, and far less of the connection of the various books of Scripture with one another. Yet we are told most truly that Scripture is an organic whole; and by an organic whole I understand that in which one part is not a reproduction of another, I do not understand something which is like a great heap of sand, from which if you take a handful anywhere you shall have a specimen of the whole. In speaking of this, I am aware that those who are uneducated and simple do, to to their soul's great health, rest upon what I may venture to call, without any depreciation, a piecemeal knowledge of Holy Scripture; but I contend that this is not the kind of knowledge which belongs to the life of Godliness in those to whom God has given the responsibility of educated and disciplined intellects. Here for a few moments I would address more especially my brethren of the clergy, and of those most especially any who may be just entering upon the ministry of the Church, and earnestly represent to them that they ought not for one moment to allow even the practical and devotional sides of the life of Godliness to obscure the intellectual. We must remember that it is our duty not merely to preach the Word of Truth, but rightly to divide it; not merely to set forth the faith of Christ, but to expound it in its true analogy and proportion. We are sent out to teach, and I hold that it is an offence against

God if we do not bring to that teaching the whole force of the nature which He has given us. How often, for example, do we hear a doctrine enforced, perhaps by passage after passage, and yet see at the same time that the preacher has never even thought of tracing the development of the doctrine through the Holy Scripture of God; that the texts are taken one from the beginning of the Old Testament and another from the close of the New Testament, and yet are placed precisely in a co-ordinate position. Therefore, I would urge upon the clergy that while it is not given to everyone to be original or powerful in their teaching, it is given to everyone to use his whole thought, and to bring study to bear upon it. And while it is true that in the practical pastoral life we get lessons deeper than thought, and have thoughts excited which are too deep for tears—while I know that there is a power in the silent wrestling of the soul with God, in which it is raised far above all conscious intellectual action up to the very throne of Deity itself, yet at the same time I would earnestly plead for more study among our clergy. I would earnestly plead that time must be found (and it were far better if it were found in the early morning before the work of the day begins); for that thoughtful and intelligent study which will enable us rightly to divide the word of truth. Moreover, I may perhaps venture to express an opinion that in this crisis in the history of the Church of England (I had almost said in the Church of Christ), that which we chiefly need is not, thank God! an increase of devotional feeling or practical work, but a true, deep, theological thought, which shall face the great questioners of our day with a power and a research equal to their own. I had intended to say something next of the indirect pondering on the things of God. I had intended to speak of the rich harvest of knowledge which His providence is opening to us in the field of nature and man. I had intended to urge that it is a part of the life of Godliness not to shut its eyes to these things which surely are gifts of God, but rather to take them up and hallow them to the service of the Most High, to Whom, in spite of all veils and mediums between Him and us, the soul must ultimately come,—so that, according to the famous comparison, we may take the gold and silver of every province of the realm of thought, and turn it to that sacred half shekel which can be offered before the Altar of God. But I must pass over these things, and only urge that at this moment there is some special need of study, because the great, the earnest scepticism of the day is driving us more and more to consider what is the real essence of our Christianity. It was my fortune not long ago, in the notorious Hall of Science, to stand up in the very home of unbelief. I had before me a large audience of 800 or 900 working men. There was a party in them which I must call Christian; there was a party, which, with grief, I must call anti-Christian; but on both sides there really was an earnest seeking after the truth, and they who were the leaders of the war against Christianity thanked us for coming to preach the Gospel among them. But, independently of this, which may be only a temporary reason, there is a permanent one. Even intellectually considered, the truths of religion are the only high truths which can come home to the mass of men. The first description of faith that it is "seeing that which is invisible" describes every higher action of the human soul. It is the "seeing Him Who is invisible," by which the Apostle makes the picture distinctive and complete. It is the power of a personal presence that brings great truths home to the race of men, and lifts them to a region which otherwise they cannot tread.

The Rev. W. E. Littlewood, M.A., Vicar of St. James's, Bath.

The speaker who has preceded me has anticipated something of what I was about to address to you, and put it, I am glad to say, in a far better way than ever I can hope to do. What I was about to say was that the very existence of the question which we are discussing this morning depends upon an assumption which I should like to see treated by some far abler person than myself—namely, the very important assumption that the cultivation of the life of Godliness, or the deepening of the spiritual life, as it sometimes is

called, tends to the welfare and the progress of mankind. Now, all who are assembled in this hall give an affirmative answer to that most important question; and I am glad, indeed, to think that there are so many who, in these days of cultured scepticism, come boldly forward and cling to the faith of their fathers. But, while we are doing this, we must remember also that there is a world outside of us which we shall do well not to ignore—that very eminent writers of the present day, who have taken a large hold on the thought of cultivated men of our own times, are saying that the only good which the Gospel has done for mankind has arisen, not from its inner and spiritual teachings, but from its outer and practical ones. I will not point you to the writers who have said this, for it is not my business to advertise sceptical works. Canon Barry has already alluded to one large class of society through whom these notions are rapidly percolating. That hall of science of which he spoke might be called, indeed, the hall of scepticism. It was my fortune as a young man, many years ago, to stand in a hall which preceded the hall referred to, and it was then made exceedingly clear to my mind that, while the working classes are inclined to accept the Gospel morality, to believe that industry is good, that honesty is good, that kindness to our brethren is an excellent thing, alas! many of them are not disposed to believe in those spiritual teachings of the Gospel which we are endeavouring to look to, more especially this morning, and are certainly indisposed to accept the important doctrine that the deepening of the spiritual life, the culture of the life of Godliness, tends to the practical progress of mankind. It is utterly impossible, in the few minutes allowed to a speaker like myself, to enter upon this most important subject. My object in bringing it forward is to express a hope that at some future time, whether on the present occasion or some future occasion, some able exponent of the true faith of the Gospel shall be invited to discuss this most important subject, and to show, what I believe may clearly and thoroughly be shown, that the best thing for mankind at large, the great principles which underlie the progress and welfare of the world, rest not upon the moral but upon the spiritual doctrines of the Gospel. I say we cannot discuss this matter here, because it is a large one, nor, indeed, am I able to discuss it as it ought to be discussed; but I do think there is one thing which we may do, and here I would more especially address my reverend brethren in this assembly. Something has been said already with respect to the effect of the spiritual life upon the conduct of our brethren of the laity. We have been reminded, I think by Sir Emilius Bayley, that a man can be a merchant, a lawyer, and so on, and yet be a man of the highest spiritual tone; but I think that the clergy have also something to do with practical life, especially those of us who are placed in the charge of large parishes. It is very difficult for some of us to find time to enter into the arguments which belong to the subject we are discussing, but it is not difficult for us, by the grace and help of Almighty God, to endeavour to show forth in all our secular doings what fruits the spiritual life can bring forth. Let it not be said of any of us that while—if we belong to one section of Church thought—we are entering Retreats, or—if we belong to another section of Church thought—taking part in prayer meetings, or if we are withdrawing ourselves for purposes of meditation and more complete and thorough study of the Scriptures; let it not be said of us, my dear brethren, that in our dealings with the men of the world with whom we are brought into contact in our dealings as to our temporalities, in our dealings as to our fees, as to our social relationships, as to our amusements, that we are not bringing forth a higher type of life than that which proceeds from mere morality. Let us endeavour to show that the spiritual life which, it is to be hoped, underlies the practical life of us clergy is productive of the highest form of life, and tends more than any other principle can do to the progress and welfare of society at large. You will, I am sure, pardon a person like myself from bringing forward these thoughts. I trust they will be followed up further than I can express them, but I am exceedingly glad that Canon Barry has turned our thoughts this way, and I trust that further consideration will be given to the subject, and that we may be helped, whilst we are in the world, to be "not of the world."

The Right Reverend the Bishop of Chichester.

I FEEL that all members of this Congress are under the very greatest obligations to those who have selected the subjects and invited the speakers who have done so much to instruct and to improve us, but for no one thing do I feel more grateful than that this subject committee should have broken through the usage of former Congresses, and should have brought before us this which of all subjects ought to be the most interesting to a Christian assembly. No doubt there were many reasons why at some former Congresses it was not mentioned. In the first place, it was supposed, as is indeed the truth, to underlie every subject which was brought before us. It was supposed, and I think with reason, that we could not argue upon anything or discuss any one subject concerning the well-being of the Church without bearing in our minds Who is the Great Head of that Church, and Who has bought it with His own most precious Blood. But I think there might have been another reason still, which was this—in the beginning of Congresses there was a great fear of party feeling. There was a great tenderness lest any section of the Church should be wounded by expressions which might unguardedly fall from any speaker, it was thought also that there was some danger in a popular assembly of irreverence, and that subjects so very holy might not be treated with the due respect which should ever attend the consideration of sacred things. But I am glad to think that all these apprehensions, like many more which attended the inauguration of Congresses, have been dissipated by experience, and that we now feel that we can treat of the holiest subjects without any fear of the subject before us. With regard to failing in fitting reverence, it seems to me that the key to the real life of Godliness, intellectual, devotional, and practical, lies in what may be called its middle term, this term of "devotion." I believe the man of God must be the man of prayer, and that he who prays best will live best, and I believe that what we all want is a more complete and perfect system and habit of both private and public devotion. That will, of course, include meditation, which has been so very ably and thoughtfully set before us. It will include devout study of God's Holy Word, and no other study than a devout study is worth mentioning. It will include a strict scrutiny into our own lives and hearts—self-examination, which has not been forgotten; but above all, it must begin and end in a contemplation of Jesus Christ, the Lord and Saviour of us all. It is He Whom we must set before us at the beginning of our prayers; it is through Him we must pray, and it is to Him we must look for the answer to our prayers. And because devotion brings us nearer to Christ, because it puts Christ and Christ crucified before us as the very object of worship, meditation, contemplation, and action, therefore it is that I say the key to a life of Godliness lies in a life of devotion. With regard to practical religion, it is surely this—the carrying out into our common life the very spirit and life of Christ. Let the Christian go where he may, and do what he will, and say what he pleases, never must he forget that he is the servant of Christ, that Christ is his Master, that to Him he stands and to Him he falls. Therefore he sees Christ in the poor and in the afflicted, and he relieves them; in the naked, and he clothes them; in the ignorant, and he teaches them; he sees Christ in all humanity, and he has a compassion as large as the compassion of his Saviour. Therefore, I say, that in the life of devotion lies the whole secret of the life of Godliness. Does it include the intellectual life? I believe it does. I believe there are men honestly tormented with grave doubts as to the evidence of Christianity; but, I believe, further, that all the books of evidence that ever were written will never convince them without the power of the Spirit of God turning their hearts; and I can only give, to any man so unhappily situated, this advice,—pray that you may be enlightened; pray that you may have faith. Without faith you cannot see or know Christ. You cannot know the truth of religion, because it is not imparted to those who have no faith. Therefore, pray that you may have faith. Then your intellect will be cleared, and you shall worship God with the whole power of the regenerate and redeemed man—body, soul, and spirit, shall join in

His service. I know this was the advice given to a friend of mine, unhappily lapsing into infidelity, by a great master of the Christian life, and I pray God that it may have been in his case, as I know it has been in many more, successful. We all know, to our infinite comfort, that the wisest and deepest philosophers have been the most humble of believers. As to the practical life, I ever think of those lines of our Christian poet, that most holy of men, John Keble. I think of what he wrote, when I pass through the crowded streets of this city and of our great metropolis:—

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime—
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls some holy strain repeat."

The Right Reverend Bishop Ryan.

I have asked for five minutes because I wish to express my deep conviction of the immense importance of especially two of the subjects brought before us with reference to the Christian life—I mean meditation on the one hand, and what Canon How put before us so strongly, the placing before the mind of objective truth instead of leading the mind too much into introspection. I am only going to illustrate what Mr. Walsham How said, by relating something which happened to me thirty years ago, and which I commend very much to the attention of my younger brethren in the ministry with this remark, that I have found it of the greatest possible use to myself in dealing with souls and endeavouring to lead them to that joy in Christ, which is the sunshine that especially developes all Christian virtues. The incident was this:—One Sunday evening, thirty years ago, at the close of a day of many services, when I was exceedingly fatigued, a message came to me, asking me to go at once to see a young person whom I had known as a most excellent Christian maiden, and whom I had prepared for confirmation. She had been a regular communicant, and was exceedingly kind to her orphan brothers and sisters, labouring for them. She was seized with consumption. She was repeatedly visited, and always appeared in the happy frame of mind in which she ought to be. But on this Sunday evening I had a message that she was given up to the most dreadful despair. I never saw anything more terrible than the appearance of that young woman's countenance, and I very soon found out the reason. Two good, but mistaken, men, belonging to the Wesleyan connexion, had been for several hours with her, and they had been telling her to look in upon her own heart and so perplexing her about her own experience that she lost hold of her Saviour, and seemed to be given up to dreadful despair. I uttered a silent prayer to God to help me in a very great extremity; and I then remembered that her mind had been well stored with Christian hymns. Instead, therefore, of speaking to her myself, I endeavoured to draw her attention to these hymns, expressing the mercy of God in Christ. The intellectual effort seemed to calm her troubled spirit, and she was able again to lay hold of the glorious truth respecting Jesus Christ contained in those hymns. I then knelt in prayer, and left her. Twenty minutes afterwards I returned, and she had departed in peace.

"That last rough wave had borne her on its bosom
Into the haven of eternal rest."

When she looked into herself she found nothing but causes of perplexity, but when she was enabled to look to the Blessed Saviour who had died for her, she found peace, and in that peace died. If we need to look to the Saviour objectively when we die, so we need to look to him every hour we live, if we desire to live the life of Godliness.

The Rev. W. Maclagan, M. A., Vicar of Newington.

I should not have ventured to obtrude myself on the attention of this Congress again were it not that, upon a subject so deeply affecting the welfare both of the Church and individual souls, I think that everyone is bound to bring forth whatever thought God may have given him; and the thought which it seems to me that our dear Lord has sent to me this morning, while this discussion has been going on, is the exceeding danger we are in, on an occasion of this kind, of resting satisfied with merely admiring the beauty of holiness as it has been set before us so eloquently by the speakers who have addressed us to-day, without asking ourselves one by one—What shall I do to attain to this life of Godliness in my own soul? What shall I do to secure for myself that holiness without which no man shall see the Lord? What I propose to press upon my dear brethren is the absolute necessity of each asking himself solemnly, before God, or rather asking of God Himself—Lord, what wilt Thou have me to do? The great hindrance, after all, to the attainment of this Godliness in any of our hearts and lives is the power of worldliness, the worldliness of busy men, the worldliness of fashionable women; the claims, as they are called, of business on the one hand and of society on the other; those occupations and distractions which tend to deaden the spiritual life of the soul: the frittering away of the day in idle visits and empty talk, which both paralyse the spiritual life and absorb the hours or even only the precious moments which we might give to God. It is a happy circumstance, my lord, that this discussion upon the life of God has fallen, as it has happened at two previous Congresses, on the day sacred to the memory of the Crucified, the day of the Cross; a day when, above all others, a man should ask himself—What can I do to be able to say from my heart more truly with the Apostle of old—"The world is crucified unto me, and I unto the world?" What, then, can we do but sacrifice something of our worldly occupations, except in so far as God as laid them upon us, and give more of our time to God, that He may quicken, by His blessed influence working upon us in secret, the life of Godliness in our souls? There is one more means to which I would wish for a moment to refer, which I believe has been and might be still more powerful to this end. A previous speaker has wisely and eloquently put before you the blessedness of retreats, but the retreat of which he spoke was a retreat for clergy only. I wish to see the same arrangement carried out for people as well as for priests, and there is no reason why in every parish there might not be two or three days in each year, at one of the more solemn seasons, devoted to this special purpose of unbroken intercourse between God and the soul, gathering people together in the House of God, first and above all for the purpose of receiving the blessed Sacrament, then for uniting together in common prayer, then in silent prayer, and then for hearing words of godly counsel from those whom God may send. But we must not make this provision only for people of the upper classes. I am exceedingly jealous, as the parish-priest of a very poor parish, that my poor people should not be forgotten when we are talking of the life of Godliness. We want Godliness among the poorest of the poor, as well as in those who have more leisure to avail themselves of opportunities that are put within their power. And if we are to carry out this system of parochial retreats we must not forget to begin very early in the morning even while yet it is dark, as when the penitent of old came to the Saviour's tomb; and we must continue the services late in the evening to meet the needs of working men. With all these appliances for increasing the spiritual life; with the multiplied services in our Church; and with the numerous and valuable books of devotion that are being circulated amongst us, perhaps there is some danger of forgetting the absolute necessity of reserving for ourselves abundant time for the secret intercourse of the soul with God. No services, no retreats, no appliances of any kind can make up for that silent intercourse of the individual soul with its Maker which lies at the foundation of all Godliness; and I trust that in whatever way we may seek to-day to dedicate ourselves wholly to God, and lay ourselves open more entirely to the influences of the Blessed Spirit, we shall resolve before God to let nothing interfere with the quiet morning hour of devotion, that we may see the face of our Maker before we see the face of man.

The Rev. Canon Bernard.

I came down to withdraw the card I had given in, but it belongs to presidents to accept or refuse resignations; and, as mine is refused, I will just make the slight contribution to this day's proceedings which I had intended, and I am satisfied to do so, under the feeling that it has not yet been fully made. I wish that we should call on each other, and on our own souls, to give thanks to God that in this great matter of the life of Godliness, in all its various aspects, we have one teacher, the written Word of God; that we have in that the one common originator of its fundamental principles, and the one ever fresh and adequate educator of all its remote developments. If we look at this Word we are struck with this fact, and the more we enter into it the more we feel it. Godliness, for those who have this Word, is no vague sentiment or emotional feeling towards the unknown. It is a life in relation to a God who has revealed Himself, and a God who has engaged Himself. It rests upon revelation, it lives in a covenant; and, to sum up the whole (in what I believe to be chronologically the final words of Holy Scripture, the last words of the last Apostle), it rests upon this, "We know that the Son of God is come;" and the next step, "That He hath given us an understanding that we might know Him that is true;" and then the last step, "That we are in Him that is true, even in His Son, Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols." Resting, then, upon this grand revelation and the covenant that springs out of it, the life of Godliness develops itself; and how wonderful it is to see how that book is adapted to those various developments of it which we have specified in our thesis to-day. Can anybody make use of the doctrine of that holy Word and neglect any portion of that life? Can a Church have it as we have it, universal in its presence, general in its use, and ever arrive at the condition which other nations and churches come to, where intellectual life is divorced from the life of Godliness, where practical life is estranged from the life of Godliness, and where, strange to say, devotional life itself is diverted from the true spirit and principles of that life? No. While this written Word of God is read and used as it ought to be, and holds its proper place, it shall not be so with us. Certainly there is a fitness and propriety that one part of this development should be predominant in one person, and in another, another part. One may be working out the service of God in the intellectual line, another in practical service, another, more retired, in devotion, bringing forward the mighty power of secret intercession before the Throne of Grace, carrying on the work of God in that way. But let us remember that all these several developments belong to every man, that though not equally predominant, though one may characterise one life, and one another, still something of each is to be carried forward in every human being. And accordingly you find that the Bible is adapted to our constitution in that particular respect as well as in all others. One who uses it truly, faithfully, and as he is meant to use it, can never be so absorbed in any one of these mental habits as to lose the others. The intellectual man will be, in his measure, the devout man, and will also lend his hand to practical work. The practical man will feel that he must inform himself solidly on the great truths on which he acts; and the devotional man will feel that he must also work out the other parts of life according as he has the power and the opportunity. Thus, in using the Word of God as the educator of spiritual life, you find that it is effectual for the development of any special form of it, and secures at the same time its completeness as a whole.

The Right Reverend the Bishop of Manchester.

I would gladly have been a listener only during these most interesting two hours; but you, my lord, have asked me to close this discussion, and I have no alternative but to obey. We were told yesterday, with much good sense, that no one should stand up before this

audience merely to repeat, even if he could repeat it better, what has been already said once. This subject, profoundly interesting as it is, has been discussed in almost all its possible bearings. You will not, therefore, suppose that I am blind or indifferent to the other and the higher aspects of this great question if I take leave, in closing this discussion, to enforce again those solemn words which fell from Mr. Maclagan that we should every one of us take home to himself the question—How far are we the better for what we have heard? There is, I think, an imminent danger just now of what has been often called religious dissipation. Even this Congress itself is more or less of a whirl. You pass from one section to another, from one place to another, from one subject to another, without, perhaps, a moment's pause, or time for reflecting on what you have really learnt from what you have heard. Therefore, I think it is an admirable arrangement that at the close of the discussions of this week there is brought before us all this paramount subject as to how the spiritual life in each of us is the best to be deepened and sustained. Further, I am sure there must be another feature in this morning's subject which cannot but be full of satisfaction and hope to every one of us. Other papers may have raised more or less excited feelings, but this subject has been listened to with a calm and patient attention, and I take it that we have all been nearly of one mind upon it. Therefore, we seem to-day to realise (I know it is a hackneyed phrase) how much more important, how much more vital, how much more sanctifying are those things upon which we are agreed than those things upon which we momentarily differ, and how the great truths of Christianity, in spite of the varieties of their exhibition, are the things to which all loyal hearts instinctively cling. I am not going to say that all the things we have heard are suitable for every mind, or would be for mine. When I heard my right rev. brother the Bishop of Chichester plead for a life of devotion, I hoped that the word "devotion" might be meant to include devotion to duty as well as devotion on the knees in prayer; for we Bishops, who have the care of so many churches upon us, have but little power to give up those hours to prayer, which yet we feel we do most urgently need; and I trust that we and all the pastors of souls in our different dioceses are remembered daily before the Throne of Grace by those of our people who desire to see the work of God prospering in our hands. *Laborare est orare*, I hope, is as true as the converse, *Orare est laborare*. I trust that even those to whom long prayers and hours of meditation are an impossibility, by reason of lack of time or by reason of a difference of temperament, may be able, even if it be but in a moment of time, to pour out earnestly their souls to God, and get from Him as effective and as sustaining an answer to their prayers as if they spent long hours upon their knees. At any rate, we who feel that we have not all the time we could desire to pray trust that it may be so for us. We have been reminded, in the beautiful words taken from *The Christian Year*, the book of all others that is the book of no party in the Church of England, but *the* book of the Church of England in this nineteenth century, that they whose souls are steeped in devotion carry, as it were, the savour of it into every act of their daily lives. Those of you who remember the moving, the touching Preface to that beautiful book, must recollect that the author desired to express in it the calm and sober mind of the Prayer-book of the Church of England, and I think that that calmness and sobriety of our dear mother are the virtues that need to be reproduced in the lives of us all. If I may pass on to one or two things that have not been noticed, and yet are matters of no little importance, may I say that I fear there is amongst us in all parties of the Church too great a tendency to make this life so-called of devotion too sensational; at one moment too external and too objective; at another moment too emotional and too subjective. For instance, there has grown up, and I rejoice to know that there has grown up, a deeper and a more solemn reverence around that highest act of Christian worship and adoration, the blessed Sacrament of the Supper of the Lord, and yet I have known when the savour of that solemn ordinance has seemed to pass away from men's faces and men's souls in less than a quarter of an hour. I, as a Bishop, have many times been obliged to practice a severe self-restraint when after the consecration of some church one has adjourned to the luncheon in an adjoining tent, and presently have

come the drinking of healths and the proposing toasts, and those social conventionalities which tend to drive out the holy emotions excited in the soul. I do not desire to raise a single party feeling in any soul by what I am now going to say, but I do most earnestly and affectionately desire to remind my brethren that after all the great power in the administration of the Holy Communion, according to the use of the Church of England, is in the simplicity and in the reverence with which it is administered. It is by the solemn words of the priest of God, heard by the whole congregation, and sympathised with by every loving soul in the congregation, that the power of the Divine mystery is most brought home to every believing soul. We will not judge the brother who kneels by our side for exercising perhaps a more profound external adoration than we feel called upon to do. We will not judge him, because he may see more or something different in the mystery from what we see; but after all, I ask every one—Is there not more power in those blessed and almost divine words, which the Church of England puts into the mouths of her ministers when administering that holy rite, than in any external drapery with which the act itself can be surrounded? Never have I more felt the power of the Holy Communion come home to my own soul than when amongst my own simple country folk, amongst whom, for twenty-five years, my life was spent—(oh! how happily!)—I saw gathering round the holy table rich and poor, old and young, few it may be, but I trust believing souls, coming in all simplicity to receive what they felt to be a savour of life and spiritual joy to them. One more thing I would desire to say—that is, I think it is good for us all to have some book or other of a devotional kind which we may make, as it were, the standard of our lives. I am not going to say what book is the best. Thomas a Kempis, on the *Imitation of Christ*, may suit some; Jeremy Taylor's *Holy Living* may suit another class of minds; Law's *Serious Call*, another; George Herbert's *Country Parson*, a fourth; *The Christian Year*, a fifth; but I think there is a manifest strength and a manifest guidance in taking the thoughts of some one who has lived the life of faith more or less under our own conditions of modern life, and see how he has reproduced to himself the secret of living very close to God, and I am sure that is what we all need—and that point was well put by Sir Emilius Bayley—wherever we are, trying to live close to God. And if I might venture to say one word to my younger brethren of the clergy, do let me ask them to make their lives thoroughly consistent and all of a piece. It has grieved me sometimes when my clergy in our populous districts of Manchester, who are seeking fellow-helpers to labour among those thousands and tens of thousands, have come to me and told me how their applications have been answered by young curates, who ask what society is to be found in the place, and so on. I say if that is devotion to the cause of the Master I do not understand what devotion is; and though I am not going to be ascetic, or limit the clergy in their reasonable recreations, I would say that smooth croquet-lawns, and sylvan glades at each end of which archery targets are set up, are places in which young clergymen had better not be too often found, if they are to make their people believe that they are men of God bringing to them the message of everlasting life.

The Right Reverend the President.

I HAVE only two or three parting words. I think it is impossible to have taken part in the meeting this morning without having our hearts lifted up to God in thankfulness that we have had such a meeting as we have had to-day. It is impossible that anyone can have listened to the different addresses from brethren of most different schools of thought, without having derived real benefit and real help to himself in his desire to make progress in the life of God. For such a benefit, who is there that is struggling against the difficulties and hindrances of this world, who will not have thanked God, the giver of all good? But, besides that personal profit, which I feel quite sure others, in common with myself, will have derived, I think it is equally impossible not to have been struck by, and

to have been most thankful for, one of the most remarkable exhibitions of unity of the spirit in the bond of peace that I have met with in this world. Our meetings together are often with those of our own school, of our own habits of thought, of our own tendencies, and then it is easy enough to be all of one mind. In this vast assembly we have had clergy and laity of the most different schools of thought, and yet I venture to say there has been, I was going to say, a perfect unity of spirit and a perfect appreciation of those various truths which have been delivered to us by our different brethren. I think those who wish to learn a lesson as to how to preserve unity in the Church will have learnt a very good lesson as to avoiding divisions in the Church. One of the brethren who spoke to us seemed to think that what he said when he came to speak of some practical points might not meet with equal approval from his brethren. I can assure him it was not so. When any opinions, even as to the minute points of practice, are spoken as lovingly as they were spoken to-day, I believe no real Christian will ever be offended by them. Of course we reserve to ourselves the privilege, nay, we exercise the bounden duty, of weighing everything that is said, and rejecting it if our consciences do not approve it, accepting it if they do; but the truth spoken in love never really will offend any disciple of our Blessed Lord. Among the many excellent lessons given us to-day, that which I shall carry away with me with the most vivid impression, is that which reminded us that with a view to the performance of the practical duties of life there must be the nourishment of the soul in much devotion; and I conceive that that is a lesson most necessary to be impressed upon us all at this busy period of the world—with the manifold duties that are pressing upon everyone, and the little time which there is to perform them—with the constant hurry and change we see around us, and the impossibility almost of having a moment to pause, at such a time as that more than ever is it necessary to have it thoroughly impressed upon us that we cannot draw the strength and the wisdom and the spirit to perform our duties in the world as a Christian ought to perform them, unless we force time in which to hold that closer communion with God in meditation and prayer which was so forcibly and so earnestly impressed upon us. I shall not add more words of my own, but my brother of Chichester has asked me just to explain that when he spoke of devotion he meant what I have just been so feebly saying, devotion not as a thing to which the life was to be solely appropriated, but devotion as a means for sanctifying the intellect and for sanctifying the practical conduct. Now let me congratulate you, and not only congratulate you, but let me thank you with my whole heart, for the spirit that has been exhibited in this Congress.

FRIDAY AFTERNOON, 10th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Half-past Two o'clock.

THE RELIGIOUS WANTS AND CLAIMS OF CHILDREN AND THE METHODS OF PROVIDING FOR THEM BEFORE AND AFTER CONFIRMATION.

PAPERS.

The Rev. R. W. RANDALL, M.A., Vicar of All Saints, Clifton.

In the whole list of the subjects which we have been asked to consider in this Congress, there is not one which is more important than the subject which has been chosen for this afternoon. Upon the religious training of our children depends, in a very great degree, the future of Church Congresses, the future of the Church herself, before whom so great and noble a work is day by day opening out; and, in this meeting of loyal and devoted sons of the Church of England, there can be but one feeling, that on the future of the Church of England, on the spirit in which the children of the Church of England are trained, on the character of their lives, and on their work for God, depends the future of England itself. As the Church of God is the salt which preserves a nation from corruption, and the leaven which works upon the mind of a nation to make the nation noble, and great, and pure, so on the training of the members of the Church depends the nation's highest good, the nation's only real greatness. How, then, are we to provide for the religious wants of our children, so that they may be true to God and to His Church? I shall deal with only one branch of this very large subject. I hope that others will take up some, at least, of the many points which I must pass over. It would be, I think, a great advantage to our Congresses if those who intend to speak on a given subject could be in some way formed into a committee, and make arrangements with one another to undertake different subdivisions of a subject, so that it might be thoroughly discussed, and that different speakers might not go over the same ground. As there can be no such committee to subdivide our present subject, I shall hope that some subsequent speakers will give us their suggestions about services for children, whether there should be any services for children at all apart from the general services for the great parochial family, and, if so, of what character they should be. Some one, I hope, will speak about literature for children, such as that which has been so nobly supplied in such various forms by Miss Young, to whom England owes so great a debt. Some one will perhaps deal with Hymns, which exercise such an influence over children, such as those by Mrs. Alexander,

the wife of the Bishop of Derry, which I once heard described as being as good for children, as the *Christian Year* is for the older members of the Church. Higher praise could not be given. There is a most important subject which ought not to be passed over; I mean the manner of studying the Bible, and of giving to children a love for the Bible, on which holiness of life so much depends. Something ought to be said about Biographies—the real lives of real men, really told—the Bible translated into the flesh and blood of saints, and servants of God. No doubt some speaker will deal with that pastoral guidance, of which the noble and saintly Bishop Ken (the Bishop of this diocese) says, "In case you do find this examination of yourself too difficult for you, or are afraid you shall not rightly perform it, or meet with any scruples or troubles of conscience in the practice of it, I then advise you, as the Church does, to go to one of your superiors in this place, to be your spiritual guide, and be not ashamed to unburden your soul freely to him, that, besides his ghostly counsel, you may receive the benefit of absolution: for though confession of sins to God only is matter of duty, and absolution necessary, yet confession to our spiritual guide also is by many devout souls found to be very advantageous to true repentance; in all things see that a spiritual guide take you by the hand;" so highly did that great Bishop value the direction of the conscience of young boys by the guides of souls. We ought to find some place in our discussion for considering the character of sermons for children,—the use of stories of Church work and missions—so as early to show children the duties which they owe to the souls of others,—the use of religious pictures, to bring vividly before them the facts of their religion, and to reach the soul through the eye,—the kind of devotional books that may best be recommended for the cultivation of a healthy religious spirit,—the best methods for examination of conscience, so as to quicken it and not to make it morbid,—the adaptation of religious duties to the age of childhood, giving of alms, keeping of fasts, and of festivals, and, certainly not the least important, the child's way of spending Sunday,—so that it may be a bright, happy, holy, peaceful day; a day to be loved and looked for, the dawn and daybreak which begins each week. Over and above all these, I should like to hear something said about our children's amusements, and something about joining children together in religious societies or guilds, so as to give them a tender interest in one another, and to strengthen them by mutual support and encouragement. In short, everything that affects the child in head or in heart, in body, soul, or spirit; as an individual, a member of the Church, or one of the nation, or as having a place in a home, forms part of our subject.

One word as to the last. In all this discussion we must bear in mind that the truest education of the child is in the home. There, love for God and love for man are best learnt. There, the stamp of the future life is surest to be taken. There, character is formed. What the soul takes in there it is likely to keep. "Quo semel est imbuta recens servabit odorem Testa diu." Holy homes make holy children. There, habits of piety—a spirit of faith—an atmosphere of devotion, and of tenderness to God; there self-restraint and consideration for others, and unselfishness will exercise the deepest and the most lasting influence upon children. There, the religious wants of children must be studied,

and provided for. This is a principle admitted by us all; but it is necessary to state it, because our discussion to-day will turn rather on what is *not* done at home—on the Church's work for the young. We must not forget that every father is a type of God, and every mother of the Church. In thinking of the Church as the trainer of the family of God, we must not forget the Church which is in the household.

And now I turn to the branch of the subject on which I wish to speak more fully. One of the most important of all methods of providing for the religious wants and claims of children before and after confirmation is catechising. To this I shall now confine myself. By catechising I mean the public instruction of children in the Church by their pastors, on the plan of the Church Catechism. The Church orders that this shall be done. We should expect, therefore, to find the practice universal. It is an astonishing fact that it is not so. To those who have tried it the value of the practice is incalculable. I speak with some experience. I was catechised myself as a child. I confess indeed that the mode of catechising which was then adopted had some peculiar terrors attached to it, of which it has been divested in less stern days. Not only were the children expected to know, with exactness, all the answers in the Catechism, whether long or short—and we had a peculiar feeling of nervous apprehension as we saw that a very long one would fall to our share—but we had to learn and recite many a hard text, with trembling voices, in the midst of the awful silence of the congregation; and all this while we stood in a row on a tottering form, in the days of high pews, above which we had to be raised, and of a high reading desk, within ear-shot of which we had to be brought. I do not recommend a *formal* reproduction of this method; but I dare to press on all the practice itself. For more than twenty years, ever since I have had the charge of a parish, both in town and country, I have made it my rule to catechise on every Sunday. I began the practice in simple obedience to the Church, but a constantly increasing sense of its usefulness has made me glad to continue it. The advantages of public catechising in the church are plain and obvious. The first is, the *solemnity of the place.* The child is taught in its Heavenly Father's House—where it was baptised—where it will be confirmed—where it will make its first communion—where so many stages of its spiritual life are marked. There is every sacred association to give force to the lessons that it learns. Then there is a great advantage *in the publicity of the teaching.* The parents are present to be appealed to, to be interested in the spiritual welfare of the child, to be helped, to have their responsibilities pressed upon them; and to have the holy links between them and their children bound faster. The children are not withdrawn from them, as in a school, but they themselves are guided, and they engage in a common work with the catechist. The work of the Church is not substituted for their work, but they are taught to work with the Church. They are witnesses of what is taught to their children; and the bearing of the lessons on their children's hearts and lives is brought out, to be carried into practice with the children in their own homes. Then *the authority of the person* who teaches adds further force to the lesson; for the teacher is God's minister, teaching God's children, in God's name, and in God's house, and he is delivering to them not mere views, or opinions, or speculations, but

God's own truth. And there is one more advantage arising to the children out of the practice of public catechising: *it strengthens the principles of Church-fellowship.* All classes are taught together, high and low, rich and poor; the relation of the parishioners to one another, as brothers and sisters in a great spiritual family, is brought out; the children are less of strangers to each other,—they are led to feel the reality of the ties that bind them together, ties formed at their Baptism, strengthened in Confirmation and first Communion, but kept visibly before them as they are constantly gathered together for common instruction. The Church's principle of public Baptism, and public Confirmation, and public Worship, and public Communion (and even public celebration of Marriage, and of the Rites of Burial), is carried out. And so the Catechism fitly finds its place in the book of Common Prayer as part of that system, which is meant to guard us against isolation and selfishness in religion, and to make us realise how deeply everyone of us is interested in those around him, through the bond of the Communion of Saints. Need I say that it is even more important now than ever it was, that we should avail ourselves of these powerful influences for good over our children. As far as our schools are concerned, the only real education—religious education, is more and more in danger of being lost to us, or, at the least, thrust into a corner. Public catechising is more imperative than ever. It was always necessary, for no school teaching combines all the advantages that have been mentioned. No school contains all ranks and orders, and the higher orders need instruction in religion as much as, perhaps even more than, the poor; and the Prayer Book shows clearly that they were intended to receive it. And school teaching has not the advantage of being carried on in a sacred place, in the presence of the parents, publicly in the congregation, under the eye and in the hearing of the Church, by the minister to whom the care of the children's souls has been committed, and with express reference to the sacred ordinances of Baptism, Confirmation, and first Communion, which are of such supreme importance to the soul. If anyone will trust the Church of God, and act on her plan, I have no doubt that he will find that no method of teaching so thoroughly meets the religious wants of children as public catechising.

II. And now I am bound to say that, nevertheless, the system will certainly fail unless it be undertaken with a determination to spare no toil. All a man's whole powers must be put forth to ensure a promise of success. But ought they not to be so exerted? If ever it might be said "Whatsoever thy hand findeth to do, do it with all thy might," it might be said here. You are teaching God's children, under the eye of God, to train them to live for ever with God. Can you do too much? We all feel that real, honest labour could not be better spent. Yet catechising often fails for want of this. It has been said that a boy may preach, but that it takes a man to catechise. Never was a more true saying. If anyone thinks that catechising means no more than good-naturedly going into a church just to ask a few questions of the children, he will miserably fail. He may ask his few questions; it is most likely that he will get fewer answers. It is certain that he will not teach his children's minds, or touch their hearts. It has been said that a sermon that has given the preacher no trouble to prepare gives the

hearers a great deal of trouble to listen to it. This is still more true of catechising. Of all dreary things, an unprepared catechising, nerveless and flabby, which makes you wonder why it was ever begun, and why it ever left off, beginning in a haze and losing itself at last as water loses itself it the sand, of which you feel what Coleridge said of his own poem, the *Ancient Mariner*—

> "Your teaching must eternal be,
> Dear sir, it cannot fail,
> For 'tis incomprehensible,
> And without head or tail,"

of all dreary things (not excluding Congress papers) this is the very dreariest. How, then, are we to catechise well? I should like to learn that myself, and I only wish that this paper had fallen to the lot of the very best catechiser that I have ever listened to. In this diocese there is but one man who ought to have handled it, and that man is the Vicar of Frome. If anyone has seen him catechise (I use the word advisedly)—*seen* him amongst his children, fatherly, genial, kindly, quick, ready, and above all, clear and practical—he will know what I mean. If anyone has not seen him catechise, I give him full leave to doubt what I say. I venture, then, under correction from those who will come after me, to throw out these hints.

1. The catechiser must form his plan on the Church's own directions. The Church Catechism is to be his subject, and the principal parts of the Church Catechism to be brought out are the Creed, the Lord's Prayer, and the Ten Commandments. If anyone thinks that this is a narrow field of instruction, I would ask him whether a right faith, a pure worship, and a holy life, do not make up the sum and substance of true religion. You have them in the Creed, the Lord's Prayer, and the Ten Commandments. Each is inexhaustible in its own province. Try them, expand them, apply them. Prepare the way for them with the introductory part of the Catechism. Follow them up with the doctrine of the Sacraments in the last part. Open out the Creed. Bring the Commandments to bear on all states of life. Apply the principles of the Lord's Prayer to all the services and the offices of the Church. Do this with reference to the needs, the questions, the errors, the difficulties of the day. I shall be surprised if you outlive the subjects which the Catechism will supply.

2. You will see at once from what has been said, that catechising must be dogmatic. I mean that we must teach clearly and decidedly the Truth which we have received from God. We must aim at making children see what it is that God expects them to believe. This is most important, for children need guidance, and we must speak to them as those having authority and not as the Scribes. We must make them understand that there is such a thing as settled truth, and let them know what that truth is. And while we do this we must take care that the dogma which we teach is really God's dogma, and not our own—the teaching of the Church, and not the invention of man. It is for this reason that the Church makes such a point of the Creed being taught. In that the child has a key to the Bible, and a guide as to what truths it is bound to hold. One great test of good catechising is, that it helps the children to use the Bible, and to understand it.

3. And, therefore, I would add here, that a catechist who made it his chief aim to teach the children the histories of the Bible, would most eminently fail in the real work of catechising. He would not be following the plan of the church. A child may be able to tell you every minute circumstance in the life of Daniel, or to give you correctly the number of the servants of Abraham, or even, as the story goes, to puzzle an Archbishop, who was so unwary as to allow the children to question him, when he had finished his questions to them, by asking him what was the name of the man who slew the lion in the time of snow, and yet the child may not know the meaning of one single article of the Creed. To teach a child in this way, is to teach the Bible without teaching the meaning of it, to leave the child to be ignorant of the truth, and not to supply its spiritual needs. Show the child what the truths of God are, and the whole Bible will be full of life and light for it. The child will be like Theophilus, for whom S. Luke wrote, ready to see in the Scriptures the certainty of the things in which it has been already instructed.

4. I must also guard myself against being supposed to tie down the catechist too fast to the mere words of the Church Catechism. We cannot value those words too highly. I doubt if there is anywhere so perfect a Catechism; perfect in its simplicity—in its comprehensiveness—in the reverent care displayed in it not to impose more than the Church has authority to impose—in its refusal to be too narrow—in its determination not to be too broad—in its honest, careful, homely guidance as to the practical character of a Christian life. It teaches us to believe in, to adore, to obey God; to bless Him for His salvation of us through His Son, to live for Him, and for all others for His sake. There is probably hardly a more searching form of self-examination than that which can be made out of the duty towards God and towards our neighbour. We must all of us love those words which we learnt from our mothers, and which were impressed on us in our tenderest years by the pastors to whom we owe so much. They are like the sweet music of some old familiar song of childhood to us. They may be much more. He who would transcribe the Catechism into his heart and life, into his worship of God, and into his dealings and his conversations with men, would be a pattern of saintliness. A priest, who could so catechise its words into those under his charge, that they should carry them out in their lives, would have done a noble and a great work for God, though he might never have had the eloquence to preach a sermon, nor the power to write a volume of theology. Yet for all this it would be a narrow teaching of the Catechism to teach only what is actually contained in it. We must illustrate it from all the teaching of the Church, as we base it on all the teaching of the Bible; and so I would especially recommend to all catechists to explain each and all of the services of the Church to the young. Make them understand and love every one of the services. If you *do* make them understand them, you *will* make them love them. If we had catechised on matins and evensong, surely the daily worship of the Church would have been more valued as a privilege, and the behaviour of our congregations would have been more devout. If we had catechised on the services for Holy Baptism, surely the doctrine of baptism would not have been so misunderstood as it seems to have been

in some quarters. If we had catechised on Confirmation, surely one who had grown up unconfirmed would have been an exception. If we had catechised on the Church's rules for worship, on her rubrics, surely those rules would have been understood and appreciated. If we had catechised on the three Creeds, surely it would have been seen how each of these illustrates and guards for us the same great truths of God, and to part with any one of them would have been felt at once to be a loss of what was precious to us, because it was like a casket guarding for us the jewels of the true Word of God.

5. One thing only need be added here. Some of these subjects may seem to be difficult for children. I doubt very much whether they are too difficult. Experience has rather shown me that they are not. The power of a child to take in religious truth often astonishes the teacher. It can only be explained by the fact, that the Spirit of God teaches and guides these little ones into all truth. They have an unction from the Holy One, and they know all things. But we must remember that we have two classes of children to deal with—the younger children, who have not been confirmed; and the older children, who have been confirmed. There is nothing in the Prayer-book to fix the precise age for Confirmation. It seems clear that the Church intended it to be at a very early age. The candidates for Confirmation are described as children who have come to a competent age, or to years of discretion; and the only qualification mentioned is, that they should be able to say the Creed, the Lord's Prayer, and the Ten Commandments, and to answer the questions in the Catechism. So soon as they can do this, they are to be brought to the Bishop. This would seem to suggest that the age for Confirmation would be between seven and twelve. Even so late an age as this is rather a daring innovation. It was a change brought about by the influence of the Roman Communion, and I am told that the practice of the Roman Communion is now to put off Confirmation to a still later age. But there is no warrant for this in Scripture, and in the Primitive Church and in the Greek Church to this day infants are confirmed. Wherever, then, the law of the Church is kept, and children are confirmed while they are quite young, it would surely be a great loss to them that they should cease to be catechised. I would suggest that catechising should be still carried on after Confirmation, and that for older children more difficult subjects might be chosen. They might be questioned on the grounds of Faith—on Scripture and Tradition—on the Inspiration of Holy Scripture—on the Canon of Holy Scripture—on the nature and authority of the Catholic Church—on the position of the Church of England and its History—on Types and Prophecies—on the Lives of Apostles, Saints, and Martyrs—on the Councils of the Church—on the History and Formation of the Services of the Church—in short, on any matter which illustrates the faith and practice of a devout Churchman.

6. And now let me conclude with one word as to the secret of success in all this work. It lies, I think, in sympathy with children, and a great love for them, for the sake of God, whose children they are. A man must be himself something of a child amongst children, if he is to be a successful guide of children. If he is to supply their wants, he must know and feel for those wants. Dr. Arnold used to say that it would

be time for him to give up the mastership of Rugby when he could no longer go up the library staircase by three steps at a time. He meant, I suppose, that when all the elasticity of youth was gone, he would be too stiff to be an useful teacher of boys. And so a man has need to pray for a perpetual childlikeness of heart if he is to guide children—to be fresh, and lively, and bright, and gentle, and loving—to catch the way of a child's thoughts, and to fall in with them—to sympathise with a child's pleasures and enjoyments—and to win a child's attention with a story such as a child loves to hear.

And, above all, the real way to a child's heart is love. Children are quick to find out who loves them, and love takes their hearts by storm. It is an old saying, "Love, and you may do what you like,"—"ama, et fac quod vis." There are none of whom this is more true than of children. And it is not hard to love them,—not hard to love them for their own sakes, for their brightness, and their winning ways, and their trustfulness, and their gratitude. But much more is it easy to love them dearly for the sake of God, whose children they are. And he who labours earnestly to provide for the wants of children, out of a love for God, will scarcely fail of success; but certainly he will not lose the blessing which was promised by Him who said, "He that receiveth one such little child in My name, receiveth me."

Mr. Eugene Stock.

The form in which the question for discussion is expressed implies that children *have* "religious wants and claims," and that these are in a certain sense distinct from those of adults. It is something to have this recognised. It has been too much the fashion to act on the assumption that—so far at least as the Church's work and influences are concerned—the public services, the pulpit teaching and the pastoral care, provided for the sheep of the flock, would do equally well for the lambs. We are now, however, waking up to the consciousness that our Blessed Lord gave a distinct and separate command that His lambs were to be fed, and that he gave that command, not to parents as such, not to the civil community as such, but to the Church. Our inquiry to-day, therefore, is one of the first importance.

In the first place, then, what are "the religious wants of children?" Looking back, as we ought to look back, to the day when they were brought to Christ in the Sacrament of His own appointment, and "received into the congregation of His flock," we must feel that, in one word, what they need is this—to be trained up to "lead the rest of their lives according to that beginning."

We are often told that children in a Christian land should not be treated as "little heathens;" and we are told so very justly, for to treat them as "little heathens" is to conceal from them not only the privileges of which their baptism was the sign and seal, but the special responsibility it has entailed upon them. But let us not fall into the opposite error, and regard them as little saints or little angels. The corruption of our fallen human nature is no mere theological dogma; it is a great

and terrible fact. We need not search our convict prisons for proofs of the natural depravity of man; we have only to enter any nursery or any school-room. Our every-day experience confirms only too surely the statements of Holy Writ that "the imagination of man's heart is evil from his youth," that "foolishness is bound in the heart of a child," that children "go astray as soon as they are born, speaking lies." And in the case of any given number of children is it not true, that in the great majority the tendency of heart and life is in the wrong direction—the *drift* not up the stream, but down the stream? Taking facts as we find them, the great religious want of children—not children in the abstract, but the children of our homes and our schools at the present moment—is that the drift be arrested, the tendency reversed; that they be led to Christ their Saviour *consciously*, as they were brought to him unconsciously at their baptism. And this—apart from all disputes about words—is in fact *conversion*. The happiest child indeed is he who has never needed it—of whom it may be said, as of John the Baptist, that he has been filled with the Holy Ghost even from his mother's womb. But the next happiest is he who, having begun, in however childish a way, the downward course, and being therefore in need of the conscious change, experiences it while yet young. To that end, then, let all our plans be directed.

I could not explain the term "religious wants of children" in any lower sense than this. But having thus laid the foundation, I will apply the other term, their "religious *claims*," to those agencies which are instrumental in awakening and deepening the spiritual life.

Now what agencies do we provide to meet the "religious claims" of our adult population? We provide *three*:—1*st*, Teaching; 2*nd*, Pastoral care; 3*rd*, Worship. And this threefold provision I claim also separately for the children; that is to say, 1*st*, sound and systematic Christian teaching; 2*nd*, the personal Christian influence of pastoral care; 3*rd*, the opportunity of Christian worship in a form suitable to their age and comprehension. How are these to be supplied?

I take the two former first, and treat them together. Now in educational discussions it is commonly assumed that the first, the teaching, is provided by the day-school; and the second, the personal care and training, by the parents. But even if in both respects the provision were all that we could wish, I submit that it would not be enough; that we should still need another and a distinct agency. And for this reason, that *the Church* has to obey her Lord's command respecting the "lambs," and that the fulfilment of that command is not exhausted when the best religious teaching is provided in the day-school, and the happiest influence exercised in the home. The child needs not only the methodical instructions of a skilful master, addressed in the main, necessarily and rightly, to the intellect, but also the application of that instruction to the heart and conscience by one whose aim will be essentially spiritual. And if we can at the same time provide for the child the quiet influence, the watchful care, the bright smiles and pleasant words and earnest prayers of a Christian friend and (so to speak) *Mentor*, the representative and delegate of the Church and her ordained ministers, so far from its interfering with parental rights, it is the most godly parents who will most appreciate such a provision. But when we con-

sider that the effective and adequate religious teaching of the day-school is in serious jeopardy from circumstances too notorious to require further reference, and that the sacred influences of a Christian home simply do not exist for vast numbers of our children, surely such a special provision on the part of the Church becomes of paramount importance.

Now, it is my contention that the Church has the agency required ready to hand *in her Sunday-schools;* and that the extension and improvement of the Sunday-school system ought to give us all that we want. Let me therefore throw out some suggestions for rendering them more efficient.

First, who should be the scholars? If the Sunday-school is to become the Church's pastoral agency among the lambs of the flock, it is obvious that *all* the lambs should be gathered into its fold. Do not all need the same religious teaching and the same Christian influence? Do not middle and upper-class children, in too many cases, need both a great deal more than those of the working-classes? If our social habits will not admit of the mingling of ranks, then it becomes our urgent duty to establish Sunday-schools for children of a higher grade. And if the name be a stumbling-block, call them "Sunday Classes," or "Bible Classes," or "Catechetical Classes." Only, let the *principle* of the Sunday-school be observed, viz., the division of the children into classes of ten or twelve each, with a view to the exercise over them of that personal Christian influence which is the key-stone of the Sunday-school system.

Secondly, who should be the teachers? Such a work as I am now contemplating demands the best energies of our best laymen and women. At present, the name of "Sunday-school teacher" is used almost in a proverbial sense as indicating a half-educated, narrow-minded, somewhat self-conceited, and yet easily taken-in class of young persons, to which a man of superior parts would not condescend to belong. The dearth of male teachers of any education or social position is a continual cause of complaint. And there is one event in life which is almost universally considered as releasing even the most earnest and experienced teachers from further obligations to the school, namely, getting married. These things ought not so to be; and, until they are altered, Sunday-schools will not take that position, as the handmaids of the Church, which they ought to fill, or achieve the results we have a right to expect. On the other hand, let us not despise young, humble, and uneducated teachers. They never can impart instruction with the skill of a trained master; but the purpose of the Sunday-school is not so much *educational*, as *pastoral:* and for such a work many of them possess the very first qualification—personal piety. Only let the religious training of the young on behalf of the Church be recognised as one of the highest branches of lay-work; let it no longer be regarded as an act of exceptional condescension when two successive Lord Chancellors join in it. In particular, the importance of the superintendent's office needs fuller recognition. The common idea is that his functions consist in reading the opening and closing prayers, marking registers, administering punishment, and generally representing the secular arm. But, as a superintendent for twelve years, I have myself found that my chief work has been among the teachers, who, being mostly former scholars, need

training and help and friendly counsel, both in the preparation of their lessons and in the management of their scholars. Such a work is surely worthy of the energies of any educated and influential layman. If the National schoolmaster be, as in some places he no doubt is, the best educated layman available, then, and not otherwise, let him be superintendent, but let him undertake the office *as his voluntary Church work*, and not in any way as part of his school duties.

Thirdly, having got our teachers, what are they to do? Not merely to teach. The hour or half-hour's instruction in class is but a small portion of their work. When I take a new teacher, I say to him, Here is your class. This is your charge. You are the Church's delegate to nurse these children for Christ. You are the representative of the clergyman. On him primarily lies the charge of all the souls in the parish; but these twelve young souls are given into your care on his behalf. They are but a few, but this is on purpose that you may deal with them individually. Make yourself acquainted with them. Visit their homes. Be interested in their circumstances, their trials, their pleasures. Be their friend. By your influence and example, as well as by your Sunday teaching, help to bring them up in the nurture and admonition of the Lord. Not only "allure to brighter worlds," but "lead the way." Would not our Sunday-schools be vastly improved if this solemn view of the teacher's work were generally adopted? As a practical suggestion to this end, I would ask the clergy whether, under the recent Act, a short special service in church, or else a devotional meeting in the school-room, would not be practicable for the admission of a new teacher. Such a service would lead to the work being taken up less lightly and laid down less readily.

But, fourthly, as teachers have to teach, a word about Sunday-school lessons. It is a fatal mistake to leave each teacher to do "that which is right in his own eyes." Systematic courses of instruction are essential to Sunday-school efficiency. And then do not imagine that the capacity to simplify religious truth, adapt it to the minds of children, and win their roving attention to it, is natural to every well-disposed young man or young woman whose help you may secure. I have sometimes been told, in answer to my inquiry about the lessons in a school, that there is no regular course, but "the teachers just explain the Collect, Epistle, and Gospel." *Do they? Can they?* The rector himself would find it a difficult task, and yet he expects these unskilled young people to accomplish it. He might as well set them, as it was once proposed to set an adventurous statesman, to command the Channel Fleet. *Teachers must be trained.* Let them meet, if possible, during the week, to prepare the Sunday's lesson; and, if the clergy cannot preside, here is more work for our educated lay superintendent. Let them practise teaching by means of private training-lessons. Let a Church Sunday-school Association be formed in each rural deanery, for combined conferences and model lessons by experienced teachers. In London there are twenty-four such Associations in union with the Church of England Sunday-school Institute. I congratulate Bath on having recently started one. Above all, give the teachers good printed notes of lessons, such as those published by the Institute, which are not mere commentaries, but contain practical suggestions how to arrange, illustrate, and apply the subject matter to

be taught. And then test the teaching by periodical catechisings in the church, not of the whole school at once, but of three or four classes at a time, drafted out for the purpose.

Concerning school management much might be said, but this branch of the subject I must entirely omit. I will only now ask whether, if Sunday-school reform can be effected in the direction I have pointed out, we shall not provide that spiritual Christian teaching and that personal Christian influence which I have described as two of the three principal "religious claims of children."

The third claim—for an opportunity of Christian worship in a form suited to their age and comprehension—must be dismissed in a few words. It touches, however, the sorest point of the whole subject. The children's gallery, indeed, finds few open defenders now, though I am afraid it is an institution which will yet die hard. Not many will now dispute that its result, in too many cases, was a feeling among Sunday-scholars which they might have expressed in the avowal, "I was *sorry* when they said unto me, let us go into the house of the Lord." In many places a separate shortened service in the schoolroom has been adopted, and the scholars do not attend church at all. Yet this is not altogether a satisfactory change. The children's worship ought to be *in the church;* the House of God itself ought to be a familiar place to them from childhood, and thus become associated with their earliest recollections. After all, is either the church gallery or the long service in itself the sole cause, or even the chief cause of the alienation of our young people from public worship when they leave the Sunday-school? I doubt it very much. I believe the real chief cause is the system of *compulsory* attendance *as a school*. "Going to church" comes to be regarded as an adjunct to going to school—as part of the curriculum. When a youth gives up going to Sunday-school, he gives up going to church; and quite naturally, for he does not know what going to church is except as a Sunday-scholar, marshalled in the school ranks and sitting in the school seats. The separate school service provides no remedy for this whatever. The one remedy, I believe, is fearlessly to *abolish compulsion*, and to substitute simply the teacher's personal moral influence. What will be the result? Some scholars will then go to church of their own accord; some with their parents—which is, of course, the best of all; some, it may be, with their teachers, but voluntarily, and not as a school; some will go home; some will wander about the streets or into the country. Yes, we shall lose some; but we lose many, as it is, ultimately; and those we shall keep will, it may fairly be hoped, be kept altogether. This is not mere theory. The system has been tried, with the most excellent results. Then let there be regular children's services in the church—every Sunday, if possible, otherwise monthly—and, where it is really necessary, a school service for the younger classes. We shall then have made the provision which I have claimed, and we shall have taken the most likely step to incline the children to avail themselves of it.

All that I have said in this paper is intended to apply primarily to the "religious wants and claims of children" *before* Confirmation. But after Confirmation, the principle for which it has been my main object to contend becomes still more important. Parental influence is then rapidly becoming weaker. Mere teaching, however skilful and however

sound, is then of little value by itself. What is wanted then, more even than before, is the personal influence of a Christian friend. We are sometimes reminded of the success of Dissenters in keeping their own young people and in drawing away ours. How do they do it? It is affirmed that they are more careful to explain why they are Dissenters than we are to explain why we are Churchmen; and the remedy urged is, more distinctive Church teaching. I heartily join in the cry for distinctive Church teaching; but that will not, of itself, attach children to the Church, and I venture to say, from some personal knowledge, that it is not distinctive Nonconformist teaching that attaches them to the chapel. The simple fact is that, in Nonconformist Sunday-schools, the teachers are the best the congregation can afford, and those teachers lay themselves out, with exemplary self-denial, to win, by week-day influences as well as by Sunday teaching, the children to join their ranks. When the Church provides a like agency, she will achieve a like success.

Hitherto the Church, engrossed in the struggle to maintain her day-schools, has neglected her Sunday-schools. Let her throw more of her strength into them; let her recognise their high and holy purpose; let her commission for the work in them the best of her sons and daughters; let her provide for these a fair training, and follow them with her warmest sympathy; and I venture to predict that the lambs will be gathered by multitudes into her fold, that the children will rise up and call her blessed.

ADDRESSES.

The Right Reverend the Bishop of Nelson.

This is a subject in which the Colonies are as much interested as the mother country; we have the same elements to work upon, and the same results to attain. I selected from the many topics in the subject, one which during the past two months I have carefully weighed, and it increasingly appears to me of very great importance in considering the claims of children on the Church. I have come to the conclusion that the present condition of the sponsorial relation does not adequately meet the claims of children on the Church. There is no need to discuss in this question infant baptism, we take it for granted, as defined in the twenty-seventh article of our Church, as most agreeable with the institution of Christ. The sponsorial relation is not of the essence of baptism; and to give an example of those who think so, I may quote Earl Beauchamp and the late Bishop Wilberforce, who proposed a resolution in the Ritual Commission, that where sponsors could not be obtained the child shall be baptised without them. The sponsorial relation is one of the provisions of the Church, necessary under certain circumstances; but, if either neglected or carried too far, likely to lessen the sense of parental responsibility. The Church adopted it from the Jews, modified and altered it from time to time, till it became one of those principal centres round which the Romanists have grouped so many conditions, as rightly to give rise to the charge brought against the Romish Church by the "old Catholic" Bishop Reinkens, of creating and devising new sins, giving new and exceptional occasions of binding and loosing, and so multiplying the restrictive and dispensatory influences of the hierarchy. At first, there was but one godfather, afterwards three god-parents, and it was said that the sponsorial position caused such close relation between parents, sponsors, and children, that it rendered marriage between them illegal! At last, in 813 A.D., at the

almost darkest age of the Church, at a great Council of Mayence, the fatal Canon was passed,—"No parent is to be a godfather to his own child." Gradually the Church exalted the relationship to such a degree that it fairly stepped between the parent and the child, and to show that I am not exaggerating in saying this, I quote from Dean Colet's abstracts in A.D. 1519, of what are known as the *Pseudo Dionysian Ecclesiastical Hierarchies*, page 159, the original dating, according to Professor Westcott, about A.D. 480. "*The sponsor is of more account and in a higher position than the father, and his office and wish is far more excellent and meritorious, and such as to deserve far more both of God and the little infant, than anything that is done by the parent in begetting.*" Thus gradually did the Church step in, so that up to a very recent date the prohibition against parents being sponsors was in force in our own Church; and even now we are told that what Convocation tried to arrange is not ratified, and even if it were, where is it? We do not want the permission that parents *may* be sponsors shut up in a Canon of which no one can get a sight, but such a proviso and law should appear on the very face of our Prayer Book. What I complain of is this, which is felt by very many, that our Church does not adequately recognise the parental relation. We have exhortations to husbands, wives, and those who intend to take the state of matrimony upon themselves; but, with the exception of a short rubric after the Catechism, we have no address specially to parents, although there are such frequent allusions to their duty in the Holy Scriptures. The parents, then, being thus set aside, have not been supplanted by any more efficient representatives. I forbear to speak of scenes connected with the obtaining of sponsors. I know many outsiders would be glad to have some pabulum for ribaldry in our occasional troubles; but I shall not give them the opportunity, and shall consign such stories to silence. Still, it must be confessed that a very wide-spread evil herein is acknowledged by every person. How shall it be met, and how shall the reproach be rolled away? First of all, I venture to think, by the adoption of some such rubric in the Prayer Book as this: "*It is proper that parents, who in Holy Scripture are told to bring up their children in the nurture and admonition of the Lord, should be sponsors for their children. But if they neglect their duty other persons should be sought who have themselves been confirmed, or are ready and desirous of being confirmed, to act as sponsors for the children of such parents.*" Please to notice that I do not say, as is recommended by the Committee of the Lower House of Convocation—"*They shall be communicants.*" If that were appointed with a view of defining the age of the proposed sponsors, well and good; but if, as is most probable, it is an introduction of the idea that unfortunately there are such people as non-communicating members of the Church of England, I think it most disastrous if such a phrase were to find its way into our Prayer Books, to stereotype for ever an expression which tells of our unbelief and worldliness, and transgression of Christ's commands. The Church only knows baptised and confirmed Christians; it knows of no Church within a Church, but recognises all as communicants, if they are what they ought to be. Every non-communicant is simply a bad Churchman; and we cannot take account of him; therefore, I earnestly suggest that this phrase—*it is expedient that they shall be communicants*, will be altered to *the sponsors must have been confirmed or be desirous of being confirmed.* The next remedy is, the existence of sponsorial associations, that is, associations of those who charitably undertake to carry out, as far as possible, the duties of god-parents to children who would otherwise be neglected by their own parents. I am glad to acknowledge my indebtedness to the Rev. Mr. Nihill for the suggestion of such an association, especially as there are so many points on which I am constrained to differ from him. Third, I would suggest the insertion in the Book of Common Prayer of a short address to parents as such, similar to other short addresses, already there. Fourth, It has been suggested that great benefit would arise from the alteration of the form, not the substance, of the interrogations made in the Baptismal Service. As for example, instead of—"*Dost thou in the name of this child renounce*, &c.," read "*Dost thou on behalf of this child acknowledge that he is bound?*" and again.—"*Dost thou acknowledge that he is bound to believe?*" "*Dost thou desire that he be baptised in this faith?*" instead of "*Wilt thou be baptised?*" and some additional

question, thus,—"*Dost thou promise to take care, so far as in thee lieth, that he shall in due time be taught so as to believe and to do, &c.?*" Ans. "*I do.*" So in reply to the question—"Why then, are infants baptised?" it would be said, "Because it is most agreeable to the institution of Christ that children should be brought to Him; and those who bring them promise so to teach them that they may, when they grow up, by God's grace, be enabled to fulfil and ratify, in their own persons, the solemn promises made in their behalf at their baptism." If changes of this nature were made, I think it would not only enable the Church more efficiently to recall the assistance of parents to their own work by recognising it, but it would also conciliate a large number of Nonconformists who are really desirous of entering our Church, but are kept back by the anomalous and unsatisfactory condition of the sponsorial relationship as at present existing; and, I think, we ought to try and see whether we cannot meet some of the scruples of Nonconformists, and whether it is not easier to do so now, and with grace, and to yield points which 200 years ago could not perhaps so safely or reasonably be allowed. But, now, to turn to a different part of the subject, the child's progress in life, and his further claims after baptism, we will consider what is prepared for him by some in these days. If a patent medicine, widely circulated, is known or believed by a medical man to be compounded of deleterious ingredients, is he not bound to make his suspicions known, without waiting till some one whom he knows has actually taken this medicine? Assuredly he is so bound. Now, the same feeling leads me to consider it my duty to expose what I believe to be a most dangerous and deleterious doctrine. It has been said that children claim of the Church the privilege of confession. I find it so stated in a little book entitled "Books for the Young"—No. 1, Confession, edited by a committee of clergymen; and in it I find, "*It is to the priest and to the priest only, that a child must acknowledge his sins if he desires that God should forgive him.*" Now, I will put the question whether this is the teaching of the Church of England as to her provision for the claims of children in this form. I should like to know, for my own guidance, not for the maintenance of my authority as a Bishop, but simply that I may lay down the same law and practice in New Zealand as here. In the presence of several Bishops whom—while they are my brothers in orders—I am thankful to recognise as my seniors and fathers in experience and authority, I should like to ask of them whether, if a clergyman came to me in my diocese, holding the views of that book which I have just read, I should not be justified, according to the whole law and tenor of the Church of England, in refusing him a license? ("Question.") Well, all I can say is, that nothing whatever should induce me to give him a licence. ("Question.")

The Chairman.—I think you are referring to a question which concerns your own authority.

The Bishop of Nelson.—I was only showing, my lord, what was the way in which some represented by this book had suggested that the claims of children on the Church should be met, I bow to your decision. [At which moment the inevitable bell sounded.]

The Rev. Montague Noel, M.A., Vicar of St. Barnabas, Oxford.

Two things are wanted, if we are to do anything with children—love and work. "The religious wants and claims of children before confirmation" do not begin six weeks or two months before confirmation, but from the very beginning of life. There should be in every parish a continual stream flowing on towards confirmation. The command, "Feed my Lambs" is not to be forgotten; the parish-priest, like the good shepherd, ought to "know his own sheep by name," and put down the name of every child in a book himself, or get the visitors in his parish to do so directly it is born. The child claims to be made a Christian as soon as may be, by baptism. Think of the dignity of a Christian child, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Then

there should be a good infant school for the child to attend, and here I would say that people do not make enough of infant schools. The building should be at least as large as the boys' or girls' school, with bright and attractive pictures, &c. The priest should aim at going into the infant school frequently. The children will be as glad to see him, if he has any love in him, as he them. He should be proud to bow to them and return their smile as he meets them in the streets: proud, I say, for angels count it a privilege to minister to them. In the infant school they should learn to say their prayers; and, alas, how sad it is that so many cases come before us, of not only small children, but older boys and girls, and men and women, who cannot say even the Creed or the Lord's Prayer. In the infant school they should begin to learn at least the Catechism. In the infant school they should learn to look forward to their confirmation and first communion. Above all things religion should be made a happy thing—religious instruction the favourite lesson. Sunday the happiest day in the week. One scarcely likes to think what some children have had to endure both at school and church. How could children look forward to heaven when school and church and Sunday were long and dull, and when they were taught that heaven was a place "where congregations ne'er break up, and Sabbaths have no end." Then, if the poor things went to sleep during the sermon, they were hit on the head with a stick, and then the pleasing reflection of their hereafter was, "Masters, teachers will be there, oh that will be joyful!" From the first, children should be taught that religion does not consist in "pulling long faces," but in cheerfully doing our duty to God and man. They should be taught to love their good Father in heaven, and reminded of the tender love which our blessed Lord had for children; and while we teach them to love Him it is a happy thing for us to remember that amongst His revilers and persecutors we have no mention of children. And this is an encouragement for us priests, as we try to do our Master's work, to feel the sympathy of children. Again, we should remember that in dealing with baptised children our aim should be to teach them to "keep innocency, and to take heed unto the thing which is right, for that shall bring a man peace at the last." We have not to wait for some expected "conversion," but to keep the child safe who already is Jesus' own. As to religious teaching, I would say that if recent legislation has somewhat curtailed the time, I think that less should be taught about "Jeroboam and the date of the Captivity," and more about Christianity. If there is less time, the teaching must be stronger and more careful. It surely will not hurt the priest to get his breakfast over by nine in order to secure the *first* hour of the morning for religious instruction. This instruction, either by the clergy occasionally, so as to create more interest, or by the regular school teachers, should begin, I repeat, in the infant school. But two more things I would notice, there should be a Sunday-club attached to infant as well as other schools, to encourage the children and their mothers in getting nice clothes for them. For the little ones who cannot go to church there should be a Noah's Ark, pictures, baby-house, etc. The elder ones on Sunday afternoon should be brought to a children's service, and even the smallest, if they wish to go, on festivals. The children ought to have the middle of the church, and do all the singing themselves, led by the priest. A metrical litany, the Lord's Prayer, the Creed, collects, hymns, and the blessing make a good service with instruction or catechising in the children's own language: the priest to win boys must be a boy. At this service sometimes there may be a procession of all the children singing hymns illustrating the festival, which festival may have been explained on the preceding Sunday. Or when prizes are given away it makes it more an act of the Church to give them away on a Sunday in church in the presence of the parents. One word as to the schools from a secular point of view. The Church schools ought to be so good that the very world may own that they are the best. Everything that a child can want should be connected with the Sunday-school; in the way of clothing clubs, cricket clubs, drum and fife band, guilds with a not too hard rule, and above all a good choir, in which the boys will be trained not as if they were mere organ pipes, but as boys possessing immortal souls. The choir ought to represent the innermost circle of good in a parish. I mentioned just now Sunday-schools. I don't believe in Sunday-schools (in

towns) except so far as they get the children together before church. In the morning, after the school office has been sung, a quarter of an hour's instruction will not tire them but prepare them for church; and the afternoon, a short, bright story, will make them all in a better humour for a children's service, to which they may look back with pleasure. In addition to a book of private prayers, every child should have, as soon as the friends of the school can afford it, a prayer book, hymn book, and Bible. Of course other little books will be given before confirmation, and a book upon Holy Communion to every child confirmed. The child claims to be taught as to faith, and should have opportunities of asking questions. The child also, of whatever age, claims to be heard and absolved if he wishes to tell out, it may be, the sad tale of sin. Much love and work is wanted for all this. Again, the child claims to be able to see the service of Holy Baptism so that he may know what has been done to himself, and may learn the Church's doctrine on Holy Baptism; the child also claims to be present at the Holy Communinn, to see what one day he must do when he is allowed to communicate. This it seems to me is common sense and not controversy, quite apart from higher questions. I speak not here of actual preparatory classes before confirmation, or of the details of communicant classes after, but as far as I can see it takes seven different classes properly to divide people according to ages, &c. What a joy it is to the priest not only to have seen his candidates confirmed, but also in the early, quiet morning to feed the child he has watched, or the old man who has been converted and becomes as a little child, to feed him I say with the bread of life.

The Rev. J. F. Kitto, M.A., Vicar of St. Matthias, Poplar.

It was with a very deep, I may almost say a trembling, sense of the responsibility which rests upon any one who shall address such a meeting as this, on such a subject, that I ventured to accept the invitation of the Committee; and I wish that through every heart in this great Hall there may ring an answering echo to the voice of our Master when he spoke, not only to His disciples, who would have kept the little ones from His sympathy and love, but to every disciple to the end of the world, "Suffer little children to come unto me, and forbid them not;" that in our hearts the cry may be, "Lord, we will lead them to Thee, Thou helping us by Thy Holy Spirit;" or, in answer to that still more tender and sweet voice of Jesus, when He gave His commission, not only to His Apostle, but to His Church, and to every true disciple who can answer the question, "Lovest thou Me," with "Yea, Lord, Thou knowest that I love Thee," to him Christ gives the command, "Feed my lambs;" may there be in our hearts a resolution that we will do our Master's last behest, and feed His little flock. It seems to me that we have summed up, in these commands of Christ, all the wants that children can claim from us. What is it we want for adults and children too? Is it not that their hearts may be turned to their Saviour, to serve Him and to live for Him? Recognising, then, this as the foundation from which we have to start, the question we have now to consider is how this claim is to be met, in what way is the Church to rise, in what way are the individual members of the Church to rise to the discharge of this duty which we all recognise to be so important? There are two things we have to remember in speaking of religious teaching. It must be of two kinds. We have first to instruct the understanding, then to reach the heart, and no religious education can be complete, no religious education is deserving even the name, unless it aims at both these results. If we merely instruct the understanding, and make no effort to reach the heart, we have not trained the child to recognise and love its Saviour. If we only appeal to the emotions, and make no effort to train the understanding of the child, we have no solid and sure foundation on which faith can build. Therefore, I say, we ought to recognise these two streams of parallel religious teaching as the end at which we are continually to aim. In the first place, in discharging this duty, and bearing in mind these two concurrent streams of religious teaching, I say that what the child has a right to

demand is a vastly increased sense of parental responsibility. Do we not all know and feel that the most powerful religious teaching that a child can have is that which he receives from his mother's lips and learns at his mother's knee? Do we not all feel that the most powerful religious influence under which a child can be is that religious influence which is exercised in a pious Christain household, where he is trained up in the nurture and admonition of the Lord? It is not enough for Christain parents to bring their children into the Church. It is not enough to put them into covenant with God in Holy Baptism. My view of baptism is that we give our children to the Lord, but that the Lord then receiving them at our hands, gives them back to us in the words which the daughter of Pharaoh addressed to the mother of Moses, "Take this child away and nurse it for me, and I will give thee thy wages." It seems to me that what we want, in the first place, and above everything else, is a vastly increased sense of the duty that rests upon parents to instruct their own children in the truths of the Gospel. I say to my brethren of the clergy that I feel we ought to impress this continually upon those who come within our reach. It is not that parents do not love their children, but that they show their love in other ways. We want to teach them that they will best show their love for their children by training them up for God. How often have we found it to be the case that, just as sometimes a melody from a song, long since forgotten, is brought back to our memories in distant years, so there comes back to a man, in later life, some melody from that song which he has learnt on his mother's knee, and in his father's house, of love to God and Christ, so that even after his life has been sin-stained and defiled, after he has been dragged through this world's corruption, that melody comes to his heart again, turns him to think of heaven and God, brings back to him the thought of the sweetness he has lost, and brings him back oftentimes to that Divine image in which man was created, and from which he has so fatally fallen. But it is not enough that we should have this increased sense of parental responsibility in those who bring their children to God, because we know there are many who have no care for the religious education of their children—many who do not profess to be religious themselves, and so we must pass on to consider what are the wants we can supply for this religious education in the day school. I assume, as a matter of course, that here, in this Congress Hall, we shall all resolutely maintain that our schools are to continue to be our own, and we will never abandon the religious training of children. Whatever the political circumstances in which we may be placed, we will never give up the right to go into our own schools and train up our children for God. But whilst some of us may mourn the circumstances in which religious education has been placed, let us look at the advantages we have gained, and I believe we have at least gained this very great advantage—that we have now throughout the whole of England a regular and systematised inspection of schools in religious knowledge. That is a very great gain to be put beside whatever we have lost. That will tend ultimately to a regular and organised system of teaching throughout the day schools of the diocese, and there will be given to children that religious training of the understanding which they have not received to the extent they might have done in our day schools. I only regret that the benefit of that inspection cannot be applied to other schools than our national schools, for with all the faults that belong to the religious teaching of our national schools, I believe it is vastly better than the religious teaching given in schools of a higher grade. I look forward to the time when the religious inspection now given to our national schools may be open to every school that will receive it and reap the advantages which it confers. But I want more especially to press the importance of religious *influence*, of a spiritual tone and character, in the day schools. We have very much lost sight of this most important feature, and it is most difficult to maintain it in a day school. I am quite convinced that it can only be maintained through the power and influence of the principal teacher. Therefore, I think it to be most important, when we make our selection of teachers, that we select men not only skilled in intellectual requirements, but who are religious men, and have the truth of God in their hearts. I would venture to press upon my brethren the great importance of giving

regular religious instruction to their pupil teachers. It is a thing which one hardly dares to mention in an assembly like this, composed as it is for the most part of laymen; but Canon Norris in his report to the Archbishops upon religious inspection of training Colleges, says, that out of five hundred candidates for admission to training Colleges, who had been pupil teachers, there were only forty-two who had received religious instruction from their own clergy—to the shame of the clergy be it spoken. We have vastly neglected our duty in this matter, or, perhaps, have not understood the importance of the duty, because we have not recognised that these pupil teachers will hereafter be the principal teachers from whom we have to select masters and mistresses for the first position in our schools. Therefore, it is to those who are now passing under our own hands, that the religious influence, the high moral character and tone of our future schools must be due. There is another point to which I want to draw your attention, which is this:—we know that there are many, especially in the Board Schools, over whom we have no hold or control, and we do not want those children—we dare not let those children be without any religious instruction. But how is this to be supplied? I am not going to debate about a name, but I agree with Mr. Stock, that if we are to efficiently cover the ground, it must only be by the extension and perfection of Sunday-schools. I do not mean Sunday-schools as they are. I do not care about the name of a Sunday-school so long as we have the thing. I do not mean bringing the children by compulsion to the school in which instruction is to be given according to the forms of a day school, and then having them driven to an uncomfortable church to hear a service gone through which they do not understand. That is not my idea of a Sunday-school; and if it were, it is not one that could be recommended. I believe there is a great change going on even now, and a still greater change will go on in the organisation and arrangement of our Sunday-schools. I have no time to refer to the details of those improvements which I believe ought to be carried out, and I will only refer here to what I believe to be the principle upon which we must act, namely, that we must allow our teachers, men and women appointed by ourselves, to take charge of some of the little ones of Christ's fold to lead them in that way, and to supply for those children that pastoral guidance and care which the clergy are utterly unable to exercise in large parishes. In my own parish it would be impossible to carry out Mr. Noel's suggestion as to a personal oversight of all the children. We must commit this work to godly men and women; and I believe a great work is to be done, if men and women will consent to undertake it, in school, if nowhere else—but why not at their own homes? Collect them together in classes where there are no associations of the day school around them, and they will not want to leave you when they come out of the day school. But wherever the instruction is given, in the day school, or at home, or in the church, it should be a regular course of lessons, a regular course of Christian teaching; and I am sure I shall be pardoned if I refer to the most valuable notes of Mr. Stock and others as affording the best means of supplying what teachers need. This must be regular and systematic, because it is very important that the clergyman should get out of the children what has been put into them by the teachers, and this is impossible without a universal system. Therefore, wherever the teaching is done, let it be done systematically and in order. I would press very earnestly the duty of instructing the teachers. We have no right to take a young man or young woman whose heart has just been touched, and thrust him into a Sunday-school to teach. He does not know *how* to teach. It is the business of the clergy to see that the teachers of their Sunday-schools are instructed, and not to employ them unless they are either instructed or willing to be instructed. It is a false notion altogether that the clergy are bound to accept whatever may be brought to them. We have no right to accept that unless it be of the very best; and if it be not of the best we must try to make it of the best before we use it, and God will give us His blessing.

DISCUSSION.

The Rev. Erskine Clarke, M.A., Vicar of Battersea.

It is a frequent reproach that these Church Congresses are all talk, and end only in talk. For myself, I may say that this is the twelfth Congress that I have consecutively attended, and I feel that there is one thing that the Congresses have done. It was supposed some twenty years ago, that it was only dissenting ministers who could stand before large numbers of people and address them in plain words. Now, we not only find that there are many on the platform and in the hall, who, if they had an opportunity, could venture to address this most difficult audience, one that is composed very largely of clergymen, but also who are able to address such an assembly of artisans as was gathered together here the other night, and could not only give them the smooth words of which they hear so many, but also could give them those plain truths which they did not like so well. I think, also, that in the mere matter of parochial plans, Congresses have at least done more than those Visitations—Archidiaconal and Episcopal—to which we were accustomed in years gone by. I think, also, that they have led the way to Synods and Conferences by showing that men of diverse parties can meet together without offence. In the mere matter of parochial machinery, I believe many go back from these Congresses to their parishes to put into operation the plans of which they have heard from their brethren. In direct bearing on the subject before us, I would mention two plans for promoting the religious life of children, of which I have known the good effect. The one is a guild or gathering together of children after simple fashion—the real bond being united private prayer, for which a card of membership and separate manuals, one "for children before confirmation" and the other "for children after confirmation," are provided; and if anyone desires further information, I advise him to write to the Vicar of Helston, in Cornwall, who will gladly supply all the details of his "Society for Holy living." The other is a plan which has been tried for some years in a village parish, namely, that every child passing out to service from the village has its name entered in a register year by year. The address is altered when the young folk come back at feast-tide, and the rector of the parish sends to them, by post, from month to month a packet of devotional reading, or some serials. This wholesome literature itself does much good in the farm-houses, and other places of service to which the children go. If anyone would like to know about this plan, which is called the "Forget-me-not Union," while its reception maintains the connection with their clergyman, let him write to the vicar of Elvington, near York. He would have been here, but one of his lads has come back to die in his native village, and yearned for the continued teaching of his parish-priest. I am surprised that none of those, who have spoken of the wants of children have referred to the work of the children's mission that has done so much at the East end of London, and has permeated many parishes. There is preacher who has adopted a title, the noblest anyone could desire, namely, the Children's Evangelist, and who goes from parish to parish gathering together children for special services; but inasmuch as this teaching is of an exciting kind, with no reference whatever to Baptism or Confirmation, I feel myself that to be admitted into a parish with utmost caution is of doubtful value for children. To my thinking, what is chiefly needed for the promotion of the religious wants of children, is loving sympathy towards them by their parish clergyman; and that there be some link joining the clergy and the children together in prayer. We need no great changes in our services. If the churches are bright and the children are allowed to sing, they will come not only on Sundays but on week days. In my own parish children gather from morning to morning at eight o'clock, simply for the shortened morning service, and I believe that if our churches are cheerful, our children made free to them, and the services made as beautiful as is consistent with the chaste and simple symbolism of the English Church, apart from that mediævalism, which is almost evoking an Old Catholic movement in England, then we need not fear but that

our children will gather together gladly and joyfully in their churches—that the life begun at baptism, passing on to confirmation, and leading to Holy Communion, will be sustained in our parishes, so that all the children of Zion may be joyful in their King.

Mr. J. C. Talbot, M.P.

I have been up to this time almost exclusively a listener at this Congress. Last night, indeed, I spoke in another place upon a dry but by no means unimportant branch of the subjects which have engrossed your attention this week. The reason why I have not spoken before has been—not, I assure you, that I have not taken, and do not take, a very deep interest in all the matters which are before you now, but simply because I think when one has nothing particular to say he had better listen to those who have. Now, having been asked to speak upon this particular subject, I will confine myself to three points upon which I know something, and upon which, therefore, I may have something to say. In the first place, I would address a word or two to parents with regard to the education of children. We have heard a good deal about how parents ought to be taught by the clergy. I want to tell the parents who are here, whether they are clergymen or laymen, what they themselves ought to do. I know personally the advantage of being taught by good parents, and I cannot help thinking that if a good many more parents would teach their own children, instead of trusting to other people to teach them, they would bring up a much better generation of Churchmen and Churchwomen. What do we find when we go to the Universities of this land, and hear the way in which young men who come from Christian and intellectual homes, so called, acquit themselves in what is called the Divinity Examination? They are often (I am ashamed to say) profoundly ignorant of the commonest facts and the commonest doctrines of Christianity. Why is that? It is surely because the parents who have sent them to schools have trusted that in those schools they will be taught what they ought to be taught in religious subjects, and they have never taken the trouble to teach them themselves. Having been myself taught by my parents and trying to teach my own children, and believing that it is the first duty of every Christian man or woman who has children to teach them, I say that one of the first means of providing for the religious wants and claims of children, both before and after Confirmation, is for the parents to teach them. The second point is addressed to the clergy. Here I feel bashful, because I do not like to instruct a class of men from whom it is my duty to receive instruction. But I know the fashion of the present day is that all the laity ought to teach, and especially ought those who have certain mystic letters after their name. Therefore, let me teach the clergy their duty. The clergy ought to have more care for children who leave their parishes. I have sometimes taught young men or young women in the parish where I live, and then I have felt that when they go from that country parish to some town, or into the great metropolis, they lose practically the pastoral care which they have had at home. Why is that? It is chiefly because the clergy do not take the trouble, if I must speak plainly, first of all to find out into what parish the young man or woman is going, and then send a note to the clergyman asking him to take care of them. In these days of clerical directories and clergy lists it is easy to do so. You have only to ask where they are going, and find out who is the rector or vicar of the parish, and ask him to take care of them. If it is a town, it is not difficult to find out the street, and the district in which that street is, and then to communicate with the clergyman and ask him to do the same thing. It is not too much to ask the clergy who are so assiduous in looking after children at home to take care of them when they go from home. My third point is with regard to the great subject of religious education. The religious wants and claims of children cannot be properly attended to (I am speaking now chiefly of the lower class of the community) unless we have the power of teaching them the whole truth of the Church in our national day schools. I spoke upon this point last night, when I was speaking of

Church endowments, because they are for the purpose of enabling us to do the Church's work in the Church's own way. Therefore, I say, give the advocates of religious education in Parliament—be they Liberals or Conservatives—the full moral support of such an assembly as this. If the whole assembly of the Church of England be, as I believe it is, fairly and completely represented here—if this assembly in Bath is only a pattern assembly of what might be gathered together in every corner of our land—if that be so, and if there should go forth from such assemblies as this, or, better still, from the whole Church of England, the unanimous voice which is in their hearts, but does not always come from their lips, that they will not surrender an iota of the privilege of teaching the Church's truths to the Church's children, no body of men, be they as noisy as they will, can withstand such an expression of feeling. I leave this Congress with the appeal to you to support those who are contending for the great cause of religious education.

The Right Reverend the Bishop of Peterborough.

Solely in obedience to your express command, my lord, do I rise to say a very few words upon this subject. Let me, in the first place, say that while I have listened to this discussion, one sentence from Holy Writ has been ringing, as it were, in my ears all through it—"He took a little child, and placed him in the midst of them." The scene seems to rise before my mind of a brotherhood gathered round the Lord, whose presence, even in the flesh, did not hinder the jealousies and strifes which have marred Christian brotherhood so often from then until now. When He would still the cravings of jealousy or party spirit, He took a child and put him in the midst of them; and it seems to me as if, in the midst of this great assembly of Christian brethren, the presence of the child has had that uniting and sanctifying influence which our Lord designed it should have in His Church throughout all time. We are one on this subject, if on nothing else. But I am rising now to speak, not so much words of direction or correction, as of encouragement to the clergy of our Church. I cannot help thinking that whilst they have been listening to all the high ideals of what they ought to make the young in their parishes, there may have come over the heart of many a faithful labourer the depressing thought of the parish as it really is, of the homes of those poor children, of the neglect, the stolid ignorance, and the grinding, hard poverty by which they are surrounded, of the real practical difficulty the clergyman has of working out the very smallest fragment of this high conception of his parochial work. Let me say a word especially to those brethren of mine in the agricultural parishes, where the work is even more difficult than amidst the keener and quickened intelligence of our towns. We Bishops come into your parishes to find your work at this point—at the moment you bring the children to us to be confirmed. What do we find to be the two regrets in your heart? First, that the number of children is so small relatively to the number of parishioners; and then, that of this small number perhaps not one-half or one-third will be communicants, and these not constant communicants. Your hearts are cast down at these thoughts. Let me, then, remind you of one or two things that may encourage you. The Church, in this matter of the training and bringing up of children for the Lord, is in a transition state from the coldness and deadness of past generations, and through the heat and fervour and life of the present, to a higher future. Remember what many of you have to deal with in your parishes are the *débris* of the past, the wrecks and ruins which encumber your path as you go about your Master's work; therefore, do not be cast down, because, if in times past, when confirmations were rare, and when the charge of inactivity and carelessness might have been truly brought against those who worked, a generation grew up who knew nothing about confirmation. Do not be cast down about this, but believe in this truth—

these are God's children, and we trust our Heavenly Father to love the children for whom we are to labour in His name. If I start from that point, regarding every child in my parish as the child of its Heavenly Father, and resolve to bring him up in the love and knowledge of the Heavenly Father, that Heavenly Father will not neglect the child whom He has placed in our midst. Further, we make a very great mistake in aiming at seeing immediate results of our teaching. We forget too often that we must sow in tears, and wait in faith to reap the harvest. I believe that those who go forth thus painfully weeping with sad hearts may never be allowed themselves to know the fruit of their teaching; but, nevertheless, their teaching is not lost. Let me exhort my brethren not to be discouraged by what they have heard of the difficulties or the great necessities of this case, but to give themselves all the more earnestly to the patient, plodding task of dealing with the child in the concrete from house to house, in the church, and in the school, which is a very different thing from dealing with the child in the abstract, in a Congress paper read from a platform. One word about the relation of confirmation and Holy Communion. I find that many of the clergy in my diocese tell me that they reject candidates for confirmation because of their entire ignorance of the nature of the rite, and that they find many are deterred from coming to confirmation because they have an ignorant dread and terror of the Holy Communion. My dear and reverend brethren, in God's name, whose fault is that? Let us share the blame amongst us; but it must be somewhere, if baptised children grow up in ignorance of their Father, if they shrink from confirmation instead of desiring it, and if Holy Communion, instead of being looked forward to as the highest privilege of their coming years, is shunned as a terrible mystery. What you need is to take the child from the very hour it is brought from the baptismal font and train it up in the belief that it is God's child. I dare not address any baptised child with whom I have to deal as a Bishop otherwise than as the child of its Heavenly Father. Remember, that the time is coming fast when, in the growing eagerness and hot blood of its early youth, that child will be exposed to the temptation of the prodigal son in all ages to cry aloud to the Father, "Give me the portion of goods that belongeth to me, that I may go out to enjoy it in solitary selfishness away from Thee;" and what you have to do—be it in the infant school, the day school, in catechising, or in preparation for the Holy Communion—is to make the child feel that it is in its Father's house all through, that its Father loves it, and that to leave that Father's home will be its sin and misery. Try and make religion in this way a pleasant and happy thing to your children in your parishes. I am not going to talk of this or that detail of teaching. I want just to say this one encouraging and guiding word about the spirit that is to run through it all; and again I repeat it, that you recognise the child as the child of your Heavenly Father, not one day hereafter to become such on certain conditions, but from the hour it passes from your hands, and that you strive to make it feel its Father's home a dear and happy place. Until we have made the children feel every act of the Church, every rite of the Church as a blessed privilege and enjoyment in their Father's house, until we have thoroughly explained that confirmation is the admission to the highest privilege and Holy Communion the participation of it, we shall never have succeeded in dispelling the terrors that haunt the steps of a child to its Father's table. As to classes afterwards—communicants' classes and Bible classes—I confess I have not very great faith in these. But I have the deepest faith in the time that lies between baptism and the first communion, and I am satisfied that it is in that time and on the principle of which I have spoken you will succeed, each according to his gifts, and according to the varying circumstances of his parish,—by no hard, fixed, rigid rule, but guided by the quickening, indwelling Spirit of Him who said, "Suffer them to come unto Me." Guided and strengthened by that Spirit you will gather the lambs into Christ's fold, you will train up children in the nurture and admonition of the Lord.

The Rev. R. C. Billing, M.A., Vicar of Holy Trinity, Louth.

I presume to say a few words on this question, because it is one in which I take a very deep interest indeed. I only wonder that more has not been said about confirmation, about preparation for confirmation, and about the treatment of those young people who have passed through our hands to the Bishop to be confirmed. I plead on behalf of the young children for more preparation for confirmation than they generally receive. I plead that they have not merely the regulation period of four or six weeks' preparation for confirmation, but that they should be continually prepared from out of our day and Sunday schools, that they may understand something about the rite before they are taken to the Bishop to be confirmed. But it is especially with regard to the treatment of our young people *after* confirmation that I wish to speak. I believe that that pastoral relationship which commences between the young children and their clergyman should be carefully nourished by him. I believe that the personal dealing with their souls which he has been careful about in preparation for confirmation,—he should be careful to maintain afterwards. There should always be a class for young men and women who have been confirmed. I would admit those who were ready and anxious to be confirmed; but I would regard it, in the first sense, as a class of those who have been confirmed and are regular attendants at the Lord's Table. With regard to our Sunday-schools, I am sure we are not doing our duty to the children, unless we are training and instructing the teachers who are to communicate religious knowledge to the children. I am sure, also, that we are not doing our duty to the children if we are not careful, not merely of the intellectual qualifications, but of the moral and religious qualifications of the teachers. Then, I believe, there is no part of our work, as clergymen, with regard to the children that is of more importance than regular and systematic instruction in our day schools. I think no day should pass without the incumbent or his curate taking part in the religious instruction in the day school; and I think we have not fulfilled our duty, especially in this present necessity, unless we are very careful and diligent in the religious instruction of our pupil teachers. But then we have not done all our duty when we have done this. There are other schools besides our Sunday and day schools. There are the private schools for young gentlemen and ladies in our parishes: and I think the Christian pastor ought to seek admittance into those schools that he may regularly, once a week at least, instruct these children. We ought to teach the children the Prayer Book as well as the Bible. I have been rather hurt sometimes to hear it said that we Evangelical clergymen are afraid of the Prayer Book. We are men of the Bible, but we are men of the Prayer Book too, and we wish for no better summary of doctrine than we have in the thirty-nine Articles; nor do we know of a better form of devotion than that in the public services of our Church. I think we ought to teach the children systematically out of the Bible and about the Prayer Book, that they may understand the services in which they engage. I think children's services are of great and increasing importance. I would just say this one thing—what we need in dealing with children is, that we sympathise with them. Some one has said that a man has never really grown old till he has ceased to sympathise with a child. I agree with what Mr. Randall said in his paper (with all of which I do not agree), that the way to gain entrance into the heart of a child is by the door of love. We must let them see that we can love them and sympathise with them in all their trials and troubles, all their joys and all their temptations. I believe we want truly to have made up the matter in our own minds that it is possible for little children to have their hearts really filled with the love of God. I believe in the true conversion of little children—"Satisfy them with Thy mercy, and that soon: so shall they rejoice before Thee all the days of their life." There are none among us who can better realise the love of God our Father, and the tender mercy of our Lord Jesus Christ than the little children; and I believe it is our bounden duty, not merely to instruct their intellects, but really to appeal to their hearts, and to see that while they are yet young and tender they give themselves up to the love of God and the love of the Lord Jesus Christ. And if we do give them ser-

vices of their own (and I quite agree with what was said about the administration of the Sacrament of Holy Baptism), always, if you can, have an administration of the Sacrament of Holy Baptism at your children's service. I think there is no better service in which the elder children can be engaged. Then, I say, in conclusion, instruct them in that service. Instruct them also while yet young, as soon as they are old enough to understand the true meaning of "The Order of Administration of the Lord's Supper," so that they may not be afraid of the Holy Communion when they are confirmed. I endorse what has been said by Mr. Talbot, about following up those who leave our parishes. My own plan has been to keep the anniversary of the Confirmation Day to gather together my old confirmation candidates. It has been the means of recovering those who have ceased to be regular communicants, and wherever they may be, whether in England, Scotland, Ireland, the Continent, or the Colonies, keep their addresses. Let them promise you to let you know where they are, and once a year remind them of the Confirmation Day, the Confirmation vow, and those holy associations connected in their own parish church with that most solemn and edifying rite.

Mr. W. H. Porter.

I HAVE a word to say to the ladies present, but before I do so allow me to say that Archbishop Whately entertained the idea that confirmation candidates ought to be candidates also for the Communion of the Lord's Supper. He was wont to say that he gave very short notice to his clergy of his intention to hold a confirmation, because he considered they ought always to have a class or stock from which they could draw the candidates and bring them up to participate in the rite. Great advantage results from such a course besides the acquisition of increased instruction. Let me point it out to you. If a notice be given that the Bishop is about to hold a confirmation, the clergyman requests that candidates may give in their names to him, in order to their being brought under a course of instruction, after which they are brought up for confirmation. But if it so happens that the clergyman does not think the young person a fitting subject for confirmation, and if he puts that child back, the parents, who hold their own children in high appreciation may take serious offence, and may even secede from his congregation. The course, therefore, which I indicate would have this advantage, that a clergyman, without offence to parents, can make his own selection from the whole class under instruction, say from three years' candidates. Now, ladies, allow me to say a word to you. I consider that this question which has been brought before us to-day, brings us, so to speak, into the garden of the Church. We are looking upon a seed-bed where there are very tender plants to be nurtured for the Master. Some of these plants, it may be, begin to droop, and oh, to the sorrow of many a parent, the babe is taken! I may possibly speak to some parent who has been in these circumstances. I have met many, and I have sought to comfort them in this way. The Lord, in taking that babe has done better for it than ever you could do. If you wish to have a word of true comfort, sometimes there are valuable lessons taken from the tombstones in our churchyards. At Hastings there may be found this inscription on the tomb of three infant children—

> "Bold infidelity, turn pale and die,
> Beneath this stone three sleeping infants lie—
> Say, are they lost or saved?
> If death's by sin; they sinned for they lie here;
> If Heaven's by works; in Heaven they can't appear,
> Ah, reason, how depraved!
> Revere the Bible's page; the knot's untied;
> They DIED, for Adam sinned; they LIVE, for Jesus died."

Let this be a word of comfort to parents whose children have been taken from them in infancy.

The Rev. W. T. Thornhill Webber, M.A., Vicar of St. John's, Holborn.

I will endeavour to confine my remarks to one point. We are all agreed that what we have to do is to learn from the mistakes of the past to organise victory out of defeats. We have all admitted that Sunday-schools so far have been a great failure in respect of producing the results which we hoped for from them, and why? Because they have, as a rule, led up to nothing. We want to make them lead up to something. They have been called necessary evils. That means that if we do not take care we shall fall into the mistake against which Mr. Talbot warned us. We shall be making our Sunday-schools take the place of the parent. A writer of old said, "The father to the children shall make known Thy truth;" and we may not interfere with the Divine order. But taking things as they are, Sunday-schools are a necessity, if you will, for the present state of ignorance. We must take care and not make them too heavy, too dull, too uninteresting. The hours must not be too long. We know very well that there are some preachers to whom we can listen under the dome of St. Paul's with pleasure for an hour and twenty minutes, but the average of preachers would have quite satisfied us at the end of the odd twenty minutes. Some could keep their class interested for a long period, but perhaps half an hour (or, at most, three quarters) is quite long enough for the average teacher. The point to which I wish to come is children's services. It is to that that the Sunday-school must lead up. It should be a kind of preparation for the children's service. We must, as has been said, take very great care of the manner in which we conduct our children's services. One most important lesson I had about them was from a child. It taught me that the service must be in the churches and not in the school-room. It so happened at that time, owing to insufficient accommodation, that it was quite impossible to have the children in the church at the same time as the adults, and so a contemporaneous service was organised in the school-room. After the first service I chanced to ask a child how he enjoyed the service—"Very well," was the answer, "but you know it is not the church." That gave me a useful lesson, upon which I have since acted; so that we have in church two children's services every Sunday—one in the morning at ten, and one in the afternoon. If time permitted I would have given a few details as to children's services, and the way in which to conduct them. I will only say there are some useful little metrical Litanies published in a Hymn Book which comes out under the auspices of the Christian Knowledge Society, so that no one need be alarmed. You will find some useful little Litanies there, which may be well used at children's services.

FRIDAY EVENING, 10th OCTOBER.

IN THE CONGRESS HALL.

The Right Reverend the PRESIDENT took the Chair at Seven o'clock.

CHURCH MUSIC.

PAPER.

Mr. BARNBY.

BEFORE entering upon the consideration of the subject on which I have to ask your kind attention, I must be permitted to express my personal regret at the fact that Professor Oakeley is unable to officiate here this evening. We have all at various times enjoyed the genial and scholarly descriptions of musical doings at home and abroad, which have appeared from time to time in a well-known journal, until we have learned to look with pleasurable anticipation for the recurrence of the well-known initials, "H. S. O." And thus no common interest was aroused by the announcement of the Profesor's name in connection with a subject so interesting and important as Church Music. We all deplore the circumstances which have operated in preventing Professor Oakeley from fulfilling his intention of reading a paper here this evening, and while I endeavour to supply, as best I may, the void caused by his absence, I ask in the fullest measure for your kind indulgence, while I put before you, simply and briefly, my views on Church Music in its bearing and influence on public worship. The magnitude of the subject, and the limits to which I must necessarily confine myself, forbid my offering more than a mere outline for your consideration. But even a slight sketch may contain matter for future development; and faint as the outline may be which I shall lay before you this evening, it nevertheless represents the fruit of much earnest thought on my part, and the result of a concentrated labour and experience. What must necessarily be merely touched upon now may, I hope, be more satisfactorily elaborated at some future opportunity.

I do not propose this evening to consider the question in its historical or antiquarian aspect, except so far as it may be found necessary for the clear stating of certain points. My object is to say briefly what I consider to be the present condition of the musical Service of the Church—to point out certain particulars in which that service may be thought to have fallen short of the high aim it is intended to fulfil, and briefly to indicate, so far as I am able, the means by which a greater completeness of result may be attained.

It may safely be asserted that there has been no want of interest, in our generation, in the musical Services of the Church. Choral Services have been established alike in Metropolitan Churches and in places of

worship in remote rural districts. Surpliced choirs have been set up, and much pains bestowed on their training and development; musical compositions for Church use, from the elaborate Anthem to the single Chant, have been multiplied in almost bewildering profusion. Hymnals and pointed Psalters, carefully arranged and edited, have taken the place of the old collections, wherein the process of collecting seemed to be carried on upon the principle of picking up what was nearest to hand. These particulars only indicate a part of what has been done with infinite zeal and pains for the improvement of musical worship. But how much remains still to be accomplished? How often has not the zeal which prompted changes outrun the discretion which should have rendered them consistent in themselves, and proportionate to the aim in view? Have not the alterations introduced in some instances in certain parts of a Church service served, like patches of new cloth in an old garment, only to expose in a more glaring light the loop-holed raggedness of the rest? Speaking under correction, as a layman, I frankly consider that on certain points the clergy, praiseworthy and valuable as their efforts in the direction of Church Music have been, might with advantage have availed themselves of the advice of a musician, or, to use a technical term, have procured a professional opinion. No man in a matter of importance in law or medicine would dream of being his own advocate, or his own doctor; at least, a very outspoken opinion has been expressed as to the mental status of him who adopts such a course. Why then should the man who would never consider himself independent of forensic and medical skill aspire to emancipate himself altogether from the influence of the technical knowlege which has reference to a difficult and elaborate art? But let me be not misunderstood. There are many curious shades of theological opinion in the English Church, and it is the province of the clergyman to determine the tone that shall be represented in any separate place of worship. But equally clearly I consider it to be the office of the musician to see that the tone of worship is consistently carried out in its musical phase, without exaggeration on the one hand, or incompleteness on the other. And here it is that difficulties often occur. Advice has been sought and given, and deliberately admitted to be good. Then comes in some little vexatious objection. "The choir would be disappointed if they were deprived of their part-singing"—"Our people are not accustomed to have the Psalms chanted"—"However bad the tune may be, the congregation likes it, therefore it must stand;" and thus the arrangements made having no unity of plan or definite purpose, simply bewilder the congregation, and give rise to much discussion and perhaps not a little heart-burning, without producing an effect at all proportionate to the forces set in motion.

In the valuable Preface in our Prayer Book, concerning the Service of the Church, luminous with the plain wisdom of common sense, the intention of the Service is stated to be—"that the clergy, and especially such as were ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed

with the love of His true religion." The musical part of the Service ought surely to conduce to this end; and thus it seems to me, that in laying down a general scheme of the manner of conducting musical worship, the chief point to be kept in view should be the complete identification of the whole congregation, with the three great elements of which the Service consists,—Prayer, Praise, and Thanksgiving. Matters of detail would have to be settled in accordance with the general tone of the worship. But surely the main point to be kept in view in the arrangement is to secure unity of design and purpose in the whole—to avoid the bewilderment and doubt that will surely arise from any inconsistency or contradiction in the various parts; above all to regard as a most important element, that the plan of the musical Service should not remain a mystery to those who form the congregation; that it should speak for itself, and be, to use the homely old English phrase, "understanded of the people."

The question now arises—What is to be the basis of the musical Service in a particular church? I unhesitatingly answer that the basis on which the musical Service, to be really efficacious, must be built up, is a patient and intelligent consideration of the requirements, and wants (not always the wishes) of the congregation. I speak with deference as a layman, but I hope to have the suffrages of my audience, when I say that of the various phases of zeal without discretion, one of the most lamentable appears to me the persistency which endeavours to force upon a congregation a musical Service utterly unsuited to its capabilities and requirements. We cannot forget how in a time of fierce controversy the grand swell of the organ suggested to a thoroughly earnest and respectable, if somewhat narrow-minded sect, nothing more elevating or religious than the roaring of the Bulls of Bashan. And to-day the most elaborately constructed musical Service introduced among a congregation of homely cottars and country folks, might represent to their bewildered ears, mere "sound and fury, signifying nothing." In plain terms then,—What is to be avoided, and what is to be followed?

First in the list of things to be eschewed with the greatest care, I would place what I shall term in no invidious sense, but frankly and fairly, the clerical crotchet. It has happened to me more than once to meet a clergyman, whose education and refinement have had the fair consequence of giving him a just appreciation of what is excellent in musical art, and religious in musical feeling. He finds his lot cast among a population whose idea of Psalmody sometimes shocks his reverential feeling, and never fails to set his teeth on edge. With the most honest and single minded desire to introduce a better state of things, he begins by forcing on a unwilling community a musical Service so entirely above their capacity of comprehension, that in the effect it produces on their devotional feeling, it is as if he were to read the Testament to them in the original Greek. Pursued in his private study this course of Psalmody is to him infinitely elevating, and soothes his mind and spirits after many a hard day's labour, perhaps in a barren soil. Carried out in its entirety in his little village church, it becomes a mischievous clerical crotchet.

Another form of error which no one who has interested himself in these matters can have failed to observe, and which I consider equally

to be deprecated, I shall designate as the system of dubious diplomacy. The course pursued by many a zealous kindly clergyman, anxious to improve the tone of his service, ends in vexation and failure, for want of decision on his part in asserting that authority and command in his own church which is most undoubtedly his right. Our friend finds a state of things very different from that sketched in the foregoing example. A congregation educated, intelligent, and capable of better things has been subjected to a service performed in a perfunctory and languid style, the Responses for instance being made by a clerk who seems to have been named on the *lucus a non lucendo* principle, inasmuch as he is probably less clerkly than any one in the congregation. The clergyman is anxious to remedy this state of things, but finds himself met by the *vis inertiæ* that is an element in every congregation; a spirit that deprecates all change, and to overcome which, by energy and tact, I consider a very important part of the duty of every working clergyman. But in such circumstances a timid, self-distrusting man will proceed as it were to canvass his congregation; he notes down objections and acquiescences, and proceeds to balance them against each other; he yields a point here, and sometimes, alas, gives up a principle there; he reforms one faulty part of the service at the dictate of common sense and progress, and he leaves another untouched to conciliate prejudice, and self-asserting ignorance. In the end his service is thoroughly inconsistent; and with bitter disappointment he is secretly conscious of having missed an opportunity, while he has disappointed his supporters, and failed to propitiate his opponents. His position is not unlike that of the doubtful man described by Cowper:—

> "Dubius is such a scruplous good man,
> Yes, you may catch him tripping if you can;
> He would not with a peremptory tone
> Assert the nose upon his face his own;
> With hesitation, admirably slow,
> He humbly hopes, presumes, it may be so.
> * * * * *
> Knows what he knows, as if he knew it not,
> What he remembers, seems to have forgot,
> His sole opinion whatsoe'er befall,
> Cent'ring at last in having none at all."

But of all the errors which cry aloud for a remedy, the worst to my mind is perpetrated in the endeavour to draw a new congregation to a church, or to fill up the thinned ranks of a decreasing flock by the exhibition of startling novelties, and what I should term musical *tours de force*. The evil of making the musical part of the Service a means of counteracting the deficiencies of the rest strikes at the very root of Church morals. Who ever had a clearer eye to mark, or a more incisive pen to record, the errors of his time than the author of the "Newcomes"? Though distorted here and there into something like caricature, the picture the great satirist drew of the church of the Rev. Charles Honeyman, and its musical attractions, had its application then, and I have reason to believe has not lost its significance now. Indeed, the evil was known and appreciated more than a century before Thackeray was born; for does not Pope liken those who read poetry merely for the jingle without taking note of the sense, to men "who to church repair, not for the doctrine but the music there." The motives by which many

are led thus to endeavour to fill their churches are, I am ready to believe, of the most praiseworthy kind. Anxious to be "all things to all men," they consider such a device to attract a congregation as having nothing objectionable in itself. But as, on the one hand, we are all shocked when we hear the enunciation of startling vulgarisms or profane allusions in a sermon, and are unwilling to condone such offences on the plea of their alleged awakening tendency, so I hold it to be alike objectionable and futile to endeavour to bring a congregation into a church by tickling their æsthetic susceptibilities. No one, I am sure, will suspect me of depreciating my art, or of holding music in anything but the highest honour. But for that very reason I should wish music to occupy its rightful place, and no other; nor can I see aught but disadvantage and ultimate failure in the attempt to make the musical part of the Church Service more than an accessory—a most valuable one—to be regulated by the precept that enjoins the doing of all things connected with public worship "decently and in order."

But now, having endeavoured to indicate—I trust without arrogance or the slightest tinge of personality—what I consider the errors in the arrangement of our musical Service, I would ask your attention to the other side of the question, and speak of the plan to be adopted in raising the Church Service to a higher and better standard.

And first of all, I would divide our Service into two great classes—the Congregational or Parochial, and the Cathedral or Meditative division. It will, I think, be conceded on all hands that the Congregational Services of our Anglican Church were based on the principle that every one in the assembly has a right—nay, even an obligation—to take a part in the Service beyond that of a silent auditor. The reading of the prayers and Scriptures in English, the uttering of the General Confession by priest and people together, the arrangement of the Responses, alike in the Morning and Evening Service, the Litany, and indeed everywhere, all point to this great and fundamental rule. *I do not think that the introduction and development of music in the Service was ever intended to do away with this right.* Therefore, I hold that the safe and sure rule to be followed in arranging the musical Service, for any congregation, whether urban or rural, educated or untaught, is simply—to select the very best music such congregation can understand, and in which it can join. If the capacity of a community is limited to the appreciation and religious enjoyment of Hymns, then the best Hymn Tunes should be selected. Where, on the other hand, a considerable part of the congregation can appreciate more scientific music, by all means let such music fulfil the highest purpose to which it could be applied by being incorporated in the Service.

But the principle that the congregational Service should be one in which the congregation can join, involves, to my thinking, a second principle, namely, that of singing in unison,—inasmuch as this is the only form which admits of a whole congregation's joining without a violation of the laws of harmony. Let us suppose a Hymn sung in parts, with an *ad libitum* addition of voices among the congregation. In the first place, we should have the basses and tenors singing the melody an octave below the female voices, and, consequently, ranging, on an average, below the tenor part in the choir. I need not remind my audience of

the effect produced by the inversion of the interval of the fourth, how it converts harmony into discord. Then there is a third objection, arising from the inevitable presence in the congregation of those aspiring amateurs who invent an *obbligato* part of their own, with a sublime indifference to its effect in conjunction with the choir. It is simply impossible to have a Hymn sung in parts, and allow the congregation to join without the presence of these three disturbing elements.

And now comes the question—Of what is the musical Service to consist? Bearing in mind the principle of completeness and the correspondence of parts, I should say it must contain responses in plain song or monotone. The Prayers, &c., must be intoned; the Psalms and Canticles chanted; the Hymns sung in unison. With regard to the choice of plain song or monotone in the responses, I should make the musical ability of the congregation the standard of selection. When there is any doubt as to the vocal powers of the community or of the officiating clergyman, I should decidedly say the monotone is to be preferred. And here, perhaps, I may remark that a greatly increased efficiency is to be obtained by the introduction of musical rehearsals of the congregation. On this point I claim to speak from personal experience, having tried the plan and found its results very satisfactory. Among other advantages connected with the unison system is the opportunity offered for utilising fine voices and correct ears where there is no technical knowledge of music. Then again, when the work is distributed among a great number, individual importance is lessened, to the great comfort, in particular, of the organist, whose mind need not be disturbed by secret doubts and fears of the collapse that may be occasioned by the non-arrival of the indispensable tenor. And here I should say that among the changes most necessary towards bringing about a higher standard of efficiency in church singing, is the establishment of a better and more efficient class of choir-masters than we have yet seen. We want men not only of musical but of intellectual cultivation, men who themselves feeling the inner meaning of a hymn, and appreciating the facilities music offers for the expression of that feeling, shall be able to explain clearly and fully to their choirs and congregations the scope and content of every composition they undertake. If once the choir-master can put himself thoroughly into the position of the interpreter of the work, and can enlist the sympathies of those he teaches for what he himself admires and appreciates, he has obtained the best lever for moving his choir to a higher position.

We shall, however, hardly, I think, attain this desideratum until the amount not only of technical but of general education obtained by the choir-masters shall have been very considerably enlarged. To my mind, the contrast between the large number of efficient executive organists and the very limited supply of efficient technical choir-masters goes far towards suggesting the remedy. In Germany, for a long time, and in England quite recently, the necessity has been recognised of making the art and science of teaching a subject of education. We now train the schoolmaster that he may teach. Why not systematically instruct the future choir-master in the best method of imparting knowledge to his choir? In many churches the zealous clergyman and congregation expend much strength on the desirable object of procuring a fine professional choir.

Would it not be a better investment of energy and money to seek out and adequately remunerate a really thoughtful and efficient choir-master?

And now I have to speak of the other great class of Services—the Cathedral form, which I have designated as the Meditative, in contra-distinction to the Congregational Service. That a separate kind of service is naturally appropriate to our glorious Cathedrals and Minsters may be taken, I think, as an acknowledged fact. The vast size of the edifice, the echoes that reverberate through its aisles, the indistinct effect produced in it by the human voice, and even the gorgeousness and grandeur of the mighty fane itself, with its elaborate decorations and architectural ornaments — all these things point to an ornate and elaborate Service, that the worship may be in accordance with the temple in which it is offered,

> "When through the long-drawn aisle and fretted vault
> The pealing anthem swells the note of praise."

The very construction of the Cathedral points to the idea that the congregation assemble there to hear, to keep silence, and to meditate. Their joining in the Service would be exceedingly difficult. It would be likely to produce confusion, and could hardly be a satisfaction to the worshippers themselves. A higher and more artistical kind of musical Service, a greater intensity, must therefore be required to arouse and maintain in the congregation the true devotional feeling and sympathy for an act in which they take no personal part. Therefore, the whole of the Cathedral Service, with the exception of the reading of the Scriptures and sermon, is musical. As the services of a trained choir are here always available, musical compositions of a difficult and elaborate kind may appropriately be introduced. But I would, with all the earnestness of which I am capable, deprecate what I consider the bane of our Cathedral music—the ultra-conservative spirit of antiquarianism which insists on keeping whatever is old, simply because it is old, with a total disregard of its appropriateness and adaptation to the wants and feelings of the present century. On the other hand, there is sometimes a startling tendency to innovation that manifests itself in the easy admission of new compositions —efforts, in many cases of members or friends of the Cathedral executive. These compositions would seem to be admitted only because they are new. In the words of the Preface in our Prayer Book it may be justly said—"In this our time the minds of men are so drawn that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs: and again, on the other side, some be so new-fangled, that they would innovate all things and so despise the old, that nothing can like them but what is new." I desire to protest most strongly alike against overstrained antiquarianism that retains what is useless, and the good-natured levity which accepts what is valueless, and defaces a solemn Service to give pleasure to a friend. Both these classes of men should be reminded still in the words of the same Preface, that "it was thought expedient not so much to have respect how to please and satisfy either of these parties as how to please God, and profit them both."

In connection with the completeness and the elevation of the musical Service, I feel constrained to say a few words on a point which appears to me one of vital importance, but one which curiously enough seems to

have been the subject of less attention than many matters of minor moment—the appointment of those who hold musical offices in Cathedrals. If a thoroughly conscientious man were to be invested with the power and responsibility of nominating a body of men to carry out any commercial or literary enterprise, what would those who had entrusted him with that power, or whose interests were to be affected by its use or abuse, naturally expect him to to do? Surely to make the efficiency of each person he nominates the one great criterion by which his choice is governed, and just in proportion as he puts aside every feeling of clanship, private sympathy, and good-natured inclination to oblige on mere personal grounds, would he be considered to have fulfilled his trust in an honourable manner, and to have rendered himself worthy of the confidence reposed in him. This obvious and undeniable principle ought, in my opinion, to govern the action of the Church dignitary who nominates an organist, a choir-master, or a lay-clerk. The person so nominated ought to be simply the best organist, the most educated choir-master, the most efficient lay-clerk, to be discovered by earnest and painstaking search. No kindly impulse to oblige a friend, whose moral character may bear the strictest investigation, whilst his musical abilities will not, should induce the patron, in gauging that friend's claims to the position, to be "to his virtues very kind, and to his faults a little blind." It is not sufficient to be assured that such a candidate is a safe man and will not go wrong. Every new candidate ought to be able to subscribe his quota towards developing Church Music, and should help to make things go right. As in other walks of life, the most difficult person to deal with is the slow man, who ambles along in a respectable old-fashioned jog-trot, faithful to his motto, "*Quieta non movere.*" So I consider as the bane of the choir the respectable mediocrity who has just so much musical knowledge as will suffice, backed up by eminent respectability and a blameless life, to keep him clear of official censure. All idea of patronage or canvassing should be eliminated from these matters, and the candidate should stand or fall by his merit, his whole merit, and nothing but his merit. One of the worst elements that can be introduced into matters of this description, is what I may term that unwritten law of primogeniture, which supposes that a son should succeed to that musical estate to which I hold that the possessor has only a personal interest. There should be no hereditary claims in Art. A still more objectionable arrangement, because it has not even the natural kindly sentiment to recommend it, is the custom by which a pupil is frequently allowed to succeed for no better reason than that he is his master's pupil. He has not, indeed, done anything for Art. He cannot be said to have won his spurs; but then he is not offensively inefficient, and thus gets his appointment on the lamentable principle that he will do very well. The old tradition of sleeping contentment is thus perpetuated; with each such appointment it obtains a new lease of life, and the healthy development of Music is put off to a more convenient season. If I required an example to strengthen or illustrate my position on this matter, I might point with considerable confidence to an instance which occurs to me very vividly—an instance in which for once an appointment has been made to a most important musical post in our Metropolitan Cathedral, on what I consider to be the surest and most legitimate ground, that of

the claims of the person elected as a musician, a scholar, and a gentleman. The results in this case have been so eminently satisfactory, that I cannot but hope to see the principle carried out elsewhere, and to look forward to a time when in these matters personal consideration shall be left out of the question, and when the rule shall be to choose the best man available, without fear or favour.

I have hitherto made a marked distinction between the Congregational and the Meditative, the Church and the Cathedral Service, and have endeavoured to show that a distinctive treatment is required in each case. Nevertheless, it has often occurred to me that there are points of connection between the two, that in certain particulars the Cathedral Service might adopt a feature of Congregational Worship, and that the majority of churches, on the other hand, may, without inconsistency, introduce an element generally associated with the Cathedral into their ordinary form of prayer. In the Cathedral the congregation must, in the main, keep silence and hear; but why should not one part of the Service be so ordered that every worshipper may lift up the voice of praise and thanksgiving? A Hymn might be introduced into *every Service*, to be sung in unison by choir and congregation. This, I think, would stimulate devotion without in any way departing from the unity of the Service. On the other hand, an Anthem introduced into the ordinary Church Service, where the choir could efficiently sing it, would certainly be an interesting and useful adjunct, and might be looked upon as a kind of musical sermon. This, indeed, may be regarded as an *ex post-facto* suggestion, as the custom has already been introduced in various churches; but this gives me the advantage, that I am able to point to its successful and satisfactory effect where the attempt has been made, and thus to recommend its further extension as something that has been tried and not found wanting.

No thoughtful observer can have failed to notice a movement that has been taking place of late years in connection with our Cathedrals—a movement which, indeed, has been received with cordial and genial welcome, which has excited the sympathies, and has been furthered by the efforts of some of the best men amongst us, but whose full importance and scope has scarcely, perhaps, as yet been fully appreciated. I mean, of course, the endeavour to render our great Cathedrals a more active means for the diffusion of religious knowledge and the development of Christian worship. There was a time, within the memory of many of us, when a Cathedral was hardly looked upon in the light of a church. It was considered by the majority even of educated Englishmen as a glorious monument of antiquity—a splendid relic of a former age, an enduring evidence of what the piety and munificence of our ancestors had been able to effect. I do not, of course, go back to those lamentable days when even the kindly pen of good-natured Goldsmith acquired a certain bitterness; when, with thoroughly legitimate and wholesome satire, he wrote of the manner in which a glorious Abbey was degraded into a show-place, when a wax-work exhibition was displayed accompanied by a running descriptive commentary in the style of Mrs. Jarley, to the great emolument of certain attendants, and the proportionate discomfiture of all whose thoughts and meditations were disturbed by the vulgar tirade thrust upon them. I allude to those later times, when we had so

far seen the error of our ways, that the showman scandal had been suppressed. But even then the Cathedral, after the buyers and sellers had been driven forth from the Temple, remained, so far as its Services were concerned, an institution that stood alone—a noble relic, perhaps, of the past; but without its active and recognised share in the stirring religious work of the present.

Very happy are the indications that show what a change is coming over all this. The overflowing congregations that have listened with rapt attention to eloquent sermons, and participated in the hearty Services held in the naves of our Cathedrals on Sunday evenings—the evident interest with which the progress of the movement has been watched, not only by its promoters, but by the large class for whose benefit it has been chiefly intended—even the occasional difficulty and struggle to obtain a place, are the best criterion of the readiness with which the opportunity thus afforded was seized. All these things appear to me a most healthful proof that there is a stirring movement amongst the dry bones, and that a time is approaching when our grand Cathedrals shall fulfil an office and occupy a place in the church worthy of the piety that erected and the munificence that endowed them.

It is in connection with this part of the subject that I would throw out a suggestion which has been long in my mind, and which indeed has been to a certain extent carried out in every instance with success that went beyond the most sanguine anticipations. I consider it would be a good and useful thing to introduce into our Cathedrals appropriate musical services on the great Festivals and Fasts of the Church. I have said that this has already been successfully tried. At Westminster, nearly three years ago, the movement was inaugurated by the performance of Bach's Passion Music at a Service held in the Abbey, in Passion Week ; and no one who was then present, and noted the bearing and demeanour of the vast congregation, who listened in awe-struck silence till the echo of the last word had died away, can have a doubt as to the solemn and elevating effect of that remarkable Service. The year before last the experiment—if indeed it had not gone past that phase—was repeated at Westminster, and last year it was introduced at St. Paul's. In the parish church of St. Ann's, Soho, the smaller Passion Music was given no less than seven times ; and the interest, so far from falling off as the services were repeated, was found steadily to increase. This seems clearly to indicate the direction in which a very comprehensive effort might be made.

The last few years have witnessed a great awakening in the zeal and solicitude with which our Church Festivals and Fasts are celebrated. Considerable care is now taken, for instance, in the choice of anthems suitable to the various days. Many churches in which Service was performed on Festival days, and which on those occasions were almost empty, are now filled with devout and earnest worshippers. This suggests to me the feasibility of carrying out, on a large scale, the principle that led to the musical Services I have mentioned. I should rejoice to see, throughout the length and breadth of the land, a complete series of musical Services established appropriate to the observance of the various Festivals and Fasts. I should like to see the genius of the greatest musical composers enlisted in the noble task of furnishing the medium

for glorifying the Creator and singing the praises of the Redeemer. I should rejoice to see congregations thronging to our churches, as I firmly believe they would throng on such occasions, to return with hearts elevated and minds enlightened, thankful for the privilege of participating in a Service wherein, so far as human weakness and earthly imperfections can achieve such a result, the glory of the Immortal is foreshadowed.

But plainly and clearly, what is the nature of these Services to be? I venture to think that they ought to be entirely musical. I would have them consist of the shortened Order of Evening Prayer, a special Psalm, a special Lesson, and an Oratorio, or large Psalm after the third Collect. The Oratorio should be accompanied by a complete orchestra, and divided into two parts, separated by a short sermon. An appropriate Hymn at the close of the Service would give the congregation an opportunity of joining practically in the celebration. Of available compositions there is certainly no lack. What is required is judicious selection and efficient performance. What more appropriate for the Season of Advent than Mendelssohn's "Lobgesang," with its splendid central idea, that gives, as it were, the key note to the whole "The night is departing, the day is at hand." Christmas-tide would find ample and appropriate illustration in Handel's "Messiah" and Bach's Christmas Oratorio. For the period intervening between Christmas and Lent, we have a number of Church Cantatas of great power and excellence, an inheritance from the genius of Sebastian Bach. For the solemn period of Lent, the Passions of Handel and Bach, the "Calvary" of Spohr, with the "Death of Jesus" by Graun, are available. The Lessons for Easter Day tell the story of the Exodus of the children of Israel. How could this be better illustrated than by the glorious music of Handel's "Israel in Egypt." Mendelssohn's "Elijah" would furnish a good illustration for the great Festival of the Ascension.

I am unwilling to trespass too long upon the kind attention that has been accorded to me; the subject, too, is one that requires far more elaborate treatment, if it is to be pursued exhaustively, than can be included within the limits of such a paper as this; therefore, I am fain to content myself with the plain statement of facts and opinions I have had the honour to lay before you, leaving what is unspoken to-night to be submitted to you, I hope, at some future opportunity.

The sum of what I would observe in conclusion is this,—We have, I consider, been grievously neglectful of the opportunities we have long possessed, of conducting musical Services worthily and well. With ample means at our disposal, we have too readily contented ourselves with letting things remain as they have been. We are now, I think, awakening to a sense of our duties and responsibilities, and are beginning to utilise those means. A greater amount of care and thought are being bestowed on the task of selecting those who hold musical posts, and the importance is now recognised of making musical Services, as an integral part of public worship, to correspond with the remainder of the sacred rite. And surely there can be no higher incentive to stimulate exertion and awaken zeal in this direction, than the thought that every one who contributes towards the perfection of the Church Service is employing his talents in his Master's service, and labouring for the honour of God.

The Right Reverend the President.

It seems to me that a paper containing so many valuable suggestions, and so much detail as to the better future conducting of our Musical Services, ought not to be suffered to fall to the ground without a special vote of thanks. From the way in which you have received my words, I take it for granted you have commissioned me to offer your best thanks to Mr. Barnby for his paper.

The vote of thanks was accordingly passed.

ADDRESS.

Mr. C. L. Higgins, Turvey Abbey, Bedfordshire.

I am permitted by the kindness of the Committee of this Church Congress, to say a few words on a subject which has not been included in the list of matters submitted to your consideration for this year; and yet the subject of Hymnology is one which is closely enough connected with Church Music to render it not altogether unbefitting a few moments thought on this evening, and I am very thankful to have this opportunity of calling your kind attention to a matter which I do believe to be one of exceedingly great interest and importance to the Church. Hymns of praise to Almighty God, and to Jesus Christ our Lord, have always been an element of great power in the Church's work. From their metrical structure they enter easily into the memory. Their rythm is pleasant to the ear. Their piety and warmth often affect the heart. They are not unfrequently very suitable to the capacity of the little child, who loves to learn them from the lips of a dear mother. They are remembered with delight, and accompany, as a friend, the thoughts which occupy the solitary hours of men and woman in the busy bustling years of middle life; and often have they been found, as the days draw to a close, to supply to the worn and weary spirit sweet thoughts and loving contemplations of peace and hope, and heavenly joy yet to come. And a season of real prosperity in a Church has always been accompanied with an increase of her songs of praise. From the very earliest times it has been found that when, by the blessing of Almighty God, spiritual truth and life has increased, and the pulses which beat in the Church's heart have been quickened by vital action from the blessed spring of all life; then words have never been wanting by which the Church has made known her thankfulness, and proclaimed her joy. The history of all great Reformations in the Church bears testimony to the fact which I have spoken of. Not to go back to the times of old Testament story, or to the days of the early life of the Christian Church, the period of the European Reformation in the fourteenth and fifteenth centuries, and that blessed revival of spiritual energy which has so signally marked the times which are almost and quite within our own memories, confirm very amply my assertion in this respect. What a store of hymns is to be found allied to the days when Germany threw aside the corruptions which trammelled her faith; and the last three quarters of a century have given to us in England a precious legacy of sacred song, the like of which, for holy fervour, combined with spiritual perception, and chastened thought, has perhaps never sprang uninspired from the human mind and heart since the beginning of time. The Church of England has a grand collection of hymns, from which she may select her songs for the sanctuary. This is perhaps shown by the number of hymn books and hymnals, which distress and disturb and distract her congregations. About 180 different books are in use in the various churches of our land. In this respect we contrast unfavourably with the various Christian communities in England who do not belong to our Church. The Wesleyans, the Independents, the Moravians, and others, have each their well known and accredited hymnals. They use, and can use none beside. These books are found to be a very valuable means of promoting sympathy and union, and close brotherly regard among the members of the community to which they respectively belong. Now I venture

humbly to suggest to this Congress, that inasmuch as it has been an exceedingly great and most precious blessing to our Church that we have had for so long a time a book of Common Prayer, which has united in one outward form of holy worship all the members of our Church both at home and abroad, binding them together, so that they may, though scattered all over the world, as one family, with one voice, pray to our Father which is in heaven; so, as it seems to me, it would be a very real and almost an inexpressibly great blessing, if the Church could have a book of Common Praise, the use of which, without being in any way compulsory, but having the Church's recommendation only, might enable those who adopt it, whether in our own land, or in our various colonies, or in missionary stations among the heathen, or in the far off islands of the sea, to raise one happy united song of heavenly joy and thanksgiving to our dear Master and King, whose blessed will it is that His Church should be One in Him. This *would* be a grand step, indeed, but only one step towards that which I from my heart long to see, yes, and hope to see some day accomplished—namely, a book of sacred worshipping song, which from its large, wide, and extended character, might have some right to be called a Catholic Hymnal. It may, perhaps, be thought by some to be a thing almost impossible; but why should not our own Church of England, by the united voice of the houses of Convocation of the Northern and Southern Provinces, respectfully and lovingly invite the sister Episcopal Church in America, our Colonial Church, the Episcopal Church of Scotland, and all who are in communion with us, to form a joint committee for the consideration of this great spiritually practical question? A good hard impossibility is the best thing in the world to have to deal with, when the object to be gained is a real good, and earnest hands, and hearts, and heads, are determined upon its attainment. I had the privilege of offering a humble suggestion of this kind to the Church Congress at Southampton, and afterwards at Nottingham. Since that time the venerable and learned houses of Convocation in the province of Canterbury have taken the matter in hand, and have granted a committee for the consideration of this subject. It is with deep thankfulness that I have learned that a report has been prepared under the able and anxious care of the late Archdeacon of Coventry (alas now no more), whose warm and earnest heart impelled him, during a time of sickness and sore trial, to give his remaining strength to the work. This report has, I believe, already been presented; and I venture to hope that it will be accepted and acted upon at the earliest possible opportunity. I think that I am, perhaps, justified in saying that the report is favourable to our wishes. It has been said, that such a book if it could be had, must of necessity be colourless,—that all distinct Church teaching must be eliminated,—that a book meant to please everybody would satisfy nobody,—and a great deal more of a like kind. Of course it is very easy to make objections. There are spots in the sun. But we desire no greater catholicity for the Hymnal than is possessed by the Prayer Book. And is that colourless? Is all distinct Church teaching expelled from that? Thank God, not yet! Only a very few words more. Time hastens on. The days of the years are perhaps fast drawing towards their close. The shadows lengthen. Soon, sooner than we expect, over the distant hills may dawn the early light of that day whose sun shall nevermore go down. Now, as we are taught to expect *will* be the case, anxieties increase, restlessness, and lawlessness, and faithlessness manifest themselves all around. Oh for a larger, wider outpouring upon us all of the blessed influence of the Holy and Divine Spirit, that we may work more for God while time and opportunity lasts; and among our works, surely, the sending forth, under the fostering care of the Church, and recommended by those whom God has set over us in spiritual things, a book of Common Praise, which shall be comprehensive and catholic in character; distinct and dogmatic in doctrine; loving, tender, and gentle, such as may suit the young and the weak as well as the aged and the strong, *would* be a work not unsuitable to these wondrous and distracting times in which we live; for it would help to bind closer together in Christian fellowship those who, as Churchmen, desire to be one in Christ. Oh! dear sirs, help it on. The work would, indeed, be a happy one; for it would, by God's grace, be a hand-book which would cheer the sorrowing, strengthen the fainting, teach the ignorant, lead into the right way some

who are wandering, make rich with spiritual blessings the poor, and help to comfort with bright hopes of a better life to come, many who are sore tried in this life. Help the good work on then, seeking for a blessing from on high, and be sure that it will, in time, be accepted in our hearts, recognised in our families, known in our parishes, used throughout our dioceses, thankfully and lovingly received everywhere, as the Church's Book of Praise.

The Right Reverend the President.

Ladies and Gentlemen,—The excellent and interesting speech we have just heard, and which has revived, and, I am sure, quickened, our interest in the subject of this night's proceedings, and for which our best thanks are due to Mr. Higgins, makes me more unwilling to ask at your hands the favour I have to request, and that is, leave of absence from the conclusion of the meeting. I should like very much to have heard the opinions of those gentlemen who are about to address you on different branches of Church Music; and I dare say we should have had our feelings of love and respect stirred up towards those writers of beautiful hymns whom we love to honour. The hymns of my own predecessor, for instance, in the See of Bath and Wells, the saintly Ken, and the hymns of him whom the whole Church of England reveres, Mr. Keble, cannot but stir up the feelings of Christian love within us towards the writers of them. I say I should like to have heard the opinions of our friends who will speak upon this subject; but the truth is, I am obliged to return to Wells to-night, the reason being that one of my sons, who is going with his regiment to India, has got two days' leave. (Loud cheers.) I feel you have now granted me my leave of absence; but before I part from you, I should like to say how very deeply all our feelings have been stirred up by this Congress, and with what unspeakable pleasure we have had communion with our brethren and forgotten for a time our differences. I feel truly grateful to this immense assembly, which has filled this vast hall, for their behaviour, and the encouragement they have given us throughout. I am not aware what the precedents of Church Congresses are; but you may be quite sure a Congress has not been as successful as this has been without a very large amount of labour on the part of those who have prepared it. There are, on both my right and left, gentlemen who I know have worked for many months, giving the best of their thoughts and time to produce the result which we have now had the benefit of; and I am quite sure you feel as I do, that we owe a very deep debt of gratitude to those hearts and heads and hands have prepared the Congress for us. I will just, as I go by, pay my respects to the worthy Mayor; and allow me to bid you farewell, and God bless you!

The Bishop of Nova Scotia then occupied the chair, the audience rising and applauding as the Right Rev. President retired from the platform.

DISCUSSION.

Dr. Arnold, of Winchester.

I came here this evening expecting to hear Mr. Barnby's views on Church Music; but he has only given us his views on the management of choirs, the duties of the clergy in regard to choirs, and his own particular ideas as to whether oratorios should or should not be performed in cathedrals. For myself, I come from my organ-loft in Winchester Cathedral, intending to give my opinions on the music which is now being performed in churches, and which, I think, is calculated to do great mischief. I may say, in addressing you, that the *Musical Times* is a paper well known to all musicians. It is, in fact, the only Church paper we have which has a large circulation with regard to Church Music. The circulation is, perhaps, 15,000

monthly. For some time past the opinions given in the *Musical Times* on Church Music have been in one direction—Advance, advance, advance! The music has advanced, and advanced in such a manner, that when one enters a church now, one hears such stuff that one is ashamed to go again. (A voice: "Which church?") Churches generally. I am speaking generally of music now. I wish to speak of Psalmody and Hymnody—"Hymns Ancient and Modern," and the work just published, "The Hymnary." As regards "Hymns Ancient and Modern," there are many good tunes; but the harmonies are very bad in the larger number. "The Hymnary" I consider to be, in some respects, an advance on "Hymns Ancient and Modern" (in the same style, understand me), and calculated, therefore, to do even more mischief; and I am speaking simply and solely in an artistic sense of the music. Of course I expect to be asked to prove what I am saying. A man may be exceedingly popular and yet altogether wrong. In fact the question generally asked now is, Is he a popular person? Well, suppose the question were asked of myself, I should say, "No, I am not a popular man; certainly not." I have never taken the necessary steps to ensure popularity. I have never been able to circulate, to the extent of 15,000 monthly, my views. I will begin to explain to you why I consider these hymns to be bad. I will quote the opinion of one of our greatest Church writers, Dr. Crotch. He was formerly Professor of Music at Oxford, the chair of which is now held by Sir F. Ouseley, a most distinguished musician. Dr. Crotch, writing on Church Music as an art, says: "Music may be divided into three styles—the sublime, the beautiful, and the ornamental." Now the sublime style of music is the most elevating and most soul-stirring which can be conceived by mortal man. It requires a high intellectual power to conceive anything of the kind. As a specimen of the truly sublime, I may give you the opening part of "Worthy is the Lamb" of Handel. Where can you find anything finer than that? If you wish another specimen, take "His body is buried in peace." These are specimens of the truly sublime which will last to the end of all time. A hundred or more years have passed, yet we know these are great works and great conceptions in art. The next style, the beautiful is one degree less in value than the sublime, and it may be explained in this way:—The beautiful combination is the result of softness, delicacy, smoothness, and a certain amount of solidity in harmony. The two are generally combined in fine music. Take Handel's "Round about the starry throne," and you have the combination of the two things. The third style is the ornamental, and it is of less value than the two I have previously spoken of. It is the result of abrupt variation and peculiar melody; and, as regards harmony, there are other peculiarities into which I will not now enter. I maintain that the Church Music of the present day, instead of being written in the sublime style, at which each Church composer should aim, is in the ornamental or lowest style of art. I maintain that the greater part of the music in "The Hymnary" is unworthy of Church Music. I am asked constantly, What can you recommend in the way of Church Music? Do you know anything with a swing and go? Dear me, I don't take this view of Church Music, but a much higher one. I had a gentleman the other day who attended a meeting with regard to music for a parochial choir festival, and he said he had so much of this extreme music, that he begged to say he hoped we should select no music written within the last one hundred and fifty years. This is a violent reaction caused by so much swinging and going. As I have not the time to discuss this matter as fully as I should like to do, I think I will write about it. I should like to have had some views of Mr. Barnby's to combat; but really I think you must have learned very little from him about Cathedral Music.

The Rev. J. A. Seaton, Cleckheaton.

The small claim which I have on your attention to-night, perhaps, may be based upon the fact that for seven years I have been musical secretary and editor, and, to all intents and purposes, choir-master of a Yorkshire choral union. The particular musical matter which I wish to enter upon to-night is the relation of the clergy to that special

part of their duties, which is commonly known as intoning the service. Most Acts of Parliament have an explanatory clause; and though my speech will certainly not be as long as some Acts of Parliament, nor, I hope, so dull, yet I must begin with an explanatory clause. First, I shall use the term "precentor," not in the sense of that functionary in a cathedral whose luxurious repose of his book upon his stall was—I do not say is—an apt illustration of his own luxurious repose; I shall use the word "precentor" in its literal sense as a reader of the Church's services, be he precentor of a cathedral, or merely the priest of a parish church. The word "monotone," as its name implies, I shall use with reference to the special mode of musical recitation which is confined to one single note. The word "intone" I shall use with reference to the special mode of musical recitation which involves inflexion and the use of several notes. When at Oxford, studying logic, we were taught a convenient formulary for classifying everything. Everything was either A or not A, and that was supposed to be exhaustive. So I would classify the clergy by dividing them into those who can sing and those who can't. Further than this, I would subdivide each of these classes. First, I take those who can't sing, in order that we may get rid of them. There are two classes of these men: those who can't sing and know it, and those who can't sing and don't know it. As regards the first, I am very sorry for them, but am very glad they do know it. As for those who can't sing and don't know it, I pity them intensely, and I think they stand in need of somebody who should hold the same relation to them which a prominent member of the House of Commons is facetiously said to hold towards the present Government—the relation of a candid friend. Clergy of this kind want somebody who will take them kindly by the arm, and say, "My dear fellow, why do you try and sing the service with a voice like a peacock?" I would ten thousand times rather hear the responses and prayers read (in the popular sense, and not the technical) than badly intoned. I pass on next to those who can sing, and they may be divided into two classes. By the word "can" I mean those who have the power; and by "sing" I do not mean make a musical noise, but able to sing in tune and time. The first class are those who could if they would, but won't take the pains to learn. The second are those who can and do, and who do it well. As to the first, if they have an ear at all, I would recommend them to monotone the service for six months, and not try to intone it; and then go away and learn to sing in tune and time, and learn what tune and time mean. Moreover, practise with an instrument first, and then try to sing unaccompanied. Having first put the notes down, try to sing a certain phrase of music until you can sing in perfect time, and keep the pitch without an instrument. There is often something very sad even in the beginning of a service. The most difficult thing we have is the Confession. Every sentence gets a trifle lower, until, at the latter end, we are down nobody knows where. Now a little real practice in music would enable the precentor to catch with his ear the slightest depression on the part of the choir, and to sharpen his own next sentence a trifle, so as to raise it. Then, after having learned to sing, and made it a study, go on to intone. As to those who can sing, and do sing well, they have need of one word of musical exhortation and one word of spiritual exhortation. My word of musical exhortation is, that it is a great mistake to think that the responses in the choral service are the easiest part of it. Not very long ago I was in a building where perhaps the finest service in England is sung. Coming home, I was asked what I thought of the service. "The Anthem," I said, "and the Services to the Canticles were most beautiful; the Hymns were very fair; the Psalms were bad; and the Responses were execrable." The reason of this is that constant repetition begets carelessness, and carelessness begets musical faults of tune and time. And now for my word of spiritual warning. There is an old saying that familiarity breeds contempt. I am sadly afraid that the saying is only too true of spiritual matters; for there is not only the danger of carelessness about the music, but the question of formalism and heartlessness, and this is a special danger for us clergy from our very familiarity with sacred things. But this is no argument against intoning. It is often said those who intone the services cannot do it from the heart. Why, bless my heart! those who read the services may get into just as formal and careless a way; and, at least, intoning has the merit of concealing all individual

peculiarities. Reading the prayers may be just as heartless as the most elaborate singing of them; and therefore the word of spiritual warning I would give to all my brethren is this:—Try ever to be true precentors, leaders of God's praise in God's house.

The Rev. Berdmore Compton, M.A., Vicar of All Saints, Margaret Street.

I desire to offer to you a few practical remarks, taken from the side of the clergyman rather than of the musician. I desire, first of all, to join heartily in the aspirations of Mr. Higgins, that the time may come when we shall have a universal hymn book for the whole Anglican communion; but, as he said, there are many difficulties to get over first of all, and I think the best way in which we can co-operate is to get over these preliminary hard impossibilities which lie in our way. In order to do this, let us face the hard impossibility mentioned by Mr. Higgins. The first kind of difficulty we have to contend with is a very serious one indeed, and it is that anything like a really good hymn book actually does not exist at all. I will appeal to any one who has had experience, either in editing a hymn book, or in carefully selecting the hymns for public service, if there are not many occasions and days for which we do not possess good hymns at all. These hymns we have yet to get, and they cannot be produced to order. The second great difficulty which meets us in this endeavour is a worse one still; and here I hope I shall not offend the susceptibilities of any one present, for I am afraid I shall have to express myself about hymns somewhat in the way Dr. Arnold did just now about music. The great difficulty is that the taste of the congregations is not yet brought up to the mark that they may really appreciate what are good hymns and what are not. In bringing this heavy accusation, I will only justify myself by asking you whether you do not find in your collections of hymns many which are utter trash. I must confess that, going sometimes to my brethren's churches, it is perfectly amazing to me how people do contrive to select the very worst hymns out of such a book as "Hymns Ancient and Modern." Therefore, I say, that as long as this defective taste in hymns exists, it would be a pity to precipitate matters, and stereotype any collection of hymns which is now possible. We want a great improvement in our taste for sacred poetry. The truth is, I believe, that everybody who learns to sing learns it upon words so utterly unmeaning and so exceedingly silly, that they get out of the habit of attaching a sensible meaning to words which they sing as a general rule. I will not detain you longer upon this; but I wish to offer a few practical remarks upon another subject touched upon by Mr. Barnby. First of all let me, as a perfectly non-musical man who cannot sing, and knows it, thank him most sincerely, as a practical clergyman, for his decisive opinion that our hymns should be sung in unison. I speak as a practical clergyman who takes great interest in choir practice, and invariably attends it in my own church. But if anybody knew the trouble of trying to deal with people who want to sing in parts and don't take the trouble to come to practices, and the difficulties which ensue in consequence, they would most heartily welcome such an opinion as Mr. Barnby's; and I only wish it may be spread far and wide, and dinned into the ears of our choirs. I believe most of the audience to-night are laymen, and I would impress upon them the good they may do in getting the incumbent of the parish to attend himself to the musical practices, as far as he possibly can. I do not know why it is, but it certainly is so, that things go wrong if he is not there. Very often, indeed, other people know a great deal more about the matter than he does. But his position is accepted as a sort of authority; and if he uses it carefully, without intruding his own opinion where it is not wanted, the choir practice will go on in a way it will never do if he does not attend it personally himself. Let me say a word on the relations, which, I believe, are very important, of the incumbent and the organist. No work is ever well done in combination unless each person sees his own business and sticks to it. The position of the clergyman and organist is perfectly well defined. The clergyman's

business is to make himself thoroughly master, as a scholar, of the meaning of the hymns he wishes to be sung, and the expression he wishes to be given to them, and, on the part of the congregation, to make known to the organist the kind of expression he wants, leaving it to him to carry it out as his skill will dictate. Here, I believe, we who can't sing, and know it, really possess some slight advantage over those who can sing a little and know it, because we must at once feel it perfectly absurd to have any musical opinion. All we can do is to exercise the common musical taste which, I believe, every human being has, whatever his ear may be, and enjoin a musical rendering of the intellectual expression which he desires to be given. Lastly, from the bottom of my heart, let me impress the exceeding desirableness of every man in Holy Orders in the Church of England having some musical education. If you knew what it is to have none, and to be unable even to raise a hymn at any quiet service or child's meeting, you would feel, as deeply as I do, what an enormous advantage it would be to have some musical power. I earnestly trust, among the many schemes for the improvement of the education of the clergy, this will not be forgotten.

The Rev. Canon Venables, Precentor of Lincoln Cathedral.

The stirring words which have fallen from Mr. Seaton have roused the Precentor of a Cathedral Church from his luxurious ease—I cannot say from his cushioned seat—to say a few words upon what I feel to be the duties and responsibilities of a Cathedral Precentor. Let me say—and I am sure I am speaking for my order—how deeply thankful I feel to Mr. Barnby for the views he has so admirably set before us. I rejoice to have heard them, and to know that they will be printed and go forth, and that hundreds and thousands who are not here will have the privilege of reading them. Our Cathedral service has been set before us this evening by Mr. Barnby in its true character as a meditative service. It is not expected to be a service in which all should join; and let me beg those who are present here, who go to Cathedral services, not to attempt to join in music to which they are unaccustomed. As Precentor of my glorious Cathedral of Lincoln, it is my delight to attend the services twice every day for the greater part of the year; and I am sorry to say that my enjoyment of those services is much marred by the presence of those who cannot sing and don't know it, and yet attempt to join in anthems and services. Before now I have had to turn to some one standing near me in a stall, and beg him to reserve himself for the chorus, when I have found him joining in Spohr's "As pants the hart." I hope this, the true idea of a Cathedral service, will be more appreciated—viz., that it is a meditative service. There are portions where we rejoice to have the congregation joining, such as the chanting of the Psalms. But if they cannot sing let me beg them to do this *sotto voce*, and not spoil that which I feel is almost the most beautiful and instructive part of our worship—the Psalms of David. But in the other parts, let them regard the services and the anthems as a chanted sermon, and let them devote their minds and thoughts to meditating upon the grand truths set forth in that "Creed set hymnwise," the "Te Deum," the glorious Canticles which set forth the mysteries of the Incarnation, and the coming of the Lord as "a light to lighten the Gentiles." If they cannot sing, let them meditate upon those holy truths which are there set forth musically. Some hard things have been said to-night of modern music. I rejoice to think, with one who speaks with authority (the present Bishop of Carlisle, who is an accomplished musician, and took, while Dean of Ely, a part in the musical services himself), that the music of the present day is quite equal to anything that has been produced in former years, and as the Bishop of Carlisle has said, our resources are by no means exhausted. In our own Cathedral we desire to be catholic, and not to adopt any one school of music, and run in any narrow road. We take the oldest services, the rich inheritance we have received from Aldrich, Farrant, and Boyce, &c.; nor do we exclude modern composers, and I often have the pleasure of listening to Mr.

Barnby's music, and last week heard it with very great enjoyment in my Cathedral; and sometimes I listen also to the music of Dr. Arnold with very great pleasure. I feel very much indebted to Mr. Barnby for what he said about hymn-singing. I would desire that the Cathedral service on Sunday should never take place without embracing a hymn to a simple tune, in which all can join; and I agree with Mr. Barnby that this should be in unison. When one's ears are tortured, as they sometimes are, by the attempts of persons to indulge in the horrible screech which is known as "singing counter," one longs for the solidity of sound when all are singing with one voice and one word and one note. I am thankful to Mr. Barnby for what he has said, and am thankful to think the time is coming when it will be possible to have musical festivals in our Cathedrals—a true musical festival,—when we shall have an oratorio, or portion of an oratorio, performed as part of the religious service. There is no place where our magnificent oratorios can be so properly performed as in our Cathedrals,—not as shows or spectacles, for which people should pay money, but as portions of the worship of God, and as a faint prelude to that glorious service in which we trust, through His grace, eternally to join.

The Rev. W. Walsham How, Rector of Whittington.

Just two or three words only upon a few points which struck me during the course of this debate. You have just listened to the representative of a Cathedral service—the meditative service. I stand here as the representative of a purely country parish, where the service must be necessarily, if it is good for anything at all, congregational. Let me ask you first of all to make your service reverential, helpful to the devotions of the people. I believe this will best be done by adopting a low monotone. I do not think taking the G, and having the note given you, a good plan. I think most clergy can read very reverentially on a low monotone, not higher than F; and I think in that way you can get really good responding, and I could never get it without. I have had non-musical curates who were able, except in very long prayers, to keep very fairly on their monotone. I protest against the service in which the clergyman reads *up and down* all the time, and the choir finishes up each prayer with an "Amen," dropping the half note from nothing at all. This always strikes me as one of the most painful things in the way of a Church service, and I really wish those who are obliged, from the natural conformation of the thorax or some other cause, to read up and down would let the whole be said and not sung. And now a word about Hymn-tunes. I should like to name a little feature in our service which I believe to help much in encouraging congregational singing. I always, in the evening service, choose a very popular hymn and tune for use before the sermon; and the choir are instructed to cease singing during the last verse but one, leaving it entirely for the congregation. A great many hymns fall in exceedingly well with this, especially those which end with a doxology. The people thoroughly enjoy singing their verse, and the effect of the outburst of the choir in the last verse is often admirable. There is one more thing: do let us invite our congregations to join in the practices, as, for instance, an hour before the evening service. You can get a great many to come; and this very much helps the congregational singing. What we want in hymn tunes is really popular music, and yet thoroughly good music. I would, as a great musical composer—Mr. A. Sullivan—said to me not long ago, adopt this as a principle in selecting hymn-tunes:—"Let us have thoroughly popular tunes, but never one bar of bad music." This was his dictum, and a very good one it is. I would protest, with Dr. Arnold, against sensuous rhymes set to jingling French love-songs. We want good hymns set to stirring music, and we want to train our children to sing. Let us have children's services, with bright sparkling hymns and good music, and we shall attract the children to the Church, and make them love it and its services. The music should also be as reverential as it can be. I think we err in that sometimes. I will give an instance: Have you never heard the "Kyrie," that

touching penitential prayer after each Commandment, sung to some melody taking a long range, and very pretty, no doubt, but very unsuitable to a penitential prayer? The "Kyrie" should surely consist of but few notes, and should be very penitential in its tone. I have just one more thing to say—Ought not that service which, of all our services, should lift our hearts up to the throne of God most blessedly, to be helped, above all others, by musical rendering, if possible? I know there are difficulties in the way very often; but I do think that we want the helpful voice of singing in our service of Holy Communion. Let me tell you what I have found to answer very well in a country parish. First of all, I have never admitted anyone to my choir, not a communicant, except children; and this ought to be a principle kept in mind, for, certainly, those who lead the singing ought to be patterns to the congregation in their lives. I have always had a capital band of earnest young men, some good singers and some not very good; but I found that, although all were communicants, some attended on one Sunday and some on another. There was no fixed rule. So I said: "If you will all come on some one Sunday, we will have music." They all closed with the offer, and always, once in a month, at an early celebration, we have music. We sing Marbeck's simple union music, and a hymn, and we end with the "Nunc dimittis." The way in which this has drawn the people is wonderful, many finding the musical rendering of our great Service of Praise most helpful to their devotions. This whole subject is one which deeply interests me, and I cannot sit down without joining in the thanks we all offer to Mr. Barnby for his most admirable paper. I am sure there are many present who must have known what it is to have their hearts lifted up to God in some of his grand hymn tunes, especially "The endless Hallelujah."

The Right Reverend the President.

Allow me to express my regret that your own Bishop has not been here to close this most interesting series of meetings. I am quite sure that all of us who have sons and daughters must sympathise with him, and feel that there was sufficient cause for his brief absence. Without detaining you longer, at this late hour of the evening, let me express the very great satisfaction I have had, on coming from the other side of the Atlantic, in having had the opportunity of being present. There were one or two subjects, particularly that of the merits or disadvantages of an established or disestablished Church, and the matter of Synods, of which I have personal experience, and upon which I should like to have said a word or two; but having been accustomed for many years to a dryer though colder climate, the damp of this last week has so far affected my throat, that I thought it would be more prudent to keep quiet. I will only say that we on the other side of the Atlantic have not the great advantages you have in coming together from year to year in assemblies of this kind, although, probably, you who have these opportunities do not fully appreciate them. It is six years since I had the pleasure of being present at a Congress, and it was with great satisfaction I found this Congress would be held during my present visit. It has more than answered my expectations. These great gatherings, and the eloquent, able, high-minded, and spiritual speeches we have heard, I am sure must be a benefit to us all; and for myself, it will be a benefit to my people when I go back and carry to them something of what I have received here. I will now call upon you to join in singing the Evening Hymn. We have heard a good deal about singing, and different opinions have been expressed; but all must agree that the effect of the united voices of the many who have joined in singing the hymns at all our meetings has been most impressive.

FRIDAY EVENING, 10th OCTOBER.

FINAL MEETING.

The Final Meeting was held in the Assembly Rooms at the close of the Conversazione to which the Members of the Congress had been invited by the Mayor of Bath, the Right Reverend the PRESIDENT in the Chair.

The Right Rev. the PRESIDENT.

IN bringing the proceedings of this great Congress to a close, I have to announce that the Committee have assembled this evening and have agreed, subject to the approval of the general body of members, to the following resolutions:—

1. That the next Meeting of the Church Congress be held at Brighton or some other place in October, 1874, as the Standing Committee hereinafter mentioned may find practicable and convenient.

2. That the Venerable Archdeacon Emery be requested to act, as before, as Permanent Secretary, and attend such Meetings of the Local Committee as may be deemed desirable, for the purpose of giving information and advice.

3. That Mr. T. T. Ponsonby, the able acting Secretary at this, and two former Congresses, be recommended for the like position to the next Local Committee.

4. That there be a Standing Committee of Church Congress, consisting of the Presidents and Secretaries of former Congresses, together with Earl Nelson, A. J. Beresford Hope, Esq., M.P., Wyndham Portal, Esq., the Dean of Chester, the Rev. Prebendary Kemble, and the Rev. Canon Barry, whose duty shall be to receive invitations for future Congresses, to recommend where the next Congress shall be held, and to advise generally with the Local Committee.

With regard to the choice of the place at which we are to assemble next year, it is made subject to the approval of the authorities of Brighton, municipal and ecclesiastical; and if they should not assent (which we do not anticipate), the choice of another place is left in the hands of the Standing Committee. But what the Committee have decided is, as it were, only a "bill;" and your ratification is requisite to convert it into an "Act" of this great parliament. The resolutions have been well ventilated and I therefore put them at once to the meeting for its approval.

A show of hands was then taken, which, *nem. con.*, expressed approval of the resolutions

Mr. BERESFORD HOPE, M.P.

I HAVE a simple resolution to move. It is admitted on all hands that this Congress has been a great success; and that success you will agree with me is, in a great degree, owing to our thoroughly admirable, excellent, noble-hearted, wise, and impartial Chairman. It is no light task to preside over a gathering like this, in which the questions discussed all relate to the highest considerations affecting the human soul, and into which, therefore, every one goes with an enthusiasm and a zeal, requiring in a President the greatest exercise of Christian caution, forbearance, and charity, to keep them within their proper bounds. I have attended every one of the Church Congresses, and at none has there been a greater exhibition of earnestness, kindness, mutual forbearance, and charity, as well as a determination to dwell on points of agreement rather than of difference, than at Bath.

So you will indicate by the warmth of your reception of this vote of thanks your estimation of how much we are indebted for that good result to my honoured friend the Bishop who has presided over us.

The vote was given by acclamation.

The Right Reverend the President.

Ladies and Gentlemen,—I cannot say how profoundly I am touched by the extreme kindness and cordiality of this vote of thanks. The success of this great gathering is, I think, attributable, under God's blessing, to the good feeling of those who have assembled here, and the unanimous and cordial way in which the chair has been supported on every occasion. That has made my task in presiding both easy and pleasant. No credit is due to me, the credit is due to yourselves; and I hope and trust that this Congress will not pass away without leaving a good effect on us all, and, chiefly, in showing us that all parties in the Church may be actuated by love for the same Saviour, and have the same great end in view, namely, His glory and the salvation of souls. I am obliged to return immediately to Wells, and The Mayor has kindly consented to take my place in the chair.

The Right Rev. Prelate then retired, and his place was taken by His Worship the Mayor of Bath, who was greeted with loud applause.

The Right Reverend Bishop of Peterborough.

The resolution which I have to propose, is, "That the thanks of the Congress be given to the readers and speakers for the wise and able addresses they have delivered." I need hardly say that it is with sincere and heartfelt pleasure that I rise to move such a resolution in this dear old city, where I spent so many happy years. I ask your thanks to the readers and speakers, not merely for the ability of that which they have laid before us, but for their *wise* as well as able addresses. I think they were wise, for, without concealing or hiding the thoughts of the speakers, they were expressed without wounding the feelings of those who differed from them. And I must say that I have heard, at this Congress, papers as able and as high-toned, if not more so, than any I ever heard, and yet, full of gentle and tender courtesy towards the opinions of others. We must go away from this Congress feeling (although we may have differences of opinion) how much there is in common for us to hold, to defend, to love, and to teach. And, for their share in promoting this unity, in helping to quicken the feeling of brotherly love, I am sure I am expressing the sentiments of this great gathering when I say that this Congress tenders to the readers and speakers its most hearty thanks.

Archdeacon Emery.

As Permanent Secretary of the Congress I cannot, in seconding the motion, refrain from expressing my sense of the kindness and liberality with which we have been received in this ancient city. Churchmen of every school of thought—laymen and clergymen—have joined in order to give us a hearty welcome, and have done all they possibly could to secure success. It is a great sign of the times, that even strong differences of opinion do not hinder men from sharing one common desire to promote everything that is useful.

The vote was carried by acclamation.

The Right Reverend the Bishop of Manchester.

The duty has been imposed upon me of acknowledging the vote of thanks, which has been passed with such unanimity. I feel unworthy to represent the readers of papers, because, from circumstances peculiar to myself, I was unable to keep my promise to read a paper; but that fact enables me to re-echo what has been said by my right rev. brother, that the

papers and prepared addresses were wise and able, and that both they and all the speeches exhibited a growing spirit of mutual confidence between contending parties. A famous lady, who was supposed to have her habitat in Bath about a century ago—Mrs. Malaprop—said that all love begins with a little aversion, but whatever aversions might have existed between parties in the Church at their first meeting, they are now, as this gathering shows, all, or nearly all, passed away; and notwithstanding we may still belong to different sections, we shall return to our own homes with mutual good wishes. We hear the cry of "the Church of England in danger," and there are not wanting prophets to proclaim that her day is drawing to its close; but I think that this great gathering of more than 6,000 Churchpeople is a sufficient answer to that cry. The present is larger in numbers than any previous Congress, and I feel that is a clear evidence of the loyal spirit of the laity, and of their desire to support the clergy in the great work laid upon the Church. It is an evidence of their feeling, that should the Church of England perish, it will not be their fault. To my mind the best advice given was that of the Bishop of Oxford, when he said that although it was premature for us to hope for all Churchmen to be of one mind, we might at least *desire* to be of one mind. Those whose lot, like mine, is cast among the teeming populations of the north know how much the work of the Church is hindered by internecine quarrels amongst Churchmen; and I believe if there is one duty greater than another which Churchmen should strive to fulfil, it is that of trying to be more united. I now ask you to give a hearty vote of thanks to the worshipful the Mayor of Bath and the Mayoress, for their brilliant and generous reception of us to-night, and to the inhabitants generally of this city for their hospitable welcome.

Mr. R. Neville Grenville, M.P., seconded the resolution, which was carried by acclamation.

The Mayor of Bath.

I am deeply gratified by the terms in which this resolution has been proposed, and by the favourable reception it has obtained from this large audience. Let me assure you that the sentiments so kindly expressed will meet with a cordial response from the inhabitants of Bath. We have derived much pleasure from the presence of our numerous visitors, and trust that for them also the occasion will be associated with agreeable recollections. The assembly of this large Congress will indeed be always regarded as an important and interesting event in the annals of our ancient city. With regard to the arrangements made for this occasion, I may observe that they have long occupied the anxious consideration and engaged the active efforts of the Executive Committee, and I trust that their exertions to provide for the comfort and convenience of our visitors, and for conducting the business of the Congress, have been attended with a satisfactory result. The various subjects to which our attention has been directed, not only concern the interests and influence of our National Church, as a religious Establishment, but they have also an important bearing upon many difficult and perplexing social questions, with which the minds of all earnest and thoughtful men are at present occupied. When we consider that these topics have been freely discussed by members of the clergy and laity eminent for their learning, piety, and mental culture, and possessing a large and varied experience, we may confidently hope that the expression of their views and opinions will exercise a salutary influence upon the minds of our countrymen; and thus tend to solve existing difficulties, to reconcile conflicting interests, and to foster a spirit of concord among all classes of society.

The Rev. R. W. Randall.

I have been requested to place before you the following resolution:—"That the thanks of this Congress be given to the Rev. Prebendary Kemble for the use of the nobly restored Abbey Church, and for the services rendered by him as vice-chairman of the Executive

Committee and the two Sub-committees."—a resolution which will be received, I am perfectly certain, with enthusiastic acclamation. As a member of the Executive and of the Subjects Sub-Committee, I feel now our work is done, like an emancipated slave: and being able to say what I please, I can testify that the success of the Bath Church Congress is mainly due to the punctual, equitable, and cordial way in which Prebendary Kemble presided over the Committees, and to the absence in the discharge of his duties of anything like party feeling from the beginning to the end.

Mr. William Daubeny.

I SECOND the resolution; and as one of the honorary secretaries, I may say that no one can appreciate more than I do the great labours and the perfect impartiality of Prebendary Kemble.

The resolution was carried with enthusiasm.

The Rev. Prebendary Kemble.

I MUST be allowed to disclaim any of the compliments paid me by Mr. Randall. It is perfectly true that when I found the Congress was coming here, I felt it my duty to throw myself thoroughly into the movement; but my endeavours to guide the counsels of the Committee would have failed, had they they not been supplemented by an earnest desire and a determination on the part of the members, to keep steadily the interests of the Congress always in the front. I cannot recollect one incident in which the slightest difference of opinion was ever allowed to interfere with the peaceful progress of the arrangements for this great gathering. Those arrangements, by God's blessing, have been so successful, that I am able to announce that the number of members, of all classes, have been more than 1,200 in excess of the numbers assembled last year at Leeds. There, the tickets sold were 5,008; here, they have been 6,347.

Mr. F. H. Dickinson.

I HAVE attended several meetings of the Committees, and can bear testimony to the admirable way in which Prebendary Kemble has presided over them, and in which, by his suggestions, difficulties of the greatest gravity have been surmounted. I have to move that the thanks of the Congress be given to the Executive and other Committees, to the permanent Secretary, the Hon. Secretaries, and the Acting Secretary; and with these I should like to join the Architect of the Congress Hall, Mr. J. E. Gill, for I think him well deserving of our praise. The Hall was a capital place for hearing, and great credit is due to its designer. I will therefore include him in the vote of thanks.

The Rev. Dr. Hannah.

IN seconding this resolution, I cannot help remarking that those who do the greatest share of work often come in for the least thanks; and in my opinion those gentlemen who have acted as secretaries deserve the highest meed of praise.

The Rev. Prebendary Buckle.

I RISE to acknowledge the resolution with much gratitude on behalf of the gentlemen included in it. I think, however, it should have mentioned also the debt of gratitude we owe to Dr. Hensley, who, with much free-hearted liberality, provided us a suitable site for our building.

A vote of thanks to the lady Mayoress, and to the ladies of Bath, brought the proceedings to a termination.

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BATH CHURCH CONGRESS.

STATEMENT OF RECEIPTS AND EXPENDITURE.

1873.	Dr.	£	s.	d.
	To Produce of Tickets sold, viz.:—			
	3,219 at 7s. 6d. £1207 2 6			
	1,141 at 3s. 171 3 0			
	240 at 2s. 24 4 0			
	1,187 at 1s. 59 7 0			
	558 Working Men's, at 2s. 6d. . 69 15 0			
	Exchanges 0 17 6			
		1532	9	0
	„ Produce of Visitors' Lists	10	6	9
	„ Cash for Hire of Congress Hall	17	17	0
Dec. 8.	„ Amount received from Guarantors . . .	480	13	6
	„ Balance to provide for, exclusive of outstanding and unsettled claims	21	9	9
		£2062	16	0

1873.	Cr.	£	s.	d.
	By Building and Incidental Expenses:—			
	Messrs. Fry & Son, Contract Price for Hall £945 0 0			
	„ „ Fittings, Furniture, &c. 74 19 10			
		1019	19	10
	„ Architect's Fee	105	0	0
	„ Rents Paid, viz.:—			
	Mr. Oliver, Assembly Rooms, six days . 105 0 0			
	Acting Secretary's Office, &c. . . . 33 12 0			
		138	12	0
	„ Fittings and Furniture for Assembly Rooms . . .	53	5	6
	„ Acting Secretary's Salary	105	0	0
	„ Wages and Gratuities to Clerks, Attendants, Messengers, and Police	63	8	11
	„ Advertising	203	5	0
	„ Printing and Stationery	218	9	6
	„ Paid Printing Visitors' Lists	22	10	0
	„ Postages	40	16	9
	„ Lodgings	18	18	6
	„ Sundry Miscellaneous Disbursements . . .	73	10	0
		£2062	16	0

D. H. CLUTTERBUCK, Treasurer.

CONTRIBUTORS TO THE GUARANTEE FUND.

The Right Hon. and Right Rev. the Lord Bishop of Bath and Wells (President) £25 0 0

	£	s.	d.
Ainslie, the Rev. Preb.	2	0	0
Allen, Major R. S., M.P.	10	0	0
Anderson, the Right Rev. Bishop	5	0	0
Awdry, the Hon. Sir J. W.	10	0	0
Bagshawe, the Rev. E. B.	5	0	0
Baker, the Rev. G.	5	0	0
Baker, Col. Wyndham	5	0	0
Baldwin, Mr.	5	0	0
Barnitt, Mr.	5	0	0
Barrow, the Rev. C. B.	2	0	0
Barry, the Rev. H. B.	5	0	0
Bath, the Most Noble the Marquis of	25	0	0
Bath, the Worshipful the Mayor of	26	5	0
Bath and Wells, the Dean and Chapter of	20	0	0
Bean, Major	10	0	0
Bernard, the Rev. Canon	15	0	0
Bloomfield, the Rev. L.	5	0	0
Bond, the Rev. Preb.	10	0	0
Bourn, Mr.	5	0	0
Bright, R., Esq., M.P.	10	0	0
Broadley and Co., Messrs.	2	0	0
Broke, Miss L.	5	0	0
Bryant Bros., Messrs.	5	0	0
Buckle, Colonel	10	0	0
Buckle, the Rev. Preb.	5	0	0
Burningham, G., Esq.	3	0	0
Caillard, C. F. D., Esq.	5	0	0
Carey, Mr. R.	5	0	0
Carr, Isaac, Esq.	10	0	0
Cave, the Right Hon. S., M.P.	5	0	0
Clutterbuck, D. H., Esq.	10	0	0
Coates, C., Esq., M.D.	5	0	0
Collings, Mr.	5	0	0
Commans and Co., Messrs.	1	0	0
Counsell, Mrs.	5	0	0
Daubeny, W., Esq.	5	0	0
Davies, Mr. James	2	0	0
Davy, the Rev. C. R.	2	0	0
De Quetteville, the Rev. W.	1	0	0
Deshon, Colonel	5	0	0
Dickinson, F. H., Esq.	10	0	0
Dixon, the Rev. J. M.	5	0	0
Douglas, the Rev. A.	10	0	0
Durham, A., Esq.	20	0	0
Earle, Rev. Preb.	2	0	0
Edwards, C., Esq.	2	0	0
Elton, Sir A., Bart.	10	0	0
Estcourt, the Right Hon. T. H. S. Sotheron	5	0	0
Evans and Owen, Messrs.	10	0	0
Everitt, Mr.	5	0	0
Fagan, the Rev. Preb.	1	0	0
Falconer, R. W., Esq., M.D.	3	0	0
Falkner, F., Esq.	10	0	0
Falkner, Mr. G.	5	0	0
Fenner, Mr., "White Lion Hotel"	5	0	0
Fortt, Mr.	10	0	0
Foxcroft, E. T. D., Esq.	5	0	0
Freeman, E. A., Esq.	3	0	0
Gascoyne, the Rev. R.	10	0	0
George, the Rev. P. E.	25	0	0
Gibbons, Mr. Thos.	5	0	0
Gibbs, T. W., Esq.	5	0	0
Gibbs, Mr.	5	0	0
Gill, E., Esq.	1	0	0
Gill, F. B., Esq.	10	0	0
Goodenough, Capt.	1	0	0
Gould and Son, Messrs.	2	0	0
Grenville, N., Esq., M.P.	10	0	0
Haddy and Sons, Messrs.	1	0	0
Hall, Mr. C.	5	0	0
Halliday, Major	2	0	0
Hamper, Messrs., and Co.	10	0	0
Harford, the Rev. E. J.	3	0	0
Hayward, Mr. J.	5	0	0
Heywood, R. O., Esq.	5	0	0
Hick, Mrs.	5	0	0
Hole, the Rev. H. T.	5	0	0
Holland, Dr.	5	0	0
Horner, the Rev. Preb.	25	0	0
Horton, the Rev. G.	5	0	0
Hughes, T., Esq., M.P.	5	0	0
Hunt, W., Esq.	20	0	0
Hunt, the Rev. W.	2	0	0
Jones, Col. Inigo	10	0	0
Johnstone, J., Esq.	5	0	0
Jordan, Mr.	5	0	0
Kemble, the Rev. Preb.	10	0	0
Kidd, Miss	0	10	6
King, Messrs. R., and Son	5	0	0
Knight, Mr. T.	10	0	0
Langton, W. H. P. Gore, Esq., M.P.	25	0	0
Lawrence, General	1	0	0
Lean, G. Stuckey, Esq.	10	0	0
Long, W., Esq.	10	0	0
Lowndes, E. C., Esq.	5	0	0
Lysaght, Capt., R.N.	2	0	0
Maitland, General	5	0	0
Maurice, Price, Esq.	3	0	0
Meade, the Rev. Canon	2	0	0
Medlycott, Sir W. C., Bart	5	0	0
Methuen, the Rev. J. P.	5	0	0
Meyer, the Rev. Horace	1	0	0
Milsom, Mr. Charles	5	0	0
Milward, the Rev. Preb.	2	0	0
Mogg, the Rev. H. H.	10	0	0
Moor, the Rev. J. Frewen	5	0	0

	£	s.	d.
Morrison, the Rev. W.	1	0	0
Neville, Rev. Preb.	5	0	0
Newnham and Son, Messrs.	5	0	0
Newnham, the Rev. G.	1	0	0
Nickson, Mr., "York House"	10	0	0
Oliver, Mr.	5	0	0
O'Neill, the Rev. J. T.	2	0	0
Paget, Capt. R. H., M.P.	5	0	0
Palairet, the Rev. Preb.	20	0	0
Parham, Mr.	5	0	0
Payne, E. T., Esq.	5	0	0
Payne and Co., Messrs.	2	0	0
Paynter, Rear-Admiral	5	0	0
Peach, Mr. R. E.	5	0	0
Philipps, the Rev. Sir E.	2	0	0
Poole, Gabriel, Esq.	1	0	0
Poynton, the Rev. F.	1	0	0
Proprietors, "Pump Room Hotel"	10	0	0
Raikes, C., Esq.	5	0	0
Rainey, Mr. James	5	0	0
Rhodes, Miss	10	0	0
Robbins, G., Esq.	5	0	0
Rooke, Mrs. F. W.	2	0	0
Ross, G. N., Esq.	5	0	0
Rowan, General Sir W.	5	0	0
Rubie, Mr., "Castle Hotel"	10	0	0
Savage, F., Esq.	5	0	0
Savile, Lieut.-Col.	10	0	0
Sheppard, P. C., Esq.	10	0	0
Simmons, H. A., Esq.	5	0	0
Simms, Mr. S. W.	2	0	0
Skrine, H. D., Esq.	25	0	0
Somerville, J. C., Esq.	2	0	0
Sowdon, the Rev. F.	5	0	0
Spender, J. K., Esq., M.D.	2	0	0
Stafford, Mr. S. J.	5	0	0
Steele and Marsh, Messrs.	5	0	0
Stephenson, the Rev. Preb.	5	0	0
Stokes and Roadway, Messrs.	5	0	0
Stone, John, and Sons, Messrs.	10	0	0
Stothert, R., Esq.	5	0	0
Talbot, Mrs.	5	0	0
Tate, the Rev. Preb.	10	0	0
Thackeray, Miss	10	0	0
Thompson, W., Esq.	5	0	0
Thring, R. S., Esq.	1	0	0
Tuck, Mr. W.	1	0	0
Tugwell, H., Esq.	10	0	0
Turner Bros., Messrs.	10	0	0
Tylee, Mr. J. P.	5	0	0
Wait, R. W., Esq., M.P.	5	0	0
Walker, T. F. W., Esq.	5	0	0
Walker, Mr. H. J.	3	0	0
Walton, T. Todd, Esq.	10	0	0
Watson, the Rev. H.	5	0	0
Western, Capt., R.N.	1	1	0
Wiggett, E., Esq.	5	0	0
Wiltshire, J. W., Esq.	25	0	0
Wood, the Rev. J.	10	0	0
Wood, G. L., Esq.	1	0	0
Wynch, Colonel John	5	0	0
Yeeles, J. W., Esq.	5	0	0

LIST OF MEMBERS.

This List has been compiled with as much accuracy as possible from the forms of application forwarded to the Congress offices, and such corrections have been made as "The Clergy Lists," "University Calendars," and similar Books of Reference admitted.

Those whose names are printed in Italics were Readers or Speakers.

Abraham, Rev. Canon, Risby Rectory, Bury St. Edmunds
Abdy, Rev. A. A., St. Mary's, Stamford
Abbey, Mrs., Middle Hill, Box, near Bath
Abbey, Miss, do. do.
Abbey, Rev. C. J., Chechendon Rectory, Oxon
Acres, Rev. John, Kenn, near Yalton, Somerset
Acton, Rev. John, Swerne Minster, Blandford
Acworth, Rev. C. G., Trinity Vicarage, Trowbridge
Acworth, Mrs., do. do.
Adams, Rev. C. C., Bennett Street, Bath
Adams, Rev. D. C. O., do. do.
Adams, Rev. W. F., Little Farnington, Oxford
Adams, H. B., Esq., Avon View, Wells Road, Bath
Adams, G., Esq., 6, Northampton Street, Bath
Adams, Rev. J., Newbury, Berks
Adams, Rev. James, Sydney, New South Wales
Adey, Ven. Archdeacon, Little Barlow, Chelmsford
Ainsworth, Miss, 1, Nelson Place, West, Bath
Ainsworth, Miss H., do. do.
Ainslie, Rev. C., Henstridge Vicarage, Wincanton
Alder, Rev. H. R., Somersham Rectory, Hants
Alder, Mrs., do. do.
Alexander, F., Esq., 5, Carlton Place, Clifton
Alford, Rev. Bishop, Bowden, Cheshire
Alford, Rev. J. G., Minor Canon of Bristol
Alfree, Rev. E., 62, Myddleton Square, London
Alwood, Miss, 2, Sion Place, Bath
Allen, Major, M.P., Hampton Manor, Bath
Allen, Rev. F. E., Whitchurch Canoe, Bridport, Dorset
Allen, Miss, 2, Prior Park Buildings, Bath
Allen, Rev. E. C., Cowbridge, Glamorganshire
Allen, Miss, Belvedere, Weymouth
Allen, Miss F., do. do.
Allen, G., Esq., 7, Brook Street, Bath
Allen, Rev. W. A., Meadbrook, Trull, Taunton
Alley, Rev. F. A., Charlton Vicarage, Marlborough
Alleyne, Rev. T. T., Kentisbeare Rectory, Cullompton
Allison, T. F., Esq., Town Clerk, Louth
Almeida, W. B. d', Esq., The Grange, West Moseley
Anderson, Rev. Bishop, Clifton Parsonage, Bath
Anderson, Rev. W., 48, Pulteney Street, Bath
Andrew, Rev. Samuel, Tideswell, Derbyshire
Andrews, Rev. John F., St. Jude, Gray's Inn Road
Andrews, Miss, 19, Pulteney Street, Bath
Andrews, Mr., 7, Trim Street, Bath
Andrews, T. R., Esq., Wimbeldon, Surrey
Annesley, Rev. W., Abbot's Leigh Vicarage, Bristol
Annesley, Rev. F. F., Tatsford Rectory, Westerham
Anthony, Rev. D., Devizes, Somersetshire
Antrobus, Miss, Cloisters, Westminster Abbey, London
Armytage, Rev. N. G., Christ Church, Frome
Armitage, Miss, 5, Brunswick Place, Bath
Armitage, Miss H., do. do.
Armstrong, Rev. G. M., St. John's, New Brunswick
Armstrong, Rev. R., 191, Eccles New Road, Manchester
Arnold, Rev. R. S., Brimington, Chesterfield
Arnold, Rev. W., Howick, Chepstow
Arnold, Rev. F., Cardiff, South Wales
Archdall, Rev. T. T.
Archdall, Mrs.
Arkell, Rev. J., Portishead, Somerset
Arkell, Mrs., do. do.
Ash, Rev. H., Guildford, Surrey
Ash, Rev. Drummond, Cocking Vicarage, Midhurst
Ash, Georgiana Catherine, do. do.
Ashfield, Rev. E. W., Felmersham Vicarage, Bedford
Ashfield, Mrs., do. do.
Ashley, Miss, 15, Charlotte Street, Bath

Ashley, T. W. P., Esq., 32, Rivers Street, Bath
Ashley, Mrs., do. do.
Ashman, Mrs., 11, Green Park Buildings, Bath
Ashman, Miss, do. do.
Ashman, Miss K., do. do.
Ashwell, Rev. Canon, Theological College, Chichester
Askwith, Rev. W. H., Tiverton, Devon
Aspinall, Miss, Burlington Street, Bath
Assheton, Rev. R. O., Bitton Rectory, Rugby
Atkinson, Rev. Dr., Master of Clare College, Cambridge
Atkinson, Mrs. do. do.
Atkinson, Rev. H., Hull, Yorkshire.
Atkinson, Mrs., do. do.
Atkinson, Rev. W., East Hendred, Wantage
Atherley, Rev. A. G., Hartham Vicarage, Corsham, Wilts
Attye, Colonel, Critchell Lodge, Frome
Attye, Mrs., do. do.
Attye, Miss, do. do.
Aubrey, Rev. H. G. W., Hull Rectory, Salisbury
Auriol, Rev. Prebendary, Mecklenburg Square, London.
Austen, Rev. E., Broadhampton Vicarage, Totnes
Austin, Rev. J., the Vicarage, Hungerford
Averell, Rev. G., South Street, South Kensington
Awdry, A., Esq., 35, Pulteney Street, Bath
Awdry, Mrs. Peter, 9, Edward Street, Bath
Awdry, Miss, do. do.
Awdry, Rev. E. C., Kington St. Michael, Chippenham
Aylmer, General, 2, Widcombe Crescent, Bath
Ayre, Rev. J. W., 30, Green Street, Grosvenor Square, London

Bath, the Most Noble Marquis, Longleat, Frome
Bath and Wells, Rev. Bishop, the Palace, Wells
Hervey, Lady A., do. do.
Bagot, Dr., Abbey Yard, Newry
Bacon, Rev. D. M., 10, Park Place, Clifton, Bristol
Bagshawe, Rev. E. E., 12, Queen's Parade, Bath
Bagshawe, Mrs., do. do.
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Thring, Mrs., do do.
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Tooke, Mrs., do. do.
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Tordiffe, Rev. T., South Broom, Devizes
Torry, Rev. A. F., Hull
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Wayte, Miss C., do. do.
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Whitworth, Mrs. W. S., do. do.
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Wilkinson, Miss H., do. do.
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Wilson, Miss —, do. do.
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Wiltshire, Miss E., do. do.
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Woods, Mrs., do. do.
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Woodgate, Mrs.
Woodgate, Miss
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Wynch, Mrs., do. do.

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Yeatman, Miss, do. do.
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Yescombe, Mrs., do. do.
Yopelin, Miss, 28, Park Street, Bath
Yorke, Miss, 25, Belvedere, Bath
Yorke, Miss, E. P., do. do.
Young, Sir George, Fernlea, Maidenhead
Young, Lady, do. do.
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Young, Miss, Reading
Young, Rev. H. S., West Wickham, Bucks
Young, Mrs., Millard's Court, Stokenchurch
Younghusband, Miss, 27, Circus, Bath

The purchasers of day tickets were not registered.

STANDING RULES.

It may be useful to reprint from the Report of the Southampton Meeting, the rules and recommendations which have from time to time been adopted for regulating the proceedings of Congress.

At Oxford, in 1864, it was resolved—

I.—That the object of Church Congresses is to bring members of the Church of England together for free deliberation, and for the exchange of opinion and experience on subjects which affect the practical efficiency of the Church, the removal of abuse and defect, and the means of defence and extension; also for the encouragement of a general interest in these and kindred subjects amongst the clergy and laity in different parts of the country.

II.—At the same meeting it was determined—

1. That the discussion of points of theological doctrine and speculation be strictly excluded.

2. That no question arising out of any papers read, or subject treated, at any general or sectional meeting be put to the vote.

3. That the discussion of each question be introduced by papers, or prepared speeches, limited in length at the discretion of each Local Committee, ample time (ordinarily not less than two-thirds) being reserved in each session for free and open debate.

N.B.—At Southampton the Committee ruled that three readers of papers should be allowed twenty minutes each; that those who delivered addresses, whether written or otherwise, should not exceed fifteen minutes; and that all subsequent speakers should have ten minutes.

4. That the Congress meet for three days or more, at such time as shall be arranged by concert between the Standing and Local Committees, the next place of meeting being in each case decided by the Congress itself.

5. That the proceedings be opened by Divine service with a sermon, the arrangements for which, as well as for daily service (including Holy Communion), at such times and places as shall be convenient for those attending Congress, shall be made by the Local Committee.

III.—1. That the Chairman of the Committee, and the Hon. Secretaries of the three Congresses last preceding, together with the Chairman and Hon. Secretaries of the Committee for the next coming Congress, form a committee for reference and consultation with the Local Committee.

2. That as soon as possible, after the next place of meeting is decided, a Local Committee be formed, to which the entire arrangements of the Congress, subject to the foregoing standing rules be entrusted.

3. That in all Executive Committees, whenever practicable, the number of lay members and secretaries be at least equal to the clerical members and secretaries.

IV.—At the Norwich Congress, held in 1865, the Committee recommended—

1. That the Bishop of the diocese where each future Congress is held be President.

2. That members of the Church (now the Churches) of England and Ireland alone be permitted to address the Congress, and that no person be allowed to speak twice on the same subject.*

1. That all questions of order of proceedings be in the discretion of the President or presiding Chairman, whose decision shall be final.

4. That every member desirous of addressing Congress on the subject before the meeting, shall give his card to the Secretary in attendance (before the conclusion of the written addresses),† and wait the call of the Chairman.

5. That every speaker shall address the chair only, and shall confine himself strictly to the subject under discussion.

* This rule is possibly incorrectly expressed. The modification of the rule, as adopted at the Leeds Congress, will be found on page xi.

† The part of this clause, which has been enclosed in brackets, was omitted in the Rules adopted by the Leeds Committee.

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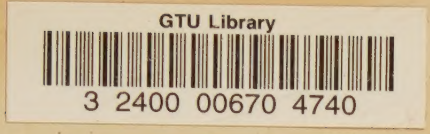

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